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TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

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1874.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
WILLIAM
LORD ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND,
FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,
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OF
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OF CHRIST'S HOLY CATHOLIC CHURCH,
UNDERTAKEN AMID HIS ENCOURAGEMENT, AND CARRIED ON FOR
TWELVE YEARS UNDER HIS SANCTION,
UNTIL HIS DEPARTURE HENCE IN PEACE,
IS
GRATEFULLY AND REVERENTLY
INSCRIBED.

COMMENTARY

ON

THE GOSPEL ACCORDING TO S. JOHN

BY

S. CYRIL

ARCHBISHOP OF ALEXANDRIA.

VOL. I

S. JOHN I—VIII

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MDCCCLXXIV.

P R E F A C E.

S. CYRIL Archbishop of Alexandria was well-nigh the last of that bright array of Greek Fathers which shone throughout all the fourth century and into the fifth. His powerful and comprehensive mind, well read and strengthened by study of Greek Heathen lore (as his frequent citations not only of Homer but even of the less known poets and his very language indicate), fostered by the works of his great predecessor S. Athanasius and aided by the living influence of S. Isidore Abbat of Pelusium, whom even when he had become Archbishop he still called father, his single-hearted loyal piety which every writing of his breathes forth, his will formed for rule, combined with the perception of the points that he could yield without betraying Truth :—all gave him during his life an influence such as no other man of his time had, and his writings were appealed to for centuries after on matters of dogma. In the Council of Chalcedon, holden a few years after S. Cyril's death, some exception was at first taken by some of the Bishops to two or three expressions of Pope S. Leo, and these were afterwards unanimously accepted on being found to agree with what S. Cyril had written. In the 6th General Council, passages from this very Commen-

tary were cited against Monothelism (pp. 384, 385, 387 of this volume and a piece of the lost book 8 on chap. xii. 27, 28). Some thirty years after S. Cyril's death Gennadius in the West, Priest of Marseilles, giving a brief notice of the Church's great writers, says of S. Cyril, "He made very many Homilies „ which the Greek Bishops commit to memory and „ deliver."

The Commentary on S. John has usually been regarded as S. Cyril's great work. Its special value lies in its being the well-weighed enunciation of dogma of one whose mind had long and deeply meditated on the Faith. Our belief on the Holy TRINITY, on the Union of the Godhead and Manhood in CHRIST, on the Holy Eucharist¹ as the means of our Union with Him, our free-will and consequent reward or Doom, are clearly and carefully stated and enforced. That effect of the Union and intimate relation of the Godhead with our nature in God the Son in imparting to the whole of our clay a new quickening life and strength, which has been so strikingly brought forward by a deep thinker in our day², will be found frequently spoken of in this Commentary as one of the results of the Incarnation.

¹ See the citations from this and his other works in full in Dr. Pusey's "The Real Presence the Doctrine of the Ancient Church," pp. 615—664.

² O wisest love! that flesh and blood
Which did in Adam fail
Should strive anew against the foe,
Should strive and should prevail;
And that an higher gift than grace
Should flesh and blood refine,
God's Presence and His very Self
And Essence all Divine.

On the Procession of God the HOLY GHOST S. Cyril's teaching is identical with the words we now repeat, *Who proceedeth from the Father and the Son.* The Creed as then laid down said only, *Who proceedeth from the FATHER*, and S. Cyril himself habitually used, not the Creed as we now have it and as it was enlarged in the Council of Constantinople, but the original Nicene Creed which ends at the words, *And in the Holy Ghost.* Yet his teaching is identical with what we now say. Throughout this Commentary (pp. 80, 106, 108, 111, 145, 251, 436, 438 &c.) S. Cyril says that the Holy Ghost is the SPIRIT, the own SPIRIT of the SON. In page 436, S. Cyril uses the remarkable words, *As He calls Himself Son of man, since He was made Man, so again He calls Himself Spirit from His Own Spirit: for not Other than He is His own Spirit.* S. Cyril's teaching is uniform throughout his writings. Other passages of the same kind are collected in the Appendix to my father's Sermon, *The Responsibility of Intellect in matters of Faith*, Oxford, 1873. To him too is due the Theological portion of this Preface and in especial the bracketted portion pp. xxi to end is wholly his.

a. Seeing He [the HOLY SPIRIT] is the Spirit of God the Father and the Son also, Which is poured forth essentially from Both, i. e., from the Father through the Son.

b. For in that the Son is God and of God by Na-

a. εἰ περ ἐστὶ τοῦ Θεοῦ καὶ Πατρὸς καὶ μὴν καὶ τοῦ Τίοῦ τὸ οὐσιωδῶς ἐξ ἀμφοῦ ἥγουν ἐκ Πατρὸς δι' Τίοῦ προχεόμενον Πνεῦμα¹.

b. ὃ μὲν γάρ ἐστι Θεὸς καὶ ἐκ Θεοῦ κατὰ φύσιν ὁ Τίος· γε-

¹ De Ador. lib. i. Opp. i. 9.

ture (for He is truly begotten of God the Father) the Spirit is His Very Own and in Him and from Him just as is conceived as to God the Father.

c. He said that He would baptize in fire and the Holy Ghost, infusing into the baptized no Spirit alien to Himself in manner of a servant and minister, but as being by Nature God with supremest authority [He infused] the Spirit Which is from Him and His Very Own.

In the explanation of his xii Chapters against Nestorius, which explanation was written at the request of the Council of Ephesus

d. The Only-Begotten Word of God made Man hath remained thus too God, being all that the Father is save only being the Father, and having as His own the Holy Ghost Which is of Him and Essentially inexisting in Him.

In the Thesaurus, a work elaborated with very great care and precision for the Defence of the Faith

γέννηται γὰρ ἀληθῶς ἐκ τοῦ Θεοῦ καὶ Πατρός· ἵδιον αὐτοῦ καὶ ἐν αὐτῷ τε καὶ ἔξ αὐτοῦ τὸ Πνεῦμα ἔστι καθάπερ ἀμέλει καὶ ἐπ' αὐτοῦ νοεῖται τοῦ Θεοῦ καὶ Πατρός².

c. αὐτὸν ἔφη Βαπτίζειν ἐν πυρὶ καὶ Ἀγίῳ Πνεύματι, οὐ τὸ ἀλλοτριον τοῦς βαπτιζομένους ἐνίέντα πνεῦμα δονλοπρεπῶς καὶ ὑπουργικῶς ἀλλ' ὡς Θεόν κατὰ φύσιν μετ' ἔξουσίας τῆς ἀνωτάτω τὸ ἔξ αὐτοῦ τε καὶ ἵδιον αὐτοῦ³.

d. Ἀνθρωπος γεγονὼς ὁ Μονογενὴς τοῦ Θεοῦ Λόγος ἀπομεμένης καὶ οὕτω Θεὸς, πάντα ὑπάρχων ὅσα καὶ ὁ Πατὴρ δίχα μόνου τοῦ εἴναι Πατὴρ, καὶ ἵδιον ἔχων τὸ ἔξ αὐτοῦ καὶ οὐσιωδῶς ἐμπεφυκὸς αὐτῷ Πνεῦμα "Αγιον"⁴.

² In Joelem ii. 28, 29. Opp. iii. 228.

³ De Recta fide ad Theodosium Imperatorem Opp. v. ii. 33. S. Cyril put forth this same treatise again in a more popular form, *De Incarnatione Unigeniti*, where the words again occur. Opp. v. i. 706.

⁴ Expl. cap. ix. Opp. vi. 154, 155.

as regards the Persons of the most Holy Trinity, under the title—

- e. That the HOLY GHOST is of the Essence of the FATHER and the SON.*

Since therefore the Holy Ghost coming to be in us makes us conformed to God and He goeth forth from the Father and the Son, it is manifest that He is of the Divine Essence, being Essentially in It and going forth from It: even as the breath too which goeth from the mouth of man, though the illustration be poor and unworthy, for God will surpass all things.

A few pages before there is another heading

- f. That the Spirit is God and hath every way the same operation with the Son and is not alien from His Essence: also that when God is said to dwell in us it is the Spirit Who indwelleteth.*

And further on

- g. Since Christ giveth laws, the Spirit as being by Nature in Him and of Him, Himself too is Lawgiver.*

ε. ὅτι ἐκ τῆς οὐσίας τοῦ Πατρὸς καὶ τοῦ Τίον τὸ Πνεῦμα τὸ "Αγιον.

ὅτε τοίνυν τὸ Πνεῦμα τὸ "Αγιον ἐν ἡμῖν γενομένουν συμφόφους ἡμᾶς ἀποδεικνύει Θεοῦ, πρόεισι δὲ ἐκ Πατρὸς καὶ Τίον, πρόδηλον ὅτι τῆς θείας ἔστιν οὐσίας, οὐσιωδῶς ἐν αὐτῇ ὃν καὶ ἐξ αὐτῆς προϊόντες πάντες οὖν ἀμέλει καὶ τὸ ἐξ ἀνθρωπίου στόματος ἐκτρέχον ἐμφύσημα, εἰ καὶ μικρὸν καὶ οὐκ ἄξιον τοῦ λόγου τὸ ὑπόδειγμα, πάντα γὰρ ὑπερέξει Θεός⁵.

f. ὅτι Θεὸς τὸ Πνεῦμα καὶ τὴν αὐτὴν ἐνέργειαν ἔχον τῷ Τίῳ πανταχοῦ καὶ οὐκ ἀπεξενωμένον τῆς οὐσίας αὐτοῦ, διον δὲ διδάσκουσιν ὅτι Θεοῦ λεγομένου κατοικεῖν ἐν ἡμῖν, τὸ Πνεῦμα ἔστι τὸ ἐνοικοῦν⁶.

g. νομοθετοῦντος τοιγαροῦν τοῦ Χριστοῦ, ώς ἐν αὐτῷ καὶ ἐξ αὐτοῦ φυσικῶς ὑπάρχον τὸ Πνεῦμα αὐτὸς νομοθετεῖ⁷.

⁵ Thes. Opp. v. i. 345.

⁶ Ib. 338.

⁷ Ib. 354.

h. Since when Christ reneweth us and transplaceth us into a new life, the Spirit is said to renew us as is sung in the Psalms to God, *Thou shalt send forth Thy Spirit and they shall be created and Thou shalt renew the face of the earth*, we must of necessity confess that the Spirit is of the Essence of the Son. For as being by Nature of Him and being sent by Him upon the creation, He worketh the renewal, being the Complement of the HOLY TRINITY. And if so, the Spirit is God and of God and not a creature.

In the De Trinitate, a work whose scope is the same as that of the Thesaurus but its execution more popular and less dialectic, and a work to which S. Cyril refers in his Commentary on S. John pp. 87 C 94 C (pp. 100, 108 O. T.)

i. He sent us the Comforter from Heaven through Whom and in Whom He is with us and dwelleth in us, not infusing into us an alien, but the own Spirit of His Essence and of that of His Father.

h. οὐκοῦν ἐπείπερ ἀνακαινίζοντος ἡμᾶς τοῦ Χριστοῦ καὶ εἰς νέαν μετατιθέντος ζωὴν, τὸ Πνεῦμα ἀνακαινίζειν λέγεται κατὰ τὸ ἐν Ψαλμοῖς ἀδόμενον ὡς πρὸς Θεόν “Ἐξαποστελέεις “τὸ Πνεῦμά σου καὶ κτισθήσονται καὶ ἀνακαινεῖς τὸ πρό-“σωπον τῆς γῆς,” ἀνάγκη τὸ Πνεῦμα τῆς οὐσίας ὑπάρχειν ὁμολογεῖν τοῦ Τίον. ὡς γὰρ ἔξ αὐτοῦ κατὰ φύσιν ὑπάρχον καὶ ἐπὶ τὴν κτίσιν παρ’ αὐτοῦ πεμπόμενον τὸν ἀνακαινισμὸν ἐργάζεται, συμπλήρωμα τῆς ἀγίας ὑπάρχον Τριάδος. εἰ δέ τοῦτο, Θεὸς ἄρα καὶ ἐκ Θεοῦ τὸ Πνεῦμα, καὶ οὐ ποίημα⁸.

i. ἐπεμψει δὲ ἡμῖν ἔξ οὐρανοῦ τὸν Παράλητον δι’ οὐν καὶ ἐν φῷ μεθ’ ἡμῶν ἔστι καὶ ἐν ἡμῖν αὐλίζεται, οὐκ ὅθινεσσιν ἡμῖν ἐγχέων ἀλλὰ τὸ τῆς οὐσίας αὐτοῦ καὶ τῆς τοῦ Πατρὸς αὐτοῦ ἴδιον Πνεῦμα⁹.

⁸ Thes. Opp. v. i. 358. The trifling variations from Aubert's text in these passages of the Thesaurus are from a Manuscript in the Library of the Patriarch of Alexandria at Cairo. These passages are likewise extant in a Syriac translation, in the ms. in the British Museum Additional 14556, assigned by Dr. Wright to the sixth or seventh century.

⁹ De Trinitate vii. Opp. v. i. 642.

Again in reply to the words objected

k. But they say that Christ said of Him, *Of Mine He shall receive and tell it to you.* They say therefore the SPIRIT is participant of the Son.

S. Cyril says

Not at all, far from it: for how should the Spirit that is both of Him and in Him and His Very Own partake of Him and be sanctified relatively like those things which are without and be by nature alien from Him Whose very Own He is said to be?

In his great Synodic Epistle to Nestorius which has the sanction of the Οecumenical Council of Ephesus, S. Cyril says

l. For even though the SPIRIT exists in His Own Person, and is conceived of by Himself in that He is Spirit and not Son, yet is He not therefore alien from Him, for He is called *the Spirit of Truth* and Christ is *the Truth* and He is shed forth from Him just as from God the Father.

There follow three passages from the great Commentary on S. John. The first is on p. 145 of this volume.

k. πλὴν ἐκεῦνό φασιν ὅτι Χριστὸς ἔφη περὶ αὐτοῦ Ἐκ τοῦ ἐμοῦ λήφεται καὶ ἀναγγελεῖ ὑμῖν. μέτοχον οὖν ἄρα φασὶ τὸ Πνεῦμα τοῦ Τίου.

"Ηκιστά γε, πολλοῦ γε οἱμai καὶ δεῖ. τὸ γὰρ ἐξ αὐτοῦ τε καὶ ἐν αὐτῷ καὶ ἵδιον αὐτοῦ πῶς ἀν αὐτοῦ μεταλάχοι πώποτε καὶ ἐν ἴσω τοῖς θύραθεν σχετικῶς ἀγιάζοιτο καὶ ἀλλότριον ἔσται κατὰ φύσιν οὐ καὶ ἵδιον εἶναι λέγεται¹;

l. εἰ γὰρ καὶ ἔστιν ἐν ὑποστάσει τὸ Πνεῦμα ἰδικῆ καὶ δὴ καὶ νοεῖται καθ' ἕαυτὸ καθὸ Πνεῦμά ἔστι καὶ οὐχ Τίος· ἀλλοῦν ἔστιν οὐκ ἀλλότριον αὐτοῦ· Πνεῦμα γὰρ ἀληθείας ὡνόμασται, καὶ ἔστιν Χριστὸς ἡ ἀλήθεια· καὶ προχεῖται παρ' αὐτοῦ καθάπερ ἀμέλει καὶ ἐκ τοῦ Θεοῦ καὶ Πατρός².

¹ Ib. 657.

² S. Cyrilii Epistolae p. 74. Opp. v. ii.

m. How shall we separate the Spirit from the Son, thus inexisting and essentially united, Who cometh forth through Him and is by nature in Him, that It cannot be thought to be Other than He by reason both of identity of working and the very exact likeness of Nature? . . . The blessed Paul having called Spirit of Christ That which dwelleth in us forthwith subjoined, *If Christ be in you*, introducing an entire likeness of the Son with the Spirit Who is His very own and is by nature poured forth from Him.

n. For since He is the Spirit of Christ and His mind, as it is written, which is nought else but what He is, in regard to identity of nature, even though He be both conceived of and is existent, He knows all that is in Him. And Paul will be our witness saying, *For who knoweth the things of man save man's spirit that is in him? thus the things of God too none knoweth save the Spirit of God.* Wherefore as knowing what is in the counsel of the Only-begotten, He reporteth all things to us, not having the knowledge thereof from learning, that is; that He may not seem to fill the rank of a minister and to transmit the words of another

m. τίνα δὴ οὖν τρόπον ἀπομεριοῦμεν τὸ Πνεῦμα τοῦ Τίον, τὸ οὔτως ἐμπεφυκὸς καὶ οὐσιωδῶς ἡνωμένου, δὶ' αὐτοῦ τε προκύπτον καὶ ὑπάρχον ἐν αὐτῷ φυσικώς, ὡς μηδὲν ἔτερον εἶναι νομίζεσθαι παρ' αὐτὸν, διὰ τε τῆς ἐνεργείας ταυτότητα καὶ αὐτὸν τὸ τῆς φύσεως ἀπαράλλακτον; καὶ γοῦν ὁ μακάριος Παῦλος Πνεῦμα Χριστοῦ τὸ κατοικοῦν ἐν ἡμῖν ὄνομάσας, ἐπήγαγεν εὐθύνης Εἰ δὲ ὁ Χριστὸς ἐν ὑμῖν, ἀπαράλλακτον εἰσφέρων τὴν ὅμοιότητα τοῦ Τίον πρὸς τὸ ἴδιον αὐτοῦ καὶ παρ' αὐτοῦ κατὰ φύσιν προχέδμενον Πνεῦμα³.

n. ἐπειδὴ γάρ ἐστι Πνεῦμα Χριστοῦ καὶ νοῦς αὐτοῦ, κατὰ τὸ γεγραμμένον, οὐχ ἔτερόν τι παρ' αὐτὸν ὁν, κατὰ γε τὸν ἐν ταυτότητι φυσικῆ λόγον, καίτοι νοούμενόν τε καὶ ὑπάρχον ἴδιως, οἴδε πάντα τὰ ἐν αὐτῷ. καὶ μαρτυρήσει λέγων ὁ Παῦλος “Τίς γὰρ οἴδε τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα “τοῦ ἀνθρώπου τὸ δὲ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς “ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.” οὐκοῦν, ὡς εἰδός τὰ ἐν τῇ βουλήσει τοῦ Μονογενοῦς, πάντα ἡμῖν ἀναγγέλλει, οὐκ ἐκ μαθήσεως ἔχον τὴν εἰδῆσμι, ἵνα μὴ φαίνηται διακόνου τάξιν

³ In S. Johannem lib. ii. t. iv. 126.

but as His Spirit and knowing untaught all that belongeth to Him of whom and in whom He is, He revealeth to the Saints the Divine mysteries; just as man's mind too knowing all things that are therein ministereth externally by uttered word the desires of the soul whose mind it is, seen and named in idea something different from it [the soul], not other by nature, but as a part complemental of the whole, existing in it and believed to be born from it.

o. For for this cause He hath added that *He shall tell you the things also to come*, all but saying, This shall be a sign to you that the Spirit is full surely of My Essence and is so to speak My Mind, that He shall tell you the things to come even as *I* For not surely as *I* would He foretell the things to come, were He not surely both existent in Me and going forth through (*δι'*) Me and of the same essence with Me.

The last one is a short extract from a homily in S. Luke only extant in a Syriac translation.

ἀποπληροῦν, καὶ τοὺς ἑτέρους τυχὸν διαπορθμεύων λόγους, ἀλλ' ὡς Πνεῦμα αὐτοῦ, καθάπερ ἀρτίως εἰρήκαμεν, καὶ εἰδὸς ἀδιδάκτως πάντα τὰ ἔξ οὐν καὶ ἐν ὅπερ ἔστι, τὰ θεῖα τοῖς ἄγιοις ἀποκαλύπτει μυστήρια, καθάπερ ἀμέλει καὶ ὁ ἀνθρώπινος νοῦς πάντα γνωσκων τὰ ἐν αὐτῷ, διακονεῖ πρὸς τὸ ἔξω, λόγῳ τυχὸν τῷ προφορικῷ, τὰ θελήματα τῆς ψυχῆς, ἃς ἔστι καὶ νοῦς, ἔτερον μὲν τι παρ' αὐτὴν ταῖς ἐπινοίαις ὄρωμενός τε καὶ ὄνομαζόμενος, ἔτερος δὲ κατὰ φύσιν οὐκ ἀν, ἀλλ' ὡς μόριον τοῦ παντὸς συμπληρωτικὸν, ἐν αὐτῇ τε ὑπάρχον, καὶ ἔξ αὐτῆς ἀναφύεσθαι πιστεύομενον⁴.

ο. Διὰ γάρ τοι τοῦτο προστέθεικεν ὅτι καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, μονονουχὶ λέγων Σῆμεῖον τοῦτο ἔσται ὑμῖν, ὅτι δὴ πάντως ἐκ τῆς ἐμῆς οὐσίας τὸ Πνεῦμα ἔστι, καὶ οἷον ἐμός ἔστι νοῦς, τὸ ἐρεῦν αὐτὸν τὰ ἐσόμενα, καθάπερ ἐγώ προείρηκα γὰρ, εἰ καὶ μὴ δεδύνησθε πάντα μαθεῖν οὐκ ἀν οὖν ἄρα καθάπερ ἐγὼ προερεῖ τὰ ἐσόμενα, μὴ οὐχὶ πάντως ἐν ἐμοὶ τε ὑπάρχον καὶ δι' ἐμοῦ προϊόν, καὶ τῆς αὐτῆς οὐσίας ὑπάρχον ἐμοὶ⁵.

⁴ Ib. lib. x. 837.

⁵ Ib. 926.

p. Nor had He [the Word Incarnate] need of the Holy Ghost; for the Spirit that proceedeth from God the Father is of Him and Equal in Essence with Him⁶.

From the Index to this Volume the following extracts are subjoined illustrating this subject

God the Holy Ghost, the Spirit of the Son 80, 106, 108, 111, 143, 145, 251, 436, 438, 547, 548, 550, 552, reveals Christ because the Spirit of Truth 402, not other than the Son though He have His own existence 436, 438, inseparable from the Son 438, nonexistent in Him even as in the Father 547, His and in Him and through Him 548, essentially of His nature and His own 552. In the other part of the Commentary are seven passages in which St. Cyril calls the Holy Ghost "the Spirit of the Father and the Son," once he calls Him "the own Spirit of the Father and the Son," three times says that "He proceedeth from the Father through the Son," five times that "He is in the Son and goeth forth from the Son," and seven times that "He is the Spirit of Truth as being the Spirit of Christ Who is Truth." Cf. *l. p. xiii.*, and *q. p. xvii.*

The Nestorian controversy occasioned S. Cyril to bring out prominently that, although the Holy Spirit was given without measure to our Lord as Man, and He wrought His wonderful works by It, yet It was His very own Spirit as God, which was given to Him as Man; and that He Himself gave It from Himself, as being eternally His own, "sending It forth from His own fulness (*ἐξ ἰδίου πληρώματος*) even as the Father too doth." Thus then what is called the temporal Procession is a proof of the Eternal. The temporal Procession of the Holy Spirit from the Father

⁶ Hom. in S. Lucam xi. Vol. 1. p. 46. English translation.

and the Son is one and the same, because He is eternally by nature the Spirit of Both. This is very clearly stated and illustrated in the 3 former chapters of his fourth Book against Nestorius.

q. For He [the Word Incarnate] was confessedly glorified, when the SPIRIT wrought the Divine signs [our Lord's miracles on earth] : yet glorified not as a God-clad man, gaining this from a Nature foreign to Him and above Him (as we too do) but rather as using His own Spirit, for He was God by Nature, and not alien to Him is His Spirit Belonging to Him then and of Him is His Spirit; and a clear demonstration hereof will be that He can bestow It on others too and that *not of measure*, as the blessed Evangelist saith (S. John iii. 34). For the God of all measured to the Saints the grace through the Spirit but our Lord Jesus Christ putting forth the Spirit out of His own fulness even as the Father too doth, giveth it not as by measure to those worthy to have it *When the Comforter shall come whom I will send you from the Father, the Spirit of Truth which proceedeth from the Father, He shall testify of Me.* Note therefore how the Spirit

q. ἐδοξάζετο μὲν γὰρ ὁμολογουμένως, ἐνεργοῦντος τοῦ Πνεύματος τὰς θεοσημίας ἀλλ’οὐχ ὡς ἀνθρωπὸς θεοφόρος, ἐξ ὀθνείας τε καὶ ὑπερκειμένης φύσεως τὸ χρῆμα κερδαῖνων καθὰ καὶ ἡμεῖς, ὡς ἴδιῳ δὲ μᾶλλον κεχρημένος τῷ Πνεύματι. Θεὸς γὰρ ἦν φύσει καὶ οὐκ ἀλλότριον αὐτοῦ τὸ Πνεῦμα αὐτοῦ οἴκοθεν οὖν ἄρα καὶ παρ’ αὐτοῦ τὸ Πνεῦμα αὐτοῦ, καὶ τούτου σαφῆς ἀπόδειξις εἴη ἀν τὸ καὶ ἔτεροις δύνασθαι χορηγεῖν αὐτὸ καὶ οὐκ ἐκ μέτρου, καθά φησιν ὁ μακάριος εὐαγγελιστής· ἐπεμέτρησε μὲν γὰρ τοὺς ἀγίους τὴν διὰ τοῦ Πνεύματος χάριν ὃ τῶν ὅλων Θεός· . . . ὁ δέ γε Κύριος ἡμῶν Ιησοῦς Χριστὸς ἐξ ἴδιου πληρώματος προϊεις τὸ Πνεῦμα καθὰ καὶ αὐτὸς ὁ Πατὴρ, οὐχ ὡς ἐκ μέτρου δίδωσιν αὐτὸ τοὺς ἀξίους ἐλεῦν. . . . ὅταν δὲ ἐλθῃ ὁ παράκλητος διν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ἄθρει

which proceedeth from God the Father, this He says is the own Spirit of the Truth also, and He is I suppose full surely the Truth: how then, if He be of a truth not God Incarnate but man rather having the Divine Indwelling as His Energy, does He promise to send down on them that believe on Him the Spirit of God the Father as though it were His own? If then thou knowest that to sever the Spirit from His Divine Nature will be the worst of crimes and rightly so, His it is plain is the SPIRIT, as proceeding *through* His Ineffable Nature Itself and Con-Substantial with Him, and He will not need, as something external and foreign, the power from Him, but will use Him rather as His own Spirit. . . and He is not putting Himself outside of being by Nature God and having the Holy Ghost as His own . . . For as the Holy Ghost proceedeth from the Father, being His Spirit by Nature, in the same manner It proceedeth *through* the Son also, being His of Nature and Consubstantial with Him. Hence even if He be glorified through the Spirit, He is conceived of as Himself glorifying Himself through His own Spirit, and this is not anything external even if He

δὴ οὖν ὅπως τὸ παρὰ τοῦ Θεοῦ καὶ Πατρὸς ἐκπορευόμενον Πνεῦμα τοῦτο καὶ τῆς ἀληθείας ἴδιον εἶναι φῆσ· αὐτὸς δέ που πάντως ἐστὶν ἡ ἀλήθεια. εἴτα πῶς, εἰπερ ἐστὶν ἀληθῶς οὐκ ἐνανθρωπήσας Θεὸς, ἀνθρωπος δὲ μᾶλλον τὴν θείαν ἐνοίκησιν ως ἐνέργειαν ἔχων, ως ἴδιον Πνεῦμα τὸ τοῦ Θεοῦ καὶ Πατρὸς τοῖς πιστεύουσιν εἰς αὐτὸν καταπέμψειν ἐπαγγέλλεται; εἰ μὲν οὖν οὗσθα ὅτι τὸ ἀποτέμνειν τὸ Πνεῦμα τῆς θείας αὐτοῦ φύσεως, ἐγκλημάτων αἰσχιστον εἴη ἀν καὶ μάλα εἰκότως, αὐτοῦ δηλούντι τὸ Πνεῦμά ἐστιν ως δι' αὐτῆς προϊὸν τῆς ἀπορρήτου φύσεως αὐτοῦ καὶ ὄμοούσιον αὐτῷ, καὶ οὐκ ἄν ἐδείθη καθάπερ τιὸς τῆς ἔξωθεν τε καὶ ἐπακτῆς δυνάμεως τῆς παρ' αὐτοῦ χρήσεται δὲ μᾶλλον ως ἴδιῳ Πνεύματι. . . . καὶ οὐκ ἔξω τιθεὶς ἑαυτὸν τοῦ κατὰ φύσιν εἶναι Θεὸν καὶ ἴδιον ἔχειν τὸ Πνεῦμα τὸ "Ἄγιον. . . . ὥσπερ γάρ προεισιν ἐκ τοῦ Πατρὸς τὸ Πνεῦμα τὸ" Αγιον, αὐτοῦ κατὰ φύσιν ὑπάρχον, καὶ κατὰ τὸν ἵστον τούτῳ τρόπον καὶ δὲ αὐτοῦ τοῦ Τίον, φυσικῶς δὲν αὐτοῦ καὶ ὄμοούσιον αὐτῷ. οὐκοῦν καῦγδοξάζηται διὰ τοῦ Πνεύματος, αὐτὸς ἑαυτὸν ως δι' ἴδιου Πνεύματος νοεῖται δοξάζων, καὶ οὐχ ως θύραθεν τὸ χρῆμα αὐτῷ, καν εἰ ὄρφωτο γεγονὼς ἄν-

be seen made Man as we . . . For the Flesh was the Word's own, and this yourself have just confessed to us (for you said that the Manhood is His and the Holy Body taken of the holy Virgin is called His Temple) His again is His Spirit and the Word of God the Father will never be conceived of without His own Spirit.

Again in his answer to the Eastern Bishops' objection to his eleventh chapter occur the remarkable words,

r. But we must know that (as we said before) it is the own body of the Word which quickeneth all things, and because it is the body of life, it is also quickening (for through it does the Son infuse His Life into our mortal bodies and undo the might of Death) but the Holy Spirit of Christ also quickens us in equal wise, for *it is the Spirit that quickeneth*, as our Saviour Himself says.

These passages are remarkable because S. Cyril is here not speaking of the relation of the Persons of the Holy Trinity one with another but assuming that his readers already know that God the Holy Ghost is the Very Spirit of God the Son, he is proving that, God the Son having been made Man for us, the rela-

θρωπος καθ' ήμᾶς. . . . ἥν μὲν γὰρ ἡ σάρξ ἵδια τοῦ Λόγου, καὶ τοῦτο ήμὲν ἀρτίως διωμολόγηκας αὐτός αὐτοῦ γὰρ ἔφης εἶναι τὴν ἀνθρωπότητα, καὶ ναὸς αὐτοῦ κεχρημάτικε τὸ ἐκ τῆς ἄγιας παρθένου ληφθὲν ἄγιον σῶμα τὸδιον δὲ πάλιν αὐτοῦ τὸ Πνεύμα αὐτοῦ, καὶ οὐκ ἀν νοοῦτο πώποτε δίχα τοῦ ἴδιου Πνεύματος ὁ ἐκ Θεοῦ Πατρὸς Λόγος⁷.

r. Εἰδέναι δὲ ἀναγκαῖον ὅτι καθὰ φθάσαντες εἴπομεν, τὸδιον ἔστι σῶμα τοῦ τὰ πάντα ζωογονοῦντος Λόγου ἐπειδὴ δέ ἔστι σῶμα ζωῆς, καὶ ζωοποιόν ἔστιν δι' αὐτοῦ γὰρ τοῖς θυητοῖς ήμῶν σώμασιν ἐνίησι τὴν ζωὴν ὁ Τίλος καὶ καταργεῖ τοῦ θανάτου τὸ κράτος· ζωοποιεῖ δὲ ήμᾶς κατὰ τὸν ἴσον τρόπον καὶ τὸ "Ἄγιον Πνεύμα Χριστοῦ" "τὸ γὰρ Πνεύμα ἔστι τὸ ζωοποιοῦν," κατὰ τὴν αὐτοῦ τοῦ Σωτῆρος φωνήν⁸.

⁷ Opp. vi. 98, 99, 102, 104, 105, 106.

⁸ Apol. adv. Episc. Orient. Cap. xi. Opp. vi. 193 fin.

tion of God the Holy Ghost to Him remains unaltered by this.

These extracts give S. Cyril's teaching on this subject as extant in different works of his. But it may occur to some to think how we are to know that in all the bitter controversy about the expression of this doctrine in which S. Cyril was cited on both sides: how we are to know that the Greek manuscripts which preserve to us his writings were not tampered with through Latin influence. We have proof in regard to many of his writings. I quoted above his Thesaurus as extant in the Syriac Manuscript add. 14556 in the British Museum assigned by Dr. Wright to the sixth or seventh century and therefore anterior to the controversy. This manuscript contains even the formal heading, That the Holy Ghost is of the Essence of the Father and the Son. The citation from his apology to the Eastern Bishops is likewise extant in Syriac in the manuscript add. 12156 of the sixth century, that from the explanation of the twelve chapters in the manuscript add. 14557 of the seventh century which same manuscript also contains the treatise "De recta fide" addressed to the Emperor Theodosius; and this latter is in a much older version, one attributed to Rabbula, Bishop of Edessa, who was a contemporary of S. Cyril. For the extracts of the other works of his cited in this Preface I am not able to adduce the support of the Syriac. But neither is it needed: for S. Cyril's teaching is uniform throughout and it is the clear and explicit teaching of one who had been instructed in the truth handed down by those before him and who held, taught and enunciated it as no matter of dry speculation but as living belief and reality.

It will be observed that in these passages, S. Cyril in speaking of the procession of the Holy Ghost from God the Son mainly uses the preposition *ἐκ*, *from* (in *b*, *His very own and in Him and from Him*, *ἴδιον αὐτοῦ καὶ ἐν αὐτῷ τε καὶ ἐξ αὐτοῦ*; in *c*, *from Him and His own*, *τὸ ἐξ αὐτοῦ τε καὶ ίδιον αὐτοῦ*; in *d*, *of Him and Essentially nonexistent in Him*, *τὸ ἐξ αὐτοῦ καὶ οὐσιωδῶς ἐμπεφυκὸς αὐτῷ*; in *e*, *goeth forth from the Father and the Son*, *πρόεισι ἐκ πατρὸς καὶ νιοῦ*; in *g*, *in Him and of Him*, *ἐν αὐτῷ καὶ ἐξ αὐτοῦ*; in *h*, *of Him by Nature*, *ἐξ αὐτοῦ κατὰ φύσιν*; in *k*, *of Him and in Him and His own*, *ἐξ αὐτοῦ τε καὶ ἐν αὐτῷ καὶ ίδιον αὐτοῦ*; in *l*, *from Him παρ' αὐτοῦ*;) he also uses, in the same sense, the preposition *διὰ*, *through* (in *a*, *poured forth from the Father through the Son*, *ἐκ πατρὸς δι' νιοῦ προχέμενον*; in *m*, *both coming forth through Him and in Him by Nature*, *δι' αὐτοῦ τε προκύπτον καὶ ὑπάρχον ἐν αὐτῷ φυσικῶς*; in *q*, he uses *διὰ* twice, *as proceeding through His ineffable Nature itself*, *ὡς δι' αὐτῆς προὶὸν τῆς ἀπορρήτου φύσεως αὐτοῦ*: *as from the Father so through the Son*, *ἐκ τοῦ πατρὸς καὶ δι' αὐτοῦ τοῦ νιοῦ*, and *παρὰ* once, *His own and of Him His Spirit, οἰκόθεν καὶ παρ' αὐτοῦ τὸ πνεῦμα αὐτοῦ*).

[⁹ This language of S. Cyril, as well as other language on the Procession of the Holy Ghost from the Son also, is the language of the Greek fathers before him.

The relation of the Three Divine Persons, Father,

⁹ The authorities quoted below are furnished by the very learned and candid dissertation of Petavius "de Processione Sancti Spiritus," which forms Book vii of his *De Trinitate*, (*Dogm. Theol. ii. 362 sqq.*) and as to the history, from Le Quien *Dissertationes Damascenicæ* (Viss. 1) prefixed to his edition of S. John Damascene. E. B. P.

Son, and Holy Ghost is laid down for us by our Lord in the Baptismal formula, nor may we depart from it, “¹⁰ For we must be baptized, as we have received; and believe, as we are baptized; and glorify, as we have believed, Father Son and Holy Ghost.” The order of the co-eternal Three must be, as Themselves, co-eternal. S. Basil says¹,

“The Holy Spirit is co-numbered with the Father and the Son, because also He is above creation. And He is placed, as we are also taught in the Gospel by the Lord, saying, ‘go, baptize in the name of the Father and the Son and the Holy Spirit;’ but he who places Him before the Son, or saith that He is elder than the Father, contraveneth the ordaining of God, and is alien from sound faith, not guarding the doxology as we have received. . . . So that innovation as to the order is an annulling of the very existence, and a denial of the whole faith. For it is alike ungodly to bring down the Spirit to the creation, or to place It above Son or Father, either as to time or order.”

“² The Spirit is co-pronounced with the Lord, as is the Son with the Father. For the name of Father and Son and Holy Ghost is spoken in the like way. As then the Son is to the Father, so the Spirit is to the Son, according to the order of the word delivered in Baptism. But if the Spirit is conjoined with the Son, and the Son with the Father, it is plain that the Spirit also is [conjoined] with the Father.”

The controversy raised by the unhappy Photius not having arisen, the faith could be expressed in those varied ways in which S. Cyril expressed it, since all contained the same truth as to the existence of the Divine Persons; that the Father, as the One Source of Being, everlastingly communicates Himself to the

¹⁰ S. Basil Ep. 125. n. 3. Opp. iii. 216.

¹ Id. Ep. 52 ad Canon. n. 4. Opp. iii. 146. Petav. de Trin. vii. 6. 3.

² Id. de Sp. S. c. 17. n. 43. Opp. iii. 36. Ib.

Son, in that way called Generation, and that that Being flows on eternally to the Holy Spirit, being derived originally from the Father, but issuing to the Holy Ghost from Both, the Father and the Son, as One. S. Gregory of Nyssa, having met the objection, that, "if we believe God the Son to be Eternal, we should also believe Him to be Ingenerate or Unoriginate," by saying that "He ever co-exists with the ever-existing Father, united by Generation with the Ingenerateness of the Father;" says,

"⁵ So also we speak concerning the Holy Spirit also, the difference being only in the Order of Being. For as the Son is conjoined with the Father, and, deriving His Being from Him, is in no way posterior to Him in Being, so again the Holy Spirit cohereth to the Son, Who in thought only is conceived as prior, by way of causation, to the Hypostasis of the Spirit; for extensions of time have no place in the life before all time, so that, with the exception of cause, in nothing does the Holy Trinity differ in Itself."

In another place, he meets the "cavil, that not to admit a difference [of the Three Divine Persons] as to nature, involves a confusion of the Persons."

"⁶ While confessing the unvaryingness of the Natures, we do not deny the difference of 'cause' and 'caused,' wherein alone we understand that the One is distinguished from the Other, that we believe that the One is the Cause, the Other *from* (*ἐκ*) the Cause; and in that which is from the Cause again we perceive another difference. For the One exists immediately from the First, the Other through Him Who exists immediately from the First: so that the being Only-Begotten remains unambiguously as belonging to the Son, without having any doubt that

⁵ S. Greg. Nyss. c. Eunom. i. fin. Opp. ii. 428. Ib. vii. 3. 3.

⁶ Id. Ep. ad Ablarium. T. iii. p. 27. Ib.

the Spirit is *from* (*ἐκ*) the Father, the intermediate-
ness of the Son both preserving to Him the being
Only-Begotten, and not excluding the Spirit from the
natural relation to the Father. But in speaking of
'Cause' and 'from Cause,' we do not by these forms
designate nature; (for one would not speak of 'Cause'
and 'Nature' as the same) but we point out the
difference in the mode of existence."

He sums up⁷,

"Speaking of such distinction in the Holy Trinity,
that we believe 'the Cause' and the 'from the Cause,'
we can be no longer accused of confounding the
Persons in the community of Nature. Since then
the principle of causation distinguishes the Persons
of the Holy Trinity, setting forth that the one is 'the
Cause,' the other, 'from the Cause' but the Divine
Nature is, amid every conception, understood to be
immutable and indivisible, therefore properly are
One Godhead and One God, and all the God-beseem-
ing names singularly enunciated."

In these passages the Monarchia on the one side,
and the eternal relation of the Holy Ghost to the
Son, as having His Existence mediately from the Fa-
ther but cohering immediately with the Son, are dis-
tinctly laid down.

S. Gregory of Nyssa is commonly supposed to have
framed the additions to the Creed at the Council of
Constantinople. His contemporaries S. Epiphanius
and Didymus, and his brother S. Basil, express this
relation of the Holy Spirit to the Son by the word
"*from*." Didymus, the teacher of S. Jerome and
Rufinus, in his work on the Holy Spirit, translated

⁷ S. Greg. Nyss. Ib. p. 28.

by S. Jerome, “⁸ explaining the words of our Lord, He shall not speak from Himself,” writes,

“That is, not without Me and the Will of the Father, because He is inseparable from Mine and the Father’s Will. For He is not *of* (ex) Himself, but *of* (ex) the Father and Me. For His very Being He hath *from* (a) the Father and Me.”—“The Holy Spirit also, Who is the Spirit of truth and the Spirit of Wisdom, cannot, when the Son speaketh, hear what He knoweth not; since The Spirit of Truth proceeding is that Very Being, which is brought forth *from* (a) the Son, i. e., proceeding from the Truth, the Paraclete issuing *from* (a) the Paraclete, God *from* (a) God.”

And on the words “He shall glorify Me, because He shall take of Mine,”

“⁹ Here again, to ‘take’ is to be understood, so as to be in harmony with the Divine Nature. For as the Son, when He giveth, is not deprived of those things which He giveth, nor, with loss to Himself, imparteth to others, so also the Spirit doth not receive what He had not before. For if He receive what before He had not, when the gift is transferred to another, the Giver is emptied, ceasing to have what He giveth. As then above, when disputing of incorporeal natures, we understood, so now too we must know, that the Holy Spirit receiveth from the Son that which had been of His own Nature, and that this signifieth, not a giver and a receiver, but One Substance. Inasmuch as the Son is said to receive of the Father, That wherein He Himself subsists. For neither is the Son ought besides what is given to Him *from* (a) the Father, nor is the Substance of the Holy Spirit other, besides what is given Him by the Son.”

S. Epiphanius no where uses the word “through”

⁸ De Spiritu Sancto n. 34. translated by S. Jerome Opp. ii. 142. Vall. Pet. de Trin. vii. 3, 5. ⁹ Ib. n. 36, 37. p. 147.

but always “from” when speaking of the Eternal Being of the Holy Spirit. And these are no chance passages of S. Epiphanius, but passages in which he is carefully stating and guarding the truth as to the existence of the Holy Trinity. The first is against the heresy of Sabellius.

“¹ For the Spirit ever is, with the Father and the Son, not in relation of brother with the Father, not begotten, not created, not brother of the Son, not grandson of the Father, but ever proceeding from the Father and receiving of the Son: not alien from Father and Son, but *from (ἐκ)* the same Essence, *from (ἐκ)* the same Godhead, *from (ἐκ)* the Father and the Son, with the Father and the Son, ever subsisting Holy Spirit, Divine Spirit, Spirit of glory, Spirit of Christ, Spirit of the Father. For it is *the Spirit of the Father, Who speaketh in you, and My Spirit standeth in the midst of you*, the Third in appellation, equal in Godhead, not alien from the Father and the Son, The Bond of the Trinity, The seal of the confession.”

And in his elaborate exposition of the faith², which he partly embodies in his writing against “the blasphemers of the Holy Ghost³;”

“⁴ The Holy Spirit ever is, not begotten &c., but *from (ἐκ)* the same essence of the Father and the Son, the Holy Spirit; for God is Spirit.” “⁵ He is the Spirit of the Son; not by any composition, (as in us, soul and body) but in the midst of the Father and the Son, *from (ἐκ)* the Father and the Son, the third in appellation.” “⁶ Whole God is Wisdom; so then the Son is Wisdom from Wisdom, in Whom are hidden all the treasures of wisdom. Whole God is Life; therefore the Son is Life from Life. For ‘I am the way, the truth and the life.’

¹ S. Epiph. Hær. lxii. n. 4.

² Hær. lxxiv. ⁴ Anc. n. 7.

² Ancorat. Opp. T. ii.

⁵ Ib. n. 8.

⁶ Ib. n. 70.

But the Holy Spirit *from Both* ($\pi\alpha\rho'$ ἀμφοτέρων) is Spirit from Spirit; for God is Spirit.”

“⁷ But some one will say, Do we then say that there are two Sons? How then is He Only-Begotten? But who art thou, who speakest against God? For since He calls Him Who is from Him, the Son, and That which *is from Both*, ($\tau\ddot{\imath}$ $\pi\alpha\rho'$ ἀμφοτέρων) the Holy Spirit; which being conceived by the saints through faith alone, being lightful, lightgiving, have a lightful operation, and by the light of faith are in harmony with the Father Himself;—hear thou, that the Father is Father of Him Who is the True Son, and wholly Light, and the Son is of True Father, Light of Light, (not, as things created or made, in title only) and the Holy Spirit is the Spirit of Truth, the third Light *from* ($\pi\alpha\rho\ddot{\imath}$) Father and Son.” “⁸ As there are many sons by adoption or calling, not in truth, because they have beginning and end, and are inclined to sin, so there are very many spirits by adoption or calling, although inclined to sin. But the Holy Spirit is Alone entitled *from* ($\grave{\alpha}\pi\ddot{\imath}$) the Father and the Son, the Spirit of Truth, and Spirit of God, and Spirit of Christ and Spirit of grace.” “⁹ If then He proceedeth *from* ($\pi\alpha\rho\ddot{\imath}$) the Father; and, the Lord saith, He shall take of Mine, then in the same way in which no one knows the Father save the Son, nor the Son, save the Father, so, I dare to say, that no one knoweth the Spirit, save the Father and the Son, *from* ($\pi\alpha\rho'$) Whom He proceedeth and from Whom He taketh, and neither doth any one know the Son and the Father, save the Holy Spirit, Who truly glorifieth, Who teacheth all things, Who testifieth concerning the Son, Who is *from* ($\pi\alpha\rho\ddot{\imath}$) the Father and *of* ($\grave{\epsilon}\kappa$) the Son.” “¹⁰ The Father then ever was, and the Spirit breatheth *from* ($\grave{\epsilon}\kappa$) the Father and the Son, and neither is the Son created, nor is the Spirit created. But all things, after Father and Son and Holy Ghost, being created and made, once not being, came into being from Father Son and Holy Ghost through the Eternal Word, with the Eternal Father.”

Eunomius argued, that “he had received from the

⁷ Hær. lxxiv. n. 8. ⁸ Ane. n. 72. filled up from Hær. lxxiv. n. 9. ⁹ Ib. 73.

¹⁰ Ib. 75.

saints, that the Paraclete was the third in order and dignity," and therefore he inferred that He was "third also in nature." S. Basil answers¹,

"Was there ever man so bold, introducing novelties into divine doctrines? For what need is there, that if the Spirit is third in dignity and order, He should be in nature? For the word of godliness transmits to us, that He is second in dignity from the Son, having His Being *from* (*παρ*) Him, and receiving *from* (*παρ*) Him: but that He hath a third nature, we have neither learned from the Holy Scriptures, nor can it be inferred as consequent from the things aforesaid. For as the Son is second in order from the Father, because He is *of* (*ἐκ*) Him, and in dignity, because the Father is the Beginning and Cause of His Being, and because the approach and bringing near to God the Father is through Him, but He is in no wise second in nature, because the Godhead in Each is One; so also the Holy Spirit, although He is subordinate to the Son in order and dignity, would not therefore be of another nature."

These are doctrinal writers, writing at the period when the heresy of Macedonius on the Holy Ghost was rife, and therefore they had the more reason to be very careful as to what they wrote.

S. Athanasius sets forth the faith as to the Holy Spirit as that "²tradition which had been from the first, the teaching and faith of the Catholic Church,

¹ The passage was adduced by the Latins in the Council of Florence, from a MS. brought from Constantinople by Card. Nicolas Cusanus. The disputed reading was "in a parchment MS. 600 years before the Council of Florence and before the commencement of the controversy as to the Procession of the Holy Spirit" and "other very old books, whose antiquity is such that any one would own that they are prior to the schism." John de Turrecremata at the Council and Manuel Calecas c. 10. in Petav. vii. 3. 16.

² Ep. i. ad Serap. n. 28. Opp. i. 676. Ben. Petav. Praef. in Theol. Dogm. T. ii. p. 6.

which the Lord gave, the Apostles preached, the fathers kept." He sums up,

"³It is shewn harmoniously from the Holy Scriptures, that the Holy Spirit is not a creature but the *very own* (*ἴδιον*) of the Word and of the Godhead of the Father. For thus is the teaching of the Saints gathered as to the Holy and Indivisible Trinity, and this is the one faith of the Catholic Church."

Again he argues it from the relation to the Son,

"⁴If on account of the unity of the Word with the Father, they will not that the Son Himself should be one of created things, but think Him, what He is in truth, the Creator of things made, why do they call the Holy Ghost a Creature, Who hath the same oneness with the Son, which the Son hath with the Father?" And, "The Son saith, 'what I have heard from the Father, the same I speak unto the world.' but the Spirit taketh from the Son, He saith, 'He shall take of Mine, and shall shew it unto you.' And the Son came in the Father's Name, but 'the Holy Ghost,' He saith, 'which the Father shall send in My Name.' Since then the Spirit hath the same order and nature to the Son, as the Son hath to the Father, how shall he who calleth the Spirit a creature, not, of necessity, think the same as to the Son?" And again, "Such special relation as we know the Son hath to the Father, such we shall find that the Spirit hath to the Son."

Even S. Cyril of Jerusalem, who avoided the word Homoöusion, not to give offence, says:

"⁵There is One and the Same Spirit, which sanctifieth and subsisteth, and is ever co-present with the Father and the Son, not being spoken or breathed forth *from* the mouth and lips of the Father or the Son, not dispersed into the air, but subsisting."

³ Ib. n. 32. p. 681. ⁴ Id. Ep. 3 ad Serap. p. 691. Ben. ap. Petav.
ib. p. 384. ⁵ S. Cyril Jer. Cat. 17. n. 5. p. 223. Oxf. Tr.

And, in answer to the question, “why the Spirit was not the son of the Son,”

“Not that He is not of (*ἐκ*) God through (*δι*) the Son, but lest the Trinity should be thought an endless number, being suspected to have sons from sons, as among men.”

The question, as well as the answer, implies the belief in the eternal relation of the Holy Spirit to the Son; for without this belief it could not have arisen, as Bessarion argued, who alleged the passage in the Council of Florence⁴.

And S. Gregory of Nyssa;

“⁵ We come from the Father *through* the Son to the Spirit.”

And again, as quoted by Bessarion⁶,

“The Spirit, being joined to the Father, as Un-created, is again distinguished from Him, in that He is not Father, as He is. But from the conjunction with the Son, as being Unbegotten, and in that He hath the cause of His Being from God the Father, He is distinguished by the property that He is not from the Father as Only-Begotten, and that He appeareth *through* the same Son. And again, whereas the creation exists through the Only-Begotten, that the Spirit may not be thought to have any thing common with it, because It appeareth through the Son, the Spirit is distinguished from the creation, in that It is unalterable and unchangeable and needeth no goodness from without.”

Bessarion again quoted S. Maximus⁷;

“For the Holy Spirit, as He is by nature, accord-

⁴ Orat. Dogm. c. 6. in Conc. Flor. Sess. 25. Conc. T. 18. p. 424 ed. Col. ⁵ c. Eunom. L. i. ed. Gretz. ap. Pet. vii. 6. 5.

⁶ c. Eunom. L. i. ap. Bess. p. 428.

⁷ Bess. l. c.

ing to substance, God the Father's, so is He the Son's according to substance, proceeding substantially from the Father through the Son, ineffably Begotten."

This same truth, that, in the language of the writer known as Dionysius the Areopagite, "⁸the Father is the Sole Fountain of the Supersubstantial Deity," or in S. Augustine's, that "⁹the Father is the principle or beginning of the whole Divinity, or, if it is better so expressed, Deity;" is also expressed by the phrase that the Son is "¹immediately" (*ἀμέσως* or *προσέχως*) from the Father, the Holy Spirit "²intermediately" (*εμμέσως*); or that the Father is the principal (²*προκατ-αρκτική*) Cause. But since the Father and the Son are One, and, in the language of the fathers, "All which the Father hath are the Son's, except being the Beginning," then the Son "³hath this also from the Father, that the Spirit should proceed from Him also." Again in S. Augustine's language, "the Holy Spirit proceeds principally from the Father."

"⁴I added 'principially,' because the Holy Spirit, it appears, proceedeth from the Son also. But this the Father gave Him, not already existing yet not having it, but whatsoever He gave to the Only-Begotten Son He gave by begetting. For in such wise begat He Him, that from Him also should proceed the common Gift, and the Holy Spirit should be the Spirit of Both."

Thus far the term preferred and most used by the great Greek Fathers is the same as that of the West, *from*. The later usage is obscure, since we have so

⁸ T. i. 2. 4. 7. ap. Pet. vii. 17. 8.

⁹ de Trin. vi. 20. Ib.

¹ Petav. de Trin. vii. 11.

² S. Basil de Sp. S. c. 16.

³ S. Aug. c. Maximin. Arian. iii. 14. Pet. vii. 10. 11.

⁴ de Trin. xv. 17. Ib.

few later Greek writers of eminence. Theodoret, in his heat against S. Cyril, rejected alike both the *from* and the *through*.

⁵ That he [S. Cyril] says that He (the Holy Spirit) is ‘own Spirit of the Son,’ if he means of the same nature, and proceeding from the Father, we will assent, and receive his answer as pious, but if as having His Being *from* the Son and *through* the Son, we shall reject this as blasphemous and impious.”

This writing however had no weight in the Eastern Church, since it was condemned by the 5th General Council, which, in its origin, was especially a Greek Council, Pope Vigilius, as is known, at last unwillingly adhering to it; and Theodoret rejected alike the formulæ ‘*from*’ and ‘*through*’.

There continue to be traces of the “*from*” among Greek writers till A.D. 600, 50 years before S. John Damascene.

A Sermon attributed by Photius to S. Chrysostome⁶, and, it is thought, by some contemporary, has the words;

“Christ came to us; He gave us the Spirit which is of Him⁷, and took our body.”

Philo Carpathius was a younger contemporary of S. Epiphanius, and, it is said, much trusted by him. His words, as occurring in an allegorical interpreta-

⁵ Confut. Anathem. 9 S. Cyr.

⁶ Hom. de Incarn. Dom., quoted by Photius cod. 277, as S. Chrysostome’s, placed among the “Dubia” by Savile T. v. Hom. 125., among the “Spuria” by Montfaucon T. viii. App. 213.

⁷ τὸ ἐξ αὐτοῦ πνεῦμα. Photius of course leaves out the ἐξ. “Beccus and Calecas, Savile” and Montf. (App. 224.) “have it.” Petav. de Trin. vii. 3. 19.

tion, attest the use of the word "of" beyond the strict doctrinal writers.

"⁸The mouth of God the Father is the Son. Wherefore, since He too is God, equal by nature to the Father, He is called the Word; since whatever the Father willeth, He speaketh, createth, frameth and preserveth through the Son together with that Divine Spirit, Who proceedeth from the Father and the Son."

Anastasius Sinaita, Patriarch of Antioch, A.D. 561, to whom all the Eastern Bishops so looked up, that when urged by the Emperor Justinian to accept his formula, they answered, that they waited to know the mind of Anastasius and should follow him, used it repeatedly.

"⁹Taking the property of the mouth as an illustration, we have expressed the mutual connection (*ἀληλουχίαν*) of the Divine Persons through the analogy and likeness of the members. For thus the Holy Spirit is said both to be the Spirit of His mouth, i. e. of God, since the Only-Begotten is the Mouth; and again the Spirit going forth from Him, and sent, not only from the Father, but also from the Son." "The Lord, shewing that the Spirit is from Himself, (*αὐτὸς ἐξ αὐτοῦ ὑπάρχειν*) said to His disciples, breathing upon them, Receive the Holy Ghost."

"We call the Father of the Word, Mind, in Whom is the Word, with Whom is the Holy Spirit, entitled the Spirit of the mouth of God; for the mouth of the Father is the Son."

The martyrdom of S. Dionysius the Areopagite in Symeon Metaphrastes is doubtless from older materials. It gives additional evidence for the wide-spread use of the form in the East.

⁸ Philo Carpath. Comm. in Cant. ap. Pet. vii. 3. 11.

⁹ Anast. Sinait. de rect. dogm. L. i. Pet. vii. 5. 10, and 3. 19.

“¹ And my Christ is raised to the heavens and returns to His Father’s throne, and sendeth on the disciples the Spirit Who proceedeth from Himself, to lead aright the unbelieving nations.”

Nor at Constantinople had any surprise been expressed, when Pope Hormisdas in a statement of faith sent to the Emperor A.D. 519 said,

“² It belongeth to the Father, that He begetteth the Son; it belongeth to the Son of God, that He is begotten of the Father, equal to the Father; it belongeth to the Holy Spirit, that He proceedeth from the Father and the Son, in the one Substance of the Godhead.”

The most remarkable instance of the continuance of the form “of the Son” at this period is our great Archbishop Theodore, himself a native of Tarsus, well-versed, as is shown in his Penitential, in the usages of the Greek Church, with which he parallels or contrasts those of the West. He shews himself also familiar with the Greek fathers, and the East of his own day had such confidence in him, that the vith General Council waited for him. On Sept. 17 A.D. 680, not quite two months before the opening of the vith General Council, Nov. 7, A.D. 680, he presided over the Council of Hatfield, in which the Confession of faith was drawn up, which embodied the Filioque.

In it, it is declared;

“³ We have expounded the right and orthodox faith, as our Lord Jesus Christ, incarnate, delivered to His Apostles who saw Him in bodily presence,

¹ Sym. Metaphr. in mart. S. Dionys. init Opp. S. Dionys. ii. 190. Pet. vii. 3—19. ² Hormisd. Ep. 89. in Le Quien Diss. Damasc. n. 10. Opp. S. Joann. Damascen. i. p. v.

Quoted from Rev. G. Williams, *The Orthodox Eastern Church*.

and heard His discourses and delivered the creed of the holy fathers; and in general all the sacred and universal Synods and the whole choir of the Catholic approved doctors of the Church [have delivered it].”

“And then after a brief confession of faith in the Holy Trinity in Unity, and a recital of the first Five General Councils, and of the Lateran Council of A.D. 649, it thus concludes:—

“And we glorify our Lord Jesus Christ as they glorified Him, adding nothing, taking away nothing; and we anathematize in heart and word whom they anathematized; we receive whom they received; glorifying God the Father without beginning, and His only-begotten Son, begotten of the Father before the ages; and the Holy Ghost, proceeding from the Father and the Son, ineffably; as those holy apostles and prophets and doctors, whom we above commemorated, have preached.”

The form “from the Son” must however have come to be disused at Constantinople, since it became a pretext for those who wished to pick a quarrel with the West. The Monothelites, having been condemned by the first Lateran Council under Martin i, A. D. 649, objected to the statement that the Holy Spirit proceeded from the Son also, but they accompanied it with the blasphemy of alleging it to be an error, that “⁴the Lord was free, as Man, from original sin.” S. Maximus the confessor (himself a Constantinopolitan until the outburst of the Monothelite heresy, and the friend of Pope Martin,) writes that the Romans

“⁴produced consonant testimonies of the Latin fathers and of Cyril of Alexandria out of his sacred work on the holy Evangelist John, from which they

⁴ Ep. ad Marin. Opp. ii. 70.

shewed that they did not make the Son the Cause of the Holy Spirit. For they knew that the Father is the one Cause of Son and Spirit, of the One according to Generation; of the Other, according to Procession; but (they used it) to convey that the One came through the Other, and to shew thereby the community of Substance and invariableness.”

S. Maximus calls the objection “a subterfuge” of the adversaries (Monothelites). Anastasius, who was long Apocrisiarius of the Roman see at Constantinople, writes about A. D. 754,

“⁵We have besides translated from the Epistle of S. Maximus to Marinus Presbyter, the details concerning the Procession of the Holy Spirit, where he implies that the Greeks falsely except against us, since we do not say that the Son is the Cause or Principle of the Holy Spirit, as they imagine, but, knowing the oneness of Substance of Father and Son, we confess that as He proceeds from the Father, so He proceeds from the Son, understanding by the Emission, the Procession. Herein he interprets piously, and instructs to peace those who know both languages; in that he teaches both us and the Greeks, that in one way the Holy Spirit proceedeth, in another He doth not proceed from the Son, signifying the difficulty of expressing in one language the specialty of the other. By the like pious interpretation S. Athanasius formerly united Easterns and Westerns, when disagreeing about the word Hypostasis or Person, teaching that both believed and held the same truth, although, on account of the difference of language, they confessed it differently, and were angrily and idly contending with each other.”

Bessarion alleges the Synodical letter of Tarasius as shewing that the word, *through*, expressed the

⁵ Epist. ad Joann. Diac. This quotation by Anastasius (as Le Quien observes p. v.) authenticates beyond question the genuineness of the passage of S. Maximus, which some doubted.

mind of the 7th General Council, in whose name he wrote it :

“⁶ The 7th of the Ecumenic Councils proclaimeth through the divine Tarasius, saying, that he believes in the Holy Ghost, which proceedeth from the Father through the Son, and Itself is known to be God.”

In A. D. 730 the form “from the Son” must have become obsolete in Jerusalem also. Perhaps, in the confusions of the Monophysite heresy and the Mohammedan oppression, learning had become circumscribed, and S. John Damascene, whose compendium the Greeks subsequently used, was better acquainted with S. Gregory Nyss. and S. Basil, who used chiefly “through the Son,” than with S. Epiphanius or S. Cyril of Alexandria. S. John Damascene, while holding the same faith as to the Procession of the Holy Ghost, says,

“⁷ We do not say that the Spirit is *of* (*ἐκ*) the Son, but we call Him the Spirit of the Son.”

Yet, although those among whom he lived had dropped the expression ‘from,’ it is clear that he himself held the ‘through’ in no other sense than the old Greek fathers, of the mode of the eternal existence of the Holy Trinity, and that he rejected the ‘from’ as involving, in his conception, the denial of the Monarchia of the Father. This he repeatedly adds,

“⁸ The Holy Ghost, the Spirit of the Father, as proceeding from the Father . . . and the Spirit of the

⁶ 1. c. Conc. T. 18. p. 431.

⁷ de fide orthod. i. 9. p. 141 ed. Le Quien.

⁸ τὸ πνεῦμα τὸ Ἀγίου. πνεῦμα τοῦ πατρὸς, ὃς ἐκ πατρὸς ἐκπορεύομενον . . . καὶ νιόν δὲ πνεῦμα, οὐχ ὃς ἐξ αὐτοῦ, ἀλλ᾽ ὃς δι' αὐτοῦ ἐκ πατρὸς ἐκπορεύομενον· μόνος γάρ αῖτος ὁ πατήρ. i. 12. fin. Opp. i. 148.

Son, too, not as from Him but as proceeding through Him from the Father; *for the Father is the sole cause.*⁹

Again, it is of His Eternal existence, not of His going forth to creatures, that he speaks,

“⁹The Father always was, having of His own Self His Word and His Spirit proceeding from Him through His Word.”

And this Procession he speaks of, in contrast with the Eternal Generation of the Son,

“¹The Holy Ghost is Holy Ghost, for from the Father, through the Word and Son, He goeth forth, but not after the manner of a Son.”

He uses also the very language of S. Cyril, “²The Spirit is the Son’s, because It is poured forth through Him and from Him;” and of S. Athanasius, S. Basil and S. Cyril; “³The Son is the image (*εἰκων*) of the Father; and the Spirit, of the Son;” which implies the eternal relation to the Son. He says also “³that the Spirit is united by the Son to the Father” and “³proceeding indivisibly from the Father, and resting *in* the Son, He is of one substance with the Father and the Son;” which is the identical teaching of

⁹ ἀεὶ δὲ, ἔχων ἐξ ἑαυτοῦ τὸν αὐτὸν Λόγον, καὶ διὰ τοῦ Λόγου αὐτοῦ ἐξ αὐτοῦ τὸ Πνεῦμα αὐτοῦ ἐκπορευόμενον. Contra Manichæos Dialogus, n. 5, t. i. 432 init.

¹ Πνεῦμα "Αγιον, τὸ Πνεῦμα τὸ "Αγιον" ἐκ τοῦ πατρὸς γὰρ διὰ τοῦ νιοῦ καὶ λόγου προϊόν, οὐχ νικῶς δέ. De Hymno Trisagio Epistola, n. 28. s. f. i. 497. In p. 140 he adds, ἀλλ' ἐκπορευόντος, “but by way of procession.” And then he adds that “the special property of Each is unchangeable,” so that “the Father does not cease to be Unbegotten, because He begat; nor the Son to be begotten, because He was begotten by the Unbegotten; nor did the Spirit change to the Father or the Son, because He proceeded and because He is God.”

² Expos. fid. (ex Arab.) Opp. i. 664.

³ de fid. orth. i. 13.

Gregory the Great; “⁴ It is manifest that the Paraclete Spirit proceedeth from the Father and abideth *in* the Son.” “⁵ Unlike (the way in which He dwelleth in the Saints) the Spirit abideth *in* the Son, from Whom by nature He never departeth.” And Vigilius Tapsensis, “⁶ We have proved by many testimonies of the Scriptures, that He is the Spirit of the Son and that He abideth whole *in* the Son; and as He proceedeth from God the Father, so He proceedeth from the Son, that the whole Trinity may be believed to be one God.”

Reasonable minds, both in East and West, saw that there was no ground for either side to inculpate the other.

When Charlemagne objected that Tarasius, Patriarch of Constantinople, professed his faith, that “⁷ the Holy Spirit proceeded from the Father through the Son,” Pope Adrian I, in a letter still extant⁸, expressly defended him. When some turbulent monks of S. Saba sent laymen to eject the Latin monks of Mount Olivet worshipping, on the Nativity of our Lord, at Bethlehem, because they said the Creed with the Filioque, the Patriarch of Jerusalem took no part in the accusation⁹, and it came to nothing. Leo III, (who refused to insert the Filioque into the Creed when asked by Charlemagne through his Missi, out of deference to the holy Fathers who framed it¹)

⁴ Dial. ii. 38. Greek Transl. See Le Quien Diss. Damasc. i. n. 22. p. xi.

⁵ Mor. iii. n. 92. Ib. ⁶ De Trin. L. xi. Ib. p. xii.

⁷ Ep. ad Patriarch. Syn. Nic. ii. Act. iii. Conc. viii. 812. Col.

⁸ Epist. Adriani P. ad Car. Mag., Actt. Syn. Nic. ii. subjecta. Conc. viii. 1554. sqq. Col. ⁹ Ep. Leon. ad Car. Magn. Le Quien. p. vii.

¹ “For I too will not, I say not, prefer myself; far be it from me that I should presume to equal myself to them.” S. Leo iii. Ep. in Le Q. p. viii.

sent to the Eastern Bishops a confession of faith² on the Holy Trinity with the words,

"The Holy Ghost Who proceedeth equally from the Father and Son, consubstantial with the Father and Son. The Father whole God in Himself; The Son whole God, begotten by the Father; the Holy Spirit whole God, proceeding from the Father and Son,"

and no exception was taken against it. The unhappy Photius gave it as an excuse for the great schism. "He, one and the same," says a writer on the Greek side³, "both set himself to divide the Churches, using the difference of doctrine as a colour, and again made the agreement of the Churches the price of his private advantage." Yet from his deposition A.D. 886 to, at least, A.D. 1199, East and West retained their own expression of faith, without schism⁴.

Cerularius did not at first object to the Latins any matter of faith, but says that, "⁵expressly acknowledging the life-originating and consubstantial Holy Trinity and the Incarnation of our Lord God and Saviour Jesus Christ, they stumbled in this one only thing that they used unleavened bread at the oblation."

A.D. 1077 Theophylact excepted, not to the faith contained in the words but only to their insertion in the Creed.

"⁶In all besides, I will allow you to use this word, the proceeding of the Spirit from the Father and the

² See Le Qu. p. viii.

³ G. Scholarius de process. Sp. S. cont. Lat. c. 4. Le Qu. p. xi.

⁴ Peter of Antioch, about A. 1054, says that he had heard the name of the Roman Pontiff recited from the diptychs at the Mass at Constantinople, 45 years before. Le Quien. p. xii.

⁵ Peter Antioch. Ep. ad Domin. Grad. n. 7. Coteler Eccl. Gr. Monum. T. ii. p. 117.

⁶ in Joann. Vecc. Orat. i. de union. Eccl. Le Q. p. xvii.

Son, as speech enableth thee; I mean, in common discourses, and ecclesiastical homilies; in the Symbol alone I will not grant thee."

Nicetas, in the course of his conference with Anselm of Havelberg, about 1149, said that the Latin doctrine was not unreasonable, but objected apparently to the insertion of the words⁷.

In 1155 Basil Achridenus wrote to Adrian II, that the schism had arisen on account of some "⁸stumbling blocks of slight moment." The Bishops in the time of the Emperor John Ducas A.D. 1249 proposed that "⁹the interpolation should be put out of the Creed but might be retained and used in any other form." A.D. 1256 Alexander IV rehearsed the terms of union proposed to his predecessor Innocent IV. who disapproved indeed that this article of the Nicene Creed ("¹in which the Greek Church seems to disagree a very little from the Roman") was excepted from the Council to be held, but granted that

"in the approaching Council the tenor of the aforesaid Creed should not be changed except by mutual consent, which, we hope, the harmony of reconciliation will bring, but should, in the Greek Church, remain in that form, in which the Synod aforesaid promulgated it, provided that, as to the faith in the Holy Trinity the Greek Church have throughout the same Catholic Faith [in omnibus catholice consentiat] as the Roman."

Even at the beginning of the Council of Florence,

⁷ Le Q. p. xx. from Ans. Havelb. c. Gr. ii. 2. Spicil. T. i.

⁸ Βραχέα τινα προσκόμματα, Greek in Jur. Gr. Rom. v. 307, Lat. in Baron. A. 1155. Le Qu. Ib.

⁹ Pachymeres v. 12.

¹ Le Q. p. xxi. from Wading i. 147, Regest. Lib. ii. Ep. 325.

Mark of Ephesus, who in the end made it fruitless, said,

“² Efface it from the confession of faith and place it where you will, and let it be sung in the Churches as the hymn, ‘The Only-Begotten Word of God, being immortal.’”

The conference at Florence made much impression on all the Greeks except Mark of Ephesus. The Patriarch who had been averse to the Latin formula, gave his vote in writing thus,

“³ Since we have heard the sayings of the holy Eastern and Western fathers, some saying, that the Holy Spirit proceedeth from the Father and the Son, others, that He is from the Father through the Son, (although the ‘through the Son’ is the same as ‘from the Son,’ and ‘from the Son’ is the same as ‘through the Son,’) yet we, leaving the ‘from the Son’ say that the Holy Spirit proceedeth from the Father through the Son eternally and essentially as from origin and cause, the ‘through’ designating ‘cause’ in the procession of the Holy Spirit.”

To all this the Bishops assented, except five; among them, Mark of Ephesus. Syropulus says that the Patriarch had told him why he had subscribed to the union,

“that the writings of the Western fathers were genuine; that he had read Athanasius, affirming the same; also Cyril in various places; Epiphanius too, whose words were so express, that Joseph⁴, Monk and Doctor, once owned candidly, that he had what to answer to passages of other fathers, but to the Saint himself, nothing.”

² Le Qu. p. xxvi. from Mich. Duc. Hist. c. 32.

³ Syropulus sect. 9. c. 9. Le Qu. p. xxviii.

⁴ Bp. of Methone probably, A.D. 1440, who wrote *Responsio ad libellum Marci Ephesii*, inserted in App. to Council of Florence Conc. xviii. p. 690.

The Decree of the Council, in declaring the identity of the meaning of the two formulæ, seems to be framed on one of George Scholarius, afterwards a great enemy of the Council, in which he draws out the Latin side very clearly, but leaves ambiguities in the Greek statement.

“⁵ Since we Greeks heretofore thought, that the Latins affirmed, that the Holy Spirit proceeded from the Father and the Son, as from two Principles or Spirations, and therefore did not affirm that the Father was the principle and fountain of the whole Deity of Son and Holy Spirit, therefore we have abstained from the addition or word which they added, for explanation, to the Creed, and likewise from their Communion. But we being collected into this second and Æcumenical Synod, by the singular grace of God, to bring about a holy union, after many questions and discussions had and ventilated, and very many testimonies being produced both from Holy Scripture and the holy doctors of the Church, we the Latins profess, that we do not say that the Spirit proceedeth from the Father and the Son, meaning to exclude the Father from being Principle and Fount of the whole Godhead of the Son and Holy Spirit, or as believing that the Son did not receive from the Father, that the Holy Spirit proceeded from the Son, or as setting forth two principles or two productions of the Holy Spirit; but we confess that the Holy Spirit eternally emanated from the Father and the Son, as from one Principle and by one Production: in like way, we Greeks assert that the Holy Spirit proceedeth from the Father, and is the own Spirit of the Son, and is poured forth from Him, and we professed and believed that He is poured forth by Both Substantially, viz. by the Father through the Son.”

Scholarius shewed that he clearly understood the Latin doctrine, and that it was not open to the imputations of Photius; but on the side of the Greeks he

⁵ Syrop. n. 8. Le Qu. p. xxvii. xxviii.

repeated only unexplained sayings of some Greek fathers, capable by themselves of being understood without any reference to the Eternal Being of God, and perhaps the more so, as standing in contrast with the definite statements which he had put into the mouth of the Latins. On being asked to explain, Scholarius made no answer, and soon after left the Council. The Greeks answered that the Westerns rejected the sayings of the Fathers. They were only asked, in what sense they used them; e. g. whether they understood the "pouring forth" to be from eternity, and to relate to Substance and Person; what they meant by "pouring forth," whether it meant the same as to "proceed" &c.

The Council adopted the statements of Scholarius only leaving out what was ambiguous:

"⁶ Seeing that in this holy Ecumenical Council by the grace of Almighty God we Latins and Greeks have come together for an holy union to be made between us, and have taken diligent care one with another, that that Article on the Procession of the Holy Ghost should be discussed with great care and diligent enquiry: testimonies too having been brought forward from the Divine Scriptures and full many authorities of holy Doctors Eastern and Western, some saying that the Holy Ghost proceeds from the Father and the Son, others from the Father through the Son, and all intending the same meaning under different words: We the Greeks have declared that what we say, that the Holy Ghost proceeds of the Father, we do not say with intent of excluding the Son: but, because we thought that the Latins said that the Holy Ghost is of the Father and the Son as of two origins and two Spirations, we have abstained from saying that the Holy Ghost proceeds from the Father and the Son. And we the Latins affirm that

⁶ Conc. t. xviii. 1146. ed. Col.

what we say, that the Holy Ghost proceeds from the Father and the Son, we do not say in the sense of excluding the Father from being the Source of all Godhead, of the Son, that is, and the Holy Ghost: or that this, that the Holy Ghost proceeds from the Son, the Son hath not from the Father, or in the sense of affirming that there are two Sources or two Spirations, but we affirm that there is One sole Source and Only Breathing of the Holy Ghost, as heretofore we have asserted.”

De Turrecremata even proposed to anathematise the heresy imputed to the Latins:

“⁷ We follow the Apostolic See, we know that there is one Cause of the Son and the Holy Spirit the Father, Therefore the Roman Church doth not believe two Principles or two Causes, but One Principle and One Cause. But those who assert two Principles or two Causes we anathematise.”

The Latins have not accused the Greeks of heresy; but individuals of them certainly have been heretics, denying the mode of the being of God. For denying the eternal Procession of the Holy Ghost through the Son, and, after the example of the Monothelites⁸, limiting the words, by which the Fathers declared it, to His temporal mission after our Lord’s Ascension⁹,

⁷ Le Qu. p. xxvii.

⁸ The Monothelite, Macarius of Antioch, glossed, “the Holy Spirit Who proceedeth from the Father and shone forth through the Son,” with the words “viz, to men.” vith Gen. Council, Act. 8. Conc. vii. 772. Col., whereas in the Fathers all the like words are used of the eternal Procession. See Pet. de Trin. vii. 10.

⁹ “All who from the time of Cerularius to John Beccus” (who was won to the Latin side by Nicephorus Blemmidas, and was Patriarch A.D. 1272, accordingly above 200 years) “wrote in behalf of the schism, with one consent maintained no procession of the Holy Spirit from the Father through the Son, except that temporal manifestation or granting of spiritual gifts.” Le Quien p. xxiii. xxiv. He instances Michael Psellus who explained “the Procession through the Son” that He was imparted by Him and partaken by all creation; Nicetas of Nicomedia, “given through the Son to sanctify the creature, or, according to others, because He passed through the Son to sanctify men;” or the Bishop

they do in fact destroy the eternal relation of the Third Person of the Adorable Trinity to the Second, and conceive of God as existing otherwise than He has revealed Himself. It is startling to hear S. Epiphanius or S. Athanasius deny that the Holy Spirit is “the Brother of the Son;” it shocks us to have to deny, as to God, a relation analogous to one of our human relations, which God has not revealed to us of Himself. But it is, in our human words, what the denial of the eternal Procession of the Holy Ghost “from” or “through the Son” comes to. For God the Son and God the Holy Ghost issued forth from the Father’s Being as the Source and Original of Each. If then the Holy Ghost had not (which these deny) proceeded eternally “through the Son,” but had proceeded from the Father independently of the Son, they had had to each other that relation which in our human likeness had been that of brothers.

It would also much impair our idea of the Unity of God in the Adorable Trinity, did we conceive of Two of the Persons as having no relation to one another, except an independent relation to the One Father. The truth of the mutual Inexistence¹ of the Three Blessed Persons, which our Lord reveals to us by the words, “I am in the Father and the Father in Me,” “The Father Who abideth in Me,” facilitates to us the conception of the simple Unity of God in the All-Holy Trinity. The doctrine excludes Arianism

of Nicomedia “was sent or was given through the Son;” Andronicus Camaterus explained even S. Cyril’s, that He “was the own Spirit of the Son and in Him and *from Him*,” to be “not of His procession, but of His mission, gift or supply.” Ib.

¹ περιχώρησις. See Petav. de Trin. iv. 16. *per totum*, Dr. Newman notes on S. Athanasius against the Arians, Oxf. Tr. *passim*.

on the one side, and Sabellianism on the other; “neither confounding the Persons, nor dividing the Substance.” The Fathers had most occasion to dwell upon this against the Arians. In our human mode of existence, the father is external to the son, and the breath from the breather. In God, all is within Himself, in the absolute unity and simplicity of His Being.

“How,” asks S. Cyril², “could God be conceived as being One, if each Person withdrew into an entire individuality, and, wholly removed from the essential union and mutual relation, were called God?”

“³In no way can there be imagined any division or separation, so that the Son could be conceived of without the Father, or the Spirit be disjoined from the Son.—But in Them is apprehended a certain at once communion and disjunction beyond words or thought.” “⁴They are united, not so as to be confused, but as to cohere together; and they have Inexistence in each other, without any commingling or confusion; nor are they parted from one another, or divided in essence, according to the division of Arius. But to speak concisely, Deity is, in Separate, Inseparate⁵.

“⁶In the Godhead we confess one Nature, but say that there are in truth three Persons, and we say, that all which is of nature and essence is simple, but we acknowledge the difference of Persons in these three properties only; the being Uncaused and Father; or caused and Son; or caused and Proceeding; but we know that they go not forth apart from Each other, and are inseparable and united, and inexist unconfusedly in Each other, and are united without confusion (for They are Three although they are united) and are, without division, distinct. For although Each exists by Himself, i. e., is perfectly a Person, and has His own property, i. e., His own

² See below p. 53.

³ S. Basil Ep. 38 n. 4. Opp. iii. 118. Ben.

⁴ Damascene in Petav. iv. 16. 7.

⁵ ἀμέριστος ἐν μεμερισμένοις.

⁶ Damasc. de fid. orth. iii. 5.

separate mode of Being, yet they are united in Essence and natural properties, and by their not being separated or going apart from the Person of the Father, such are and are called One God."

"By the natural unity," S. Fulgentius says⁷, "the whole Father is in the Son and Holy Spirit, the whole Son is in the Father and Holy Spirit, the whole Holy Spirit also is in the Father and the Son. None of these is external to any one of them, for none precedeth another in eternity, or exceeds in magnitude, or overpasseth in power."

and Alcuin⁸:

"God by the immensity of His Nature filleth and containeth the whole creation, and thereby the Father filleth the whole whatever is; the Son the whole; the Holy Spirit the whole. Wherefore also the Son and the Holy Spirit are by nature, One. The inseparable unity therefore of nature cannot have separable Persons. But this nature of Supreme Trinity and individual Unity, which Alone is whole everywhere, as it hath everywhere inseparable Unity of nature or operation, so it cannot receive separation of Persons."

This Inexistence of the Divine Persons, which our Divine Lord lays down in the words, "I am in the Father and the Father in Me," is essential to any intelligent conception of the Divine Unity. The absence of the belief in it has been at the root of every heresy as to the Holy Trinity. Apart from the 'from' or 'through,' it is contained in every expression, that God the Holy Ghost is "in the Son" "is essentially Inexistent in Him," "is in Him and His own," "in Him by Nature."

In the order of the Divine existence, contained in the baptismal formula which our Lord prescribed to

⁷ de fide ad Petr. c. 1.

⁸ de Trin. i. 14.

us, Father, Son, and Holy Ghost, the Father, as our Lord says, ever inexists in the Son, Who eternally and unchangeably has His existence from Him in the Immensity of Godhead, and the Father and the Son, being One, ever inexist in the Holy Spirit, Who is breathed forth from Both. Take away this belief, and the Inexistence is gone. Such introduce division into the Godhead, a sort of duality of existence, the Father being supposed ever to produce the Son by Generation, the Holy Ghost by Procession, but God the Son and God the Holy Ghost having no relation to one another.

The loss of the “and the Son” would to our un-theological practical English mind involve the loss of the doctrine of the Trinity.

It would be a great gift of grace to the Greek Church to own that they and their forefathers have been mispersuaded, to accuse of heresy the formula which their great S. Cyril and S. Epiphanius used so naturally, “from the Son.” It has been in those who inherited the mispersuasion, an unintentional false-witness of near 1000 years.

As for the objection that “⁹the Roman Pontiff should not have added anything to the common Creed without consulting the other Patriarchs, who divide with him the rule of the Church;”

1. If true, *a)* the objection would come with a bad grace from the Greeks, since at the second General Council, in which the clauses as to the Holy Ghost were themselves added to the Nicene Creed, one Western Bishop alone was present, and he, not as any representative of the West. The heresy of Ma-

⁹ Le Quien n. 39. p. xix.

cedonius had its rise and adherents in the East, and was remedied by an Eastern Council, which became OEcumenical, only through its reception by the West. Else it had remained a Greek Council, being convened by the Emperor without any concurrence of the Western Church. b) Additions were made to the Creed from the first, without any authority of the whole. The Apostles' Creed was varied both in East and West¹. Our Lord's "descent into Hell," though universally believed, "does not appear in any ancient Creed except that of Aquileia, and is directly stated by Ruffinus to have been wanting in the Roman and Oriental Creeds². The 'Communion of Saints' lying implicitly in 'the Holy Church' is not found in any very ancient Greek Creed, and hence was not incorporated into the Nicene nor into the Athanasian Creed. The earliest place in which it occurs is the Gallican Sacramentary of the end of the 7th Century." c) The addition was made for the satisfaction of minds in the West, without any attempt to impose it upon the East. The Greeks refused to be in communion with the West, unless the West gave up the expression of the faith, in its hereditary language; the Latins did not attempt to impose the addition to the Creed upon the East.

The objection against altering the common Creed would have been valid, had there been manifested any intention of forcing it upon the East. But the Greeks were on the offensive. The charge of Photius was that the Roman Church in particular and the whole Latin-speaking Church generally were guilty

¹ See note P. *On the early traces and variations of the Apostles' Creed* in Tertullian p. 496—507. Oxf. Tr.

² Ib. p. 503 sq.

herein of heresy; he explicitly said that the Creed was unchanged³. The Greeks were expressly exempted from altering the Creed in case of reunion, in the negotiations under Innocent IV⁴: in the Council of Lyons A.D. 1261, Michael Palæologus asked “⁵that our Church should say the holy Creed as it said it before the schism.” In the Council of Florence, the Greeks declared⁶, “this addition we will never receive, but” they added as a concession, “*we permit you to have it in your Churches, yet not in those of the East*: and we say, that under the pressure of necessity ye expanded the Creed; and we do not say, that that word ‘from the Son’ is either another faith or an addition, but that it is pious and an explanation of our Creed; and both Creeds are pious and of the same meaning, as ye say it in the Church of the Romans, and as we again say it in the Eastern Church, and so let the union be formed.” The Emperor had previously laid it down as a condition of union. “⁷It being laid down that the Latins should neither compel us to add any thing in our holy Creed, nor to change any thing of the customs of our Church”; following herein the Patriarch, who “⁸accepted the western Saints saying that the Holy Spirit is from the Father and the Son; yet admonishing, ‘only, let us not insert it in our Creed, but retaining all our customs, be united with them.’” Clement VIII decreed⁹ that the Greeks [in union with the West] should be bound to believe that the Holy

³ Tract de process. Sp. S. c. Latin. ap. Le Q. n. 26 p. xiv.

⁴ See above p. xlili. ^b in Conc. Lugd. ii. Sess. iv. Conc. xiv. 512. Col. . Le Q. n. 46, p. xxii. 10.

⁶ Conc. Flor. Sess. xxvi sub. fin. Conc. xviii. 568. Col. .

⁷ Ib. 493.

⁸ Ib. 492.

⁹ Bulla xxxiv. n. 6. Le Q. n. 39. p. xix.

Spirit proceeds from the Son but should not be bound to utter it, unless there were scandal; "wherefore," adds Le Quien, "the Greeks who are in union with the Roman Church repeat [A.D. 1710] the Creed freely without addition." But—

2. There was no such formal addition by "the Roman Pontiff" nor was there any *intention* to add a word to the Creed. It is well known now, that the tradition having been lost during the Arian times, the third Council of Toledo A.D. 589, which first introduced the Filioque, believed it to be part of the Creed of Constantinople¹. How they came to think so, we know not. "The Procession from the Father and the Son" had long been the popular expression of the faith of the West, and it seems to have come in unawares. It had, probably, been filled in by some one, who thought the omission of the Filioque a mistake. Transcribers fill up what they believe to be doctrinal omissions of MSS., which the context shews that they supply wrongly in that particular place. From Spain, (as is known) the "et Filio" came with the chanting of the Creed into France, was A.D. 930 not admitted by Leo III, and probably was admitted at Rome with the Creed, when, at the instance of the Emperor Henry II, this was sung there for the first time, in A.D. 1014.

It is strange that the Canon of the Council of Ephesus should ever have been construed as restraining the Church thereafter from guarding the faith by any addition to the Creed of Nice. For Almighty God alone could know certainly, whether or no there should be any occasion for this in the future of the

¹ Conc. vi. 697. Col.

Church. The Canon was framed on occasion of the Nestorian exposition of faith, which Charisius presented to returning Quartodecimans and Novatians².

The Council forbade to “produce or write or compose any other Creed, beside (*παρὰ*) that which was defined by the holy Fathers collected at Nice,” and decreed that clergy who should so do should be deposed and laity excommunicated. Obviously they could not mean to prohibit additions to the Creed of Nice. For this would have been to condemn the Fathers of Constantinople, who *did* add to the Nicene Creed and require subscription to the Creed so augmented. S. Cyril, who probably framed the Canon, explained that what was not against the Creed was not beside it. The Orientals had proposed to S. Cyril as terms of concord, that he should “do away with all he had written in epistles tomes or books, and agree with that only faith which had been defined by our holy Fathers at Nice.” “But,” S. Cyril answered,

“³ we all follow the exposition of faith defined by our holy fathers in the city of Nice, sapping absolutely nothing of the things contained in it. For they are all right and unexceptionable, and anything curious after that is not safe. But what I have rightly written against the blasphemies of Nestorius no one will persuade me to say that they were not done well.”

and against the imputation that he “had received an

² Conc. Eph. Act. vi. T. iii. p. 1201—1221. Col.

³ Ep. 35 ad Acac. Melit. Opp. v. P. 2. 2. p. 110.

exposition of faith or new Creed, as dishonouring that old and venerable Creed," he says⁴,

"Neither have we demanded of any an exposition of faith, nor have we received one newly framed by others. For Divine Scripture suffices us, and the prudence of the holy fathers, and the symbol of faith, framed perfectly as to all right faith. But since the most holy Eastern Bishops differed from us as to that of Ephesus and were somehow suspected of being entangled in the meshes of Nestorius, therefore they very wisely made a defence, to free themselves from blame, and eager to satisfy the lovers of the blameless faith, that they were minded to have no share in his impiety; and the thing is far from all note of blame. If Nestorius himself, when we all held out to him that he ought to condemn his own dogmas and choose the truth instead thereof, had made a written confession thereon, who would say that he framed for us a new exposition of faith? Why then do they calumniate the assent of the most holy Bishops of Phoenicia, calling it a new setting forth of the Creed, whereas they made it for a good and necessary end, to defend themselves and soothe those who thought that they followed the innovations of Nestorius? For the *holy Ecumenical Synod gathered at Ephesus provided, of necessity, that no other exposition of faith beside that which existed, which the most blessed fathers, speaking in the Holy Ghost, defined, should be brought into the Churches of God.* But they who at one time, I know not how, differed from it, and were suspected of not being right-minded, following the Apostolic and Evangelic doctrines, how should they free themselves from this ill-report? by silence? or rather by self-defence, and by manifesting the power of the faith which was in them? The divine disciple wrote, 'be ready always to give an answer to every one who asketh you an account of the hope which is in you.' But he who willetteth to do this, innovates in nothing, *nor doth he frame any new exposition of faith,* but rather maketh plain to those who ask him, what faith he hath concerning Christ."

⁴ Ib. p. 112.

Eulogius of Alexandria, A.D. 581, puts the refutation very clearly, answering the Monophysites also;

“⁵ Again, the madness of heresy blames the 4th Council for setting forth an exposition, maintaining that any such attempt is wholly precluded by the first Council of Ephesus. And yet if, according to their idle speech, that Council had altogether forbidden making another definition, it would, before all others, have passed a sentence of condemnation against itself. For it *does* define what none before it defined. Nay its *ἡ καθ' ὑπόστασιν ἔνωσις* is a definition, not made by the elder Synods. Yea, and in the vain speech a false charge is brought against the Synod of the 150 holy fathers at Constantinople; for it, putting down the rebel against the Spirit, and adding the theology as to the Holy Spirit to the definition expressed at Nice, conjoined it therewith. For if the previous Councils, with their additions, escape blame, neither will those, after them, for the like acts have an unlike condemnation. So does this senselessness confuse and distort everything. For the Council of Ephesus wholly forbade that another faith should be set forth, whose dogmas were contrary⁶ to that at Nice; but that, what was defined by it being maintained pure and inviolate, to add what was required by circumstances was what it did itself. And this is the teaching of nature itself, and the tradition of the Church throughout is seen to acquiesce in this. Wherefore also at Alexandria, before the Ecumenical Synod was convened, the divine Cyril having gathered there select Bishops and having framed a written statement of faith, sent it to Nestorius.”

S. Maximus had to answer the same imputation from the Monophysites, as to “the confession of two natures of our Lord” and the term “in two natures,” in the Council of Chalcedon. He answers,

“⁷ How and with what reason do you accuse the holy Council of Chalcedon, although it manifolds

⁵ Eulog. in Phot. Bibl. cod. 230. p. 275, 1. Bekk.

⁶ η̄ς ἐναρτίᾳ τὰ δόγματα. ⁷ Opp. ii. 114, 142.

useth the words of the fathers, and abuse it and mock it as though it introduced another definition of the Faith?—If the Council of Chalcedon may be accused of making another definition of the Faith, on account of the words inserted in the Nicene definition, the same may be said against Cyril also, and the 120 fathers [the third and the second General Council]. How it should *not* lie against them and *should* lie against this [of Chalcedon] I comprehend not.—For Gregory, the defender of the Faith, will not any more escape your accusation against those of Chalcedon; rather he will lie under it exceedingly, expressing distinctly what was deficiently said as to the Holy Spirit by the Council of Nice, ‘because,’ he says, ‘this question had not yet been moved.’—If we may speak the truth, all the God-elected fathers after the Council of Nice, and every Council of orthodox and holy men, did not, through the introduction of words of their own, introduce another definition of the Faith, as you declare—but they firmly established that one and the same faith which was laid down by the 318 fathers, elucidating and, as it were, explaining it in detail, on account of those who understood it amiss and misinterpreted⁸ it and its doctrines to their own ungodliness.”

It was the habit of Eastern heretics to allege the decree of Ephesus, which was framed on occasion of an heretical Creed, to protect their own heresies from condemnation.

The Western statement of the Procession of the Holy Ghost “from the Father and the Son” was not, as far as we know, framed as a corrective of any heretical teaching; but it has, in the good Providence of God, been a great preservative against heresy, which would not have been guarded against by the Greek formula, “through the Son.” For although

⁸ S. Maximus contrasts the “additional interpretations” of the Church (*ἐπεξηγούμενοι*) and the “misinterpretations” (*παρεξηγούμενοι*) of heretics, which may illustrate what was forbidden by the *παρὰ* of the Council of Ephesus.

this, in the language of the Greek fathers, expressed the same doctrine, yet it admitted also of a meaning, compatible with a denial of the Faith, as contained in the Baptismal formula, given us by our Lord. The thirst for visible unity has directed itself the more towards the Greek Church, since the Roman Church has shut against us what seemed to be a half-open door. But therewith there has, among some, seemed to be a rising impatience of the “*Filioque*,” as though it were *the* hindrance to an union with the Eastern Church. It seemed then expedient on occasion of the publication of one of the great and most esteemed works of S. Cyril, to bring together, from the Greek fathers, some of the evidence of the use of the formula, now excepted against by the later Greeks since Photius, and especially since the renewal of the schism by Cerularius. Middle-age Greek writers have surmised that the ground of the prolonged schism was not the doctrine, but “*the thrones*,” Constantinople wishing to have an eminence over the other Eastern Patriarchates, which did not belong to it, Rome claiming an authority over Constantinople and the East, which it did not claim in primitive times. There seemed then, the more hope, that since *this* question did not lie between Greece and ourselves, they could not, if they would look into the question, except against our retaining the expression of the faith, which was common to their own fathers.

⁹ e. g. “Although the schism is said to have been renewed under Sergius, I know not for what reason; but I think, on account of the sees.” Nicetas Nicænus in Le Quien p. xii. The ground of the failure of attempts at re-union seems to have been the subjection to Rome involved. See also “one of their able and moderate writers, Elias Meniates, Bishop of Zerniza, towards the end of the 17th cent., Lapis offensionis, L. ii. c. 1. quoted by M. Trevern. Discussion Amicale, T. i. p. 231,” in Dr. Pusey’s Eirenicon i. p. 63.

Whether this will be so, He alone knoweth Who disposes the hearts of men. One thing is certain, that we must not, in a desire for a premature union, abandon the expression of our faith of at least 1200 years. However the faith may be maintained by tradition in the East, but, in fact certainly is, more or less widely *not* maintained there¹, we, by parting with our inherited expression of it, should forfeit the belief itself, and become misbelievers in our God.]

¹ Bessarion, in a declaration appended to his "Oratio dogmatica" at the Council of Florence (Conc. T. 18. 465. Col.) says, that "the Greeks have four evasions of the force of the word διὰ; i) that the words with which it is used, signify only the distribution of His graces and gifts to us, and His temporal mission into the world, which they grant to be through the Son. ii) Because Father and Son are relative names, and that one of two relatives cannot be spoken of, without the other being understood; therefore in saying 'from the Father' it is necessary to name the Son, on account of the force of the relation. iii) They say that the Consubstantiality of the Father and the Son is the reason that the Spirit is said to proceed from the Father through the Son; for since the Father and the Son are of the same Substance, when it is said, "from the Father," it must needs also be said "from the Son." iv) Because sometimes, but very rarely and among poets, (who, for the metre, used words metaphorically and inaccurately) they have found the preposition *through* sometimes to have the same sense as *with*, they say that the Holy Spirit is therefore said to proceed from the Father *through* the Son, because He proceeds from the Father together *with* the Son." These explanations are manifestly alternative, excluding one another. i only takes the *through* in a natural sense, yet alone relates to time; the rest presuppose that the *through* relates to the Eternal Procession; but oddly enough, assume that *through* does not mean *through*; iv boldly says that *through* means *with*. They are manifestly the shifts of persons evading the Faith expressed by their forefathers by the word. Bessarion shews their inapplicability to the passages of the fathers, which they were to explain away. Orat. dogm. c. 6. Conc. T. 18. 422. sqq.

S. CYRIL,
ARCHBISHOP OF ALEXANDRIA.

INTERPRETATION OR COMMENT ON THE

GOSPEL ACCORDING TO JOHN.

INTRODUCTION.

*THE LORD will give utterance to them who evangelize with Ps. lxviii.
much power,* declareth exceeding well the Psalmist. But I
deem that they who ought to approach this, are, not mere
chance persons, but those who have been illumined with
the grace that is from above, seeing that both *All wisdom Eccl. 1.*
is from the Lord, as it is written, and *Every good gift and every S. James
perfect gift is from above and cometh down from the Father i. 17.*

of lights. For a thing unsure and not unfraught with peril
to the many, is the speaking concerning the Essence that is
above all, and the Mysteries belonging thereunto, and silence
on these subjects is free from danger. Us nevertheless albeit
deeming that we have much need of silence, God Who
is over all excludes from this, saying to one of the Saints
(this was Paul), *Speak and hold not thy peace.* And no less *Acts xviii.
9.* does the ordinance of the Law shew this, indicating things
spiritual in the grosser type. For it enjoins those who have
been called to the Divine Priesthood, to declare to the
people by the sound of trumpets, about those things which *Lev. xxiii.
24.* they ought to learn. For God, when He willed to set forth in
His laws most excellent things, did not I deem intend that the
leaders of the people should lay their hand on their mouth, as it *Job xl. 4.*
is written, and, in fear of appearing rashly to attempt things
above the mind of man, hold back from the doctrine that is
so necessary for those who are being instructed in piety and
the knowledge of God, and choose a silence perilous to those
who are their disciples. But the Disciple of Christ again
terrifies us, saying *Be not many masters,* and moreover the *S. James
iii. 1.*

2 Danger of speaking of sacred things, uncalled.

INTRO-
DUCTION.
Eccles. x.
9, 10.
LXX.

most wise Preacher too, darkly shewing the peril that exists in the teaching of such things. For, says he, *he that cleaveth wood, shall be endangered thereby; if the iron head fall, both himself hath troubled his face and he shall strengthen powers.* For he likens the keenness of the mind to the iron-head, in that it is of a nature to pierce through, and sinks in to the innermost parts, even though it be resisted by the thickness and close texture of the wood. *Wood* again he in a figure calls the thoughts that are in Holy Scripture, which render the Books wherein they are a kind of Spiritual Paradise, and yet more than this, full with the fruitfulness that comes of the Holy Ghost. He that endeavours therefore to unfold the spiritual wood, that is the Divine and Mystic thoughts of Divinely-inspired Scripture by means of insearch, and most accurate grasp and keenness of mind, will run very deep risk, saith he, when the iron-head slippeth, that is when the mind not carried to a true understanding of the things which are written, misses the right perception, and having left, as it were, the straight path, is borne on some other way of thought turned aside from what is fitting. Whereupon he will place in jeopardy the face of his soul, that is, his heart, and will invigorate against himself the bad opposing powers, who with their bitter perverse words sophisticate the mind of those who have gone astray; not suffering it to behold the beauty of truth, but manifoldly perverting it and persuading it to go astray after mad thoughts. For no one calleth Jesus Anathema save in Beelzebub.

Cf 1 Cor.
xii. 3.

And let no one deem, himself astray, that the exposition of the above is astray, or otherwise of false reasoning. For Divine Scripture does sometimes, as we said before, call the thoughts of Holy Scripture *wood*. And indeed the God Who is over all says something on this sort through the

Deut. xx.
19, 20.

all-wise Moses to those at that time: *When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayest eat of them and thou shalt not cut them down: (is the tree of the forest a man, to go before thee unto the palisade?) Only the trees which thou knowest that they be*

not trees for meat, thou shalt destroy and cut them down. INTRO-
But that the God of all would not have deemed it worth to
prescribe to us such things, if it were to be understood only
of trees of the earth, is I suppose clear to every one, yet I
think one ought to shew from another command also that
He is very unsparing of these, and takes not account of
them. For what I pray does He enjoin should be done to
the false-called gods? *Ye shall destroy their altars,* saith He, Deut. vii.
*and break down their images, and cut down their groves.*⁵
And by His own altar He no way suffers any tree to be cul-
tivated. For He plainly declares: *Thou shalt not plant thee* Ib. xvi. 21:
a grove of any trees near unto the altar of the Lord thy God.
And if one must add anything to this, I will speak after the
manner of most wise Paul. *Doth God take care for trees?* ^{1 Cor. ix.}
or saith He it altogether for our sakes? ^{9, 10.} by grosser examples
leading us by the hand to the idea of spiritual things.

Let us now say that the writings of the unholy heretics
may be considered as cities, and fortified, haply not with-
out skill, by the wisdom of the world, and the intricate de-
ceits of their cogitations. There comes to storm them, and
in some sort environs and sits round them *taking the* Eph. vi.
shield of the faith and the sword of the Spirit, which is the
word of God, every one who agonizes for the holy dogmas
of the Church, and sets himself in array with all his strength
against their false-speaking, studying to *cast down imagina-* ^{2 Cor. x.}
tions, as Paul saith, *and every high thing that exalteth itself*⁵
against the knowledge of God, and bringing into captivity every
thought to the obedience of Christ. When then, He says, such
a soldier of Christ compasses, as a land of aliens, the bitter
writings of heresies, and lights upon the best cultivated trees,
that is, if he find words from the Divinely-inspired Scripture,
or things spoken by the Prophets or even testimonies from
the New Testament, wrested unto their own purpose, let him
not apply his mental acumen, like a sort of tool, to destroy
and cut them down. For not because taken hold of by those
who know not to interpret it aright, is therefore that which
proceeds of the Mouth of God to be wholly rejected too: but
since it is fruit-bearing, it shall be to thee rather as a help

INTRO- and for food. For turning round unto the right argument
DUCTION. of the faith that which is sometimes foolishly taken by them,
 not only shall we not be caught unstrung, but rather are
 we nerved into words against heresy. But he subjoins forth-
 with an argument persuading the hearers, that the onslaught
 of the advocate for the truth should be made, not for the over-
 throw of the Divine oracles, but for the destruction of what

Deut. xx. is non-rightly said by the opponents. For *is*, it says, *the tree of the forest a man, to go before thee unto the palisade?* For do you suppose, he says, that the utterance of the holy writings, will of its own self rise up against thee to battle, like one of the arch-heretics, and is not rather wronged by their madness? Do not then cut it down, says it,

Ib. 20. but let it be to thee as food also; *only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down.* For uneatable by them who would think aright, is the fruit of those men's writings: against them let every tool come: there let the might of the spiritual wood-men be shewn, upon them let the axe of strength in advocacy glitter. For the uselessness and unprofitableness of the babbling of the heterodox the Prophet Hosea also most excellently interprets to us saying: *A stalk having no strength to yield meal; if so be it yield, the strangers shall swallow it up.* For they that are diligent to estrange themselves from friendship with God, shall feast themselves on the weak and old-wife tale of those people's unlearning.

As then I was saying at the beginning (for I think we must go back to that), most exceeding hard is the exposition of the Divine mysteries, and better perchance were silence, but since thy much speech persuadeth us, O most labour-loving bro-

Heb. xiii. ther, to offer the work, as a sort of *fruit of our lips*, and spiritual sacrifice, this too will I not shrink from doing, encouraging myself in God who maketh wise the blind, and seeketh at our hands not surely that which is above us, but accepteth equally the offerings of poor men. For him that would offer a gift for a burnt-sacrifice to the Lord, as is put in the beginning of Leviticus, the lawgiver having enjoined **Lev.i.3-9.** an offering of the herd and having moreover herein set down

the measure of the honour of the type, he again lowers it, saying that they who cannot attain to this, should sacrifice of the flock. And well did he know that sad and inexorable poverty will render some powerless even to this: therefore he says, *he shall bring his offering of turtledoves or of young pigeons.* But him that comes yet short of these too, and approaches with the most insignificant offerings, he honours. For says he, *his offering shall be fine flour,* defining an offering easily procurable I suppose by every one and not too oppressive to the deepest poverty. For the lawgiver well knew (I think) that better and more excellent is it to bear fruit even a little, than to be wholly bereft of it and through shame of seeming to come short of others' gifts, to rush forward to the conclusion that it needs not to honour the Lord of all.

Persuaded then with reason by all these things, and having dismissed from my mind unreadiness, the ally of silence, I will deem it my duty to honour my Lord with what I have, discourse wholesome and joyous to the readers, like fine flour bedewed with oil: and we will begin the Book of John, taking in hand an exceeding great work, yet by reason of faith, not unstrung. And that we shall say and think less than is meet, we must unhesitatingly confess. But the great difficulty of the book, or to speak more truly, the weakness of our understanding, will persuade us to ask meet pardon for this.

Turning about on every hand our discourse to the more dogmatical exposition, we will set it in array, according to our power, against the false doctrines of them that teach otherwise, not stretching it forth to its full extent, but even retrenching superfluity, and studying to render it not lacking fitness. The subjoined subscription of the chapters, will shew the subjects over which our discourse extends, to which we have also annexed numbers, that what is sought may be readily found by the readers.

INTRO-
DUCTION.
Lev. i. 10.
sqq.

Ib. 14.

Ib. ii. 1.

Ib. ii. 1.

1 Tim. vi.

3.

CHAPTERS IN BOOK I.

CHAPTER 1. That Everlasting and before the ages is the Only-Begotten, on the words, *In the beginning was the Word.*

CHAPTER 2. That the Son being Consubstantial with the Father is also God in His own Person, even as also the Father, on the words, *And the Word was with God.*

CHAPTER 3. That the Son is also God by Nature, in nowise either inferior to, or unlike the Father, on the words, *And the Word was God.*

CHAPTER 4. Against those who dare to say, that the conceived and natural Word in God the Father is one, and He that is called Son by the Divine Scriptures another (such is the misconceit of Eunomius' party), on the words, *This was in the beginning with God.*

CHAPTER 5. That the Son is by Nature Creator with the Father, as being of His Essence, and not taken to Him as a minister, on the words, *All things were made by Him.*

CHAPTER 6. That the Son is by Nature Life, and therefore not originate, but of the Essence of God the Father, on the words, *That which was made, in it was Life.*

CHAPTER 7. That the Son is by Nature Light, and therefore not originate, but of the Essence of God the Father as Very Light from Very Light, on the words, *And the Life was the Light of men.*

CHAPTER 8. That the Son of God alone is Very Light, the creature not at all, being participate of Light, as originate, on the words, *He was the Very Light.*

CHAPTER 9. That the soul of man does not exist prior to the body, nor is the embodiment a consequence of former sins, as some say, on the words, *He was the Very Light which lighteth every man that cometh into the world: He was in the world.*

CHAPTER 10. That the Only-begotten is alone by Nature the Son from the Father, as being of Him and in Him, on the words, *No man hath seen God at any time.*

EXEGETIC COMMENTARY
ON THE
GOSPEL ACCORDING TO JOHN
OF OUR
HOLY FATHER CYRIL
Archbishop of Alexandria.

BOOK I.

EXACT of a truth, and God-taught is the mind of the holy Evangelists, from the splendour of their power to behold, as from some lofty mountain-spur and watch-peak, on all sides observing what is of profit to the hearers, and tracking with intent zeal whatever may seem to be of profit to those who thirst after the truth of the Divine dogmas and with good purpose search after the mind that is hidden in the Divine Scriptures. For not in those who search too curiously, and take pleasure in the many-tangled wiles of reasonings, rather than rejoice in the truth, does the Spirit make His revelation, since neither does He Wisdom. enter into a malicious soul,^{4.} nor otherwise does He suffer His precious pearls to be rolled at the feet of swine. But with S. Matt. viii. 6. exceeding pleasure does He have fellowship with simpler minds, as having a more guileless motion¹, and shunning¹ κίνημα superfluous subtleties, whereto specially pertains the meeting with sudden fear, and from too great turning aside unto the right hand to err from the straight and royal road. For he that walketh simply walketh surely, as saith Solomon. Prov. x.9.

But while the holy Evangelists have a marvellous exactness in writing (*for it is not they that speak*, as the Saviour saith, *but the Spirit of the Father which is in them*) : reasonably may one grant that the Book of John has been composed beyond all marvel, looking both to the supereminence of his thoughts, the keenness of his intellect, and the constant and

BOOK I. close-succeeding cumulation of conceptions. For course-fellows are they one with another in the exposition of the Divine dogmas, and loosing as it were from the starting line they course charioteers to one goal. But a diverse fashion of speech is wrought out by them, and they appear to me to resemble persons, who are ordered to come together unto one city, but care not to approach it by one and the same beaten road. Thus one may see the other Evangelists with great exactness giving the account of our Saviour's genealogy in the Flesh, and bringing down step by step

^{S. Matt. i.} those from Abraham unto Joseph, or again carrying up those from Joseph to Adam. But we find the blessed

^{S. Luke iii.} John not caring to be over-studious about these, but with a most fervent and fire-full motion of intellect endeavouring to lay hold of those very things that are above human mind, and daring to explain the unspeakable and unutterable Gene-

^{Prov. xxv. 2.} ration of God the Word. For he knew that *the glory of God hideth speech*, and greater than our idea and utterance is the God-befitting dignity, and hard to utter and most difficult of unfolding are the properties of the Divine Nature.

^{Isaiah xl. 12.} But since it was necessary in some sort to *mete out heaven with the span*, and to suffer the scant measures of human nature to approach to what is by all unattainable and hard to be explained, that the approach might not be opened out for

^{1 Tim. vi. 3.} those who teach otherwise to come against the more simple, ^{S. Luke i. 2.} in that no voice of the saints who have been *eyewitnesses and ministers of the word* held in check their ill-surmisings,

^{Infra i. 1.} keen comes he to the very essence of the Divine dogmas, crying aloud, *In the beginning was the Word, and the Word was with God and the Word was God: the Same was in the beginning with God.*

But I think that those who are engaged on the Holy Scriptures ought to admit all writings that are honest and good and free from harm. For thus collecting together the varied thoughts of many and bringing them together into one scope and understanding, they will mount up to a good measure of knowledge, and imitating the bee, wise work-woman, will compact the sweet honeycomb of the Spirit.

Some then of those of most research, say that after our Book I. Saviour's Cross and Ascension into Heaven, certain false shepherds and false teachers falling like wild beasts on the Saviour's flocks terrified them not a little, speaking *out of their own heart*, as it is written, and not out of the mouth of the Lord; yea rather, not merely out of their own heart, but out of the teachings of their own father, I mean the devil. For if no one can call Jesus Anathema, save in Beelzebub, how ^{1 Cor. xii.}_{3.} is not what we say of them clearly true? What things then are they which these men belched forth against their own head? They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both *move and are*, was then first called into being, ^{Acts xvii.}_{28.} when He was born Man of the Holy Virgin, and taking this our common fashion, *shewed Himself upon earth*, as it is written, ^{Baruch iii. 37.} and conversed with men. On those then who are thus disposed, and who dare to slander the ineffable and eternal Generation of the Son, the word of the Prophet comes heavily, saying thus: *But draw near hither, ye sons of the sorceress, the seed of the adulteress and the whore, against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue?* not bringing forth good things out of a good heart, but spueing forth the venom of the blood-defiled dragon, of whom saith the Psalmist unto the one God That is over all: *Thou brakest the heads of the dragons* ^{Isaiah lvii. 4.}_{Ps. lxxiv. 13.} in the waters. •

But since there was no slight disturbance in regard to these things amongst them that had believed, and the ill of the scandal thereof was consuming like a plague the souls of the simpler (for some drawn away from the true doctrines by their prattle imagined that the Word was then barely called to the beginning of Being, when He became Man), those of the believers who were wiser being assembled and met together, came to the Disciple of the Saviour (I mean this John) and declared the disease that was pressing upon the brethren, and unfolded to him the prattle of them that teach otherwise, and besought that he would both strenuously assist themselves with the illumination through the Spirit,

10 *S. John begins with the Son's Eternal Generation.*

BOOK I. and stretch forth a saving hand to those who were already within the devil's meshes.

The disciple grieving then over them that were lost and corrupted in mind, and at the same time thinking it most unnatural to take no forethought for those that should succeed and come after, betakes himself to making the book : and the more human side, the genealogy of the legal and natural Birth according to the flesh, he left to the other Evangelists to tell at fuller length ; himself with extreme ardour and courage of soul springs upon the prattle of those who are introducing such things, saying, IN THE BEGINNING WAS THE WORD.

CHAPTER I.

That Everlasting and before the ages is the Only-Begotten.

WHAT do they say to this [namely, In the beginning was the Word] who introduce to us the Son, as one new and of late, that so He may no longer be believed to be even God at all. For, says the Divine Scripture, *there shall no new God* Ps. lxxxii. *be in thee.* How then is He not *new*, if He were begotten in the last times? How did He not speak falsely when He said to the Jews, *Verily I say unto you, Before Abraham was,* Infra viii. *I am?* For plain is it and confessed by all, that many ages after the blessed Abraham was Christ born of the Holy Virgin. How at all will the words *was in the beginning* remain and come to anything, if the Only-Begotten came into being at the close of the ages? See I pray by the following arguments too how great absurdity, this cutting short the Eternal Being of the Son, and imagining that He came into being in the last times, yields.

But this same word of the Evangelist shall be proposed again for a finer test :

In the Beginning was the Word.

Than *the beginning* is there nothing older, if it have, retained to itself, the definition of the beginning (for a beginning of beginning there cannot be); or it will wholly depart from being in truth a beginning, if something else be imagined before it and arise before it. Otherwise, if anything can precede what is truly *beginning*, our language respecting it will go off to infinity, another beginning ever cropping up before, and making second the one under investigation.

There will then be no beginning of beginning, according to exact and true reasoning, but the account of it¹ will re-^{1 διπερ} cede unto the long-extended and incomprehensible. And ^{αὐτῆς} ^{λόγος.}

12 "Beginning" the most backward point that thought can reach.

Book I. since its ever-backward flight has no terminus, and reaches up to the limit of the ages, the Son will be found to have been not made in time, but rather invisibly existing with the Father: for *in the beginning was* He. But if He *was in the beginning*, what mind, tell me, can over-leap the force of the *was*? When will the *was* stay as at its terminus, seeing that it ever runs before the pursuing reasoning, and springs forward before the conception that follows it?

Astonishment-stricken whereat the Prophet Isaiah says,
*Isaiah
iii. 8.
LXX.*
Who shall declare His generation? for His Life is lifted from the earth. For verily lifted from the earth is the tale of the generation of the Only-Begotten, that is, it is above all understanding of those who are on the earth and above all reason, so as to be in short inexplicable. But if it is above our mind and speech, how will He be originate, seeing that our understanding is not powerless to clearly define both as to time and manner things originate?

To look in another way at the same, *In the Beginning was the Word.*

It is not possible to take *beginning*, understood in any way of time, of the Only-Begotten, seeing that He is before all time and hath His Being before the ages, and, yet more, the Divine Nature shuns the limit of a terminus. For It will be ever the same, according to what is sung in the
Ps. cii. 27. Psalms, But Thou art the Same and Thy years shall have no end. From what beginning then measured in respect of time and dimension will the Son proceed, Who endureth not to hasten to any terminus, in that He is God by

Infra xiv. 6. Nature, and therefore crieth, *I am the Life?* For no beginning will ever be conceived of by itself that does not look to its own end, since beginning is so called in reference to end, end again in reference to beginning. But the beginning we are pointing to in this instance is that relating to time and dimension. Hence, since the Son is elder than the ages themselves, He will be free of any generation in time; and He ever *was* in the Father as in a Source; according to that which

He Himself said, *I came forth from the Father and am come.* CHAP. I.
The Father then being considered as the Source, the Word was Infra xvi.
in Him, being His Wisdom and Power and Express Image
and Radiance and Likeness. And if there was no time
when the Father was without Word and Wisdom and Express
Image and Radiance, needs is it to confess too that the Son
Who is all these to the Everlasting Father, is Everlasting.
For how at all is He Express Image, how Exact Likeness,
except He be plainly formed after that Beauty, Whose Likeness
He also is ?

Nor is it any objection to conceive of the Son being in
the Father as in a Source: for the word *source* here only
means the “whence.” But the Son is in the Father,
and of the Father, not as made externally, nor in time, but
being in the Essence of the Father and flashing forth from
Him, as from the sun its radiance, or as from fire its in-
nate heat. For in such examples, one may see one thing
generated of another, but yet ever co-existing and inseparable,
so that one cannot exist of itself apart from the other, and
yet preserve the true condition of its own nature. For
how can there be sun which has not radiance, or how
radiance without sun being within to irradiate it? how
fire, if it have not heat? whence heat, save from fire, or from
some other thing not removed from the essential quality of
fire? As then in these, the in-existence of the things that
are of them does not take away their co-existence, but in-
dicates the things generated ever keeping pace with their
generators and possessed of one nature so to speak with
them, so too is it with the Son. For even if He be conceived
and said to be in the Father and of the Father, He will not
come before us as alien and strange and a Being second to Him,
but as in Him and co-existing ever, and shining forth from
Him, according to the ineffable mode of the Divine generation.

But that God the Father is spoken of by the saints too as
the Beginning of the Son in the sense only of “whence,” hear
the Psalmist through the Holy Ghost foretelling the second
Appearance of our Saviour and saying as to the Son: *With Ps. cx. 3.
Thee the Beginning in the Day of Thy Power in the beauty of LXX.*

Book I. Thy Saints. For the day of the Son's Power is that whereon He shall judge the world and render to every one according to his works. Verily shall He then come, Himself in the Father, and having in Himself the Father, the so to say unbeginning Beginning of His Nature in regard only to the "whence," by reason of His Being of the Father.

In the Beginning was the Word.

Unto many and various ideas does our discourse respecting the here signified beginning diversify itself, on all sides zealous to capture things that tend to profit, and after the manner of a hound, tracking the true apprehension of the ^{Infra v.39.} Divine dogmas, and exactitude in the mysteries. For *search*, saith the Saviour, *the Holy Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.* The Blessed Evangelist, then, seems here to name the Father 'Αρχὴ^a, that is the Power over all, that the Divine Nature Which is over all may be shewn, having under Its feet every thing which is originate, and borne above those things which are by It called into being.

In this 'Αρχὴ then that is above all and over all was the Word, not, with all things, under Its feet, but apart from all things, *in It by Nature as Its Co-Eternal Fruit*, having the Nature of Him Who begat Him as it were a place the most ancient of all. Wherefore He Begotten Free of Free Father, will with Him possess the Sovereignty² over all. What then now too will be the nature of the argument in this, it is meet to see.

Hazardful have certain, as we said above, asserted that the Word of God was then first called into being, when taking the Temple that is of the Holy Virgin He became Man for us. What then will be the consequence, if the Son's Nature be thus, or originate and made and of like nature with all things else, to which birth out of not being, and the name and fact of servitude, are rightfully and truly predicated? For what of things that are made can with impunity escape servitude under the God That is Lord of all?

^a Taking 'Αρχὴ to include its meaning of Sovereignty.

what does not stoop under the sovereignty and power and CHAP. I.
lordship that is over all, which Solomon himself too signifies to us when he says, *For the throne of Sovereignty is established with righteousness?* For ready and exceeding prepared unto righteousness is the Throne of the Sovereignty, that I mean which is over all. And what throne that is of which we are now speaking, hear God saying by one of the Saints, *The Heaven is My Throne.* Ready therefore unto Isa.lxvi.5. righteousness is the Heaven, that is, the holy spirits in the heavens.

Since then one must needs confess that the Son is with the rest of the creatures subject to God the Father, as having the position of a servant, and together with the rest falling under the authority of the 'Αρχή, if He be according to them late in Birth and one of those who have been made in time:—of necessity does the Blessed Evangelist spring with energy on those who teach otherwise, and withdraw the Son from all bondage. And he shews that He is of the Essence that is Free and Sovereign over all, and declares that He is in Him by Nature saying, *In the beginning was the Word.*

But to the word 'Αρχή he fitly annexes the *was*, that He may be thought of as not only of renown, but also before the ages. For the word *was* is here put, carrying on the idea of the thinker to some deep and incomprehensible Generation, the Ineffable Generation that is outside of time. For that *was*, spoken indefinitely, at what point will it rest, its nature being ever to push forward before the pursuing mind, and whatever point of rest any might suppose that it has, *that* it makes the starting point of its further course? *The Word was then in the 'Αρχή*, that is in Sovereignty over all things, and possessing the dignity of Lord, as being by Nature from It. But if this be true, how is He any longer originate or made? And where the *was* wholly is, how will the "was not" come in, or what place will it have at all as regards the Son?

CHAPTER II.

That the Son being Consubstantial with the Father is also God in His Own Person, even as also the Father.

And the Word was with God.

HAVING sufficiently shewn that already out of date and astray from the truth is the senseless mind of those who hold such opinions, and having, by saying *In the beginning was the Word*, closed every loophole to those who say that the Son is of the things that are not, and having utterly stripped off all their nonsense in these words, he goes to another akin and most perverse heresy. And like as some gardener at once most excellent and enduring, delights much in the toils of the mattock, and girding his loins, and in the working-dress befitting him, gives all diligence to present the appearance of his park free from the unseemliness of thorns, and ceases not throwing one upon another, and, ever going round about, removes the troublesome root, applying the stern tooth of the mattock; so the blessed John too, bearing in his

Heb. iv. 12. mind the *quick and powerful and most sharp word of God* and considering with keenest glance and clearest attention the bitter shoots of the naughtiness of those who think otherwise, comes upon them so to speak at a run, and with mighty resolution cuts them off on every side, to those who read his books ministering defence in the right faith.

For see now again I pray, the vigilance of this bearer within him of the Spirit. He taught in the foregoing, that the Word was in Ἀρχὴ, that is, in God the Father, as we said. But since, with the eye of his understanding illumined, he was not ignorant, as we may suppose, that certain would arise, of their great ignorance saying that the Father and Son are one and the same, and distinguishing the Holy Trinity only

by name, but not suffering Them to exist in Their several Persons, so that the Father should be conceived of as in truth Father and not Son, the Son again to be by Himself Son, not Father, as the word of truth is :—needs against this heresy too as already confronting him, and mooted at that time, or about so to be, does he arm himself, and for its destruction, by the side of *In the beginning was the Word* he puts forthwith, *And the Word was with God* : every where adding of necessity the *was* on account of His Generation before the ages, yet by saying that the Word was with God, shewing that the Son is One, having existence by Himself, God the Father again, *with Whom was the Word*, Another. For how can that which is one in number be conceived of as itself with itself, or beside itself?

But that the reasoning of the heretics about these things also will be found without learning, we will teach by the considerations below, making an exact test of the questions regarding it.

Proof by demonstration and Scripture testimonies, that the Father is in His Own Person, and the Son likewise, the Holy Ghost being counted with Them as God, even though nothing is for the present enquired into regarding Him.

Consubstantial is the Son with the Father and the Father with the Son, wherefore They arrive at an unchangeable Likeness, so that the Father is seen in the Son, the Son in the Father, and Each flashes forth in the Other, even as the Saviour Himself says, *He that hath seen Me hath seen the Father*, and again, *I in the Father and the Father in Me*. But even though He be in the Father, and have again the Father in Him, Himself full well, as has been already said, perfectly exact unto the Form of Him Who begat Him, and depicting again in Himself without any shortcome, the Father whence He is :—not therefore will He be deprived of His separate existence, nor will the Father lose His own special Being ; but neither will the surpassing Likeness and Resemblance work any confusion of Persons, so that the Father Who begat and the Son Who is Begotten of Him should be considered as one

BOOK I. in number. But sameness of Nature will be confessed of
 CAP. i. 1. Both, yet the Individual Existence of Each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Ghost being numbered with them and counted as God, the Holy and Adorable Trinity will have Its Proper Fullness.

Another. If the Son Himself is Father too, what place has the distinction of names? For if He begat not at all, why is He called Father? How Son, if He were not begotten of the Father? For the Names ask as of necessity such an idea regarding them. But since the Divine Scriptures preach that the Son was Begotten, and the truth is so, He has therefore an existence by Himself. The Father too is again by Himself, if indeed that which is begotten is plainly one thing from another as regards that which begets.

Another. The blessed Paul writing his letter to the Phil. ii. 6. Philippians says of the Son, *Who being in the Form of God, thought it not robbery to be Equal with God.* Who then is He Who would not that His being Equal with God should be thought robbery? For must one not needs say, that One is He Who is in the Form of God, Another again He Whose Form it was? But this is clear and confessed by all. Therefore not one and the same in number are Father and Son, but of distinct Being and beheld in One Another, according to sameness of Essence, even if They be One of One, to wit the Son of the Father.

Another. *I and My Father are One,* said the Saviour, as knowing, that is, that Himself has a separate existence and the Father too. But if the truth of the fact be not so, why did He not, keeping what belongs to oneness, say, *I and My Father am One?* But since He explains what He means by the plural number, clearly He overthrows the surmise of those who think otherwise. For *we are* will not be with sense taken of *one*.

Another. At the fashioning of man the voice of God is Gen. i. 26. introduced saying, *Let Us make man in Our Image, after Our likeness.* If then the amplitude, if I may so call it, of

the Holy Trinity is contracted into a One in number, CHAP. II.
CAP. i. 1. and they impiously take away from the Father and the Son Their separate Existence : who is he who says, and to whom, *Let us make man in Our Image ?* For He ought forsooth to say, if it be as they in their silly nonsense say, *Let us make man in my image, after my likeness.* But now the writer of the Book, not saying this indeed, but allotting the creation to the plural number and adding *Our image*, well-nigh with clear and mighty voice proclaims the enumeration of the Holy Trinity to be above One.

Another. If the Son is the Brightness of the Father, as Heb. i. 3. Light of Light, how is He not other than Him, as of distinct Being ? For that which is the embrightened, is so in very deed from other, that namely which brightens it, and not itself from itself.

Another. The Son shewing Himself of the Essence of God the Father says again, *I came forth from the Father and am come ; again I go to the Father.* How then will He not be Other than the Father in Person and number, when all reason persuades us to conceive of that which proceeds from ought as other than that from whence it proceeded ? Not true therefore is the contrary argument.

Another. Believing in God the Father, in His Only-Begotten Son, and in the Holy Ghost we are justified. Wherefore the Saviour Himself too enjoins His own Disciples saying *Go ye therefore and teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost.* S. Matt. xxviii. 19. If then the difference of the Names is to contribute nothing to our conception, but when one says the Father, he means the Son, and in naming the Son makes mention of the Father, what need was there of bidding that the believers should be baptized not into Unity but into Trinity ? But since the tale of the Divine Nature runs forth into the number three, it is I suppose wholly manifest to all that Each of those so numbered exists in His Own Person, but by reason of there being no change in the Nature, It arrives at One Godhead and has the same worship.

Another. The Divine Scripture says that the cities of the

BOOK I. Sodomites were burned by the Anger of God, and explaining how the Divine wrath was brought upon them, and clearly Gen. xix. describing the mode of the destruction, *The Lord*, it says, 24. *rained upon Sodom brimstone and fire from the Lord*, since this Ps. xi. 6. too is the portion of the cup most befitting those who are wont to commit such sins. What Lord then from what Lord sent the fire on and consumed the cities of the Sodomites? It is clear that it was the Father Who worketh all things through the Son, since He is too His Might and His Arm, Who caused Him to rain the fire upon the Sodomites. Since therefore the Lord sends the fire from the Lord upon them, how is not the Father Other, in respect to His own Being, than the Son, and the Son again than the Father? For the One is here signified as being from One.

Another. Moved by prophetic spirit, and through it foreknowing things to come, the blessed Psalmist had perceived that the human race could no otherwise be saved, except by the alone Appearing of the Son of God, Who is able easily to trans-order all things to whatsoever He will. Wherefore he besought that the Son might be sent to us, as alone able to save those who were under subjection and oppression of the devil, and said, as though to God the Father, Ps. xlivi. *O send out Thy Light and Thy Truth.* What then the Light 3. Infra viii. is, and what the Truth, hear the Son Himself saying, *I am the 12; xiv. 6. Light and I am the Truth.* But if the Light and the Truth of the Father, that is the Son, be sent to us, how is He not Other than He, as far as His own Being, even if He be One with Him as regards Sameness of Essence? For if any imagine that it is not so, but that Father and Son are one and the Same, why does not he who bears within him the Spirit make the fashion of his prayer different and cry, Come to us, O Light and Truth? But since he says *O send out*, plainly he knew that One is the Sender, Another the Sent: be the mode of the Sending conceived of as befits God.

Col. i. 16. **Another.** The Divine Scriptures say, that through the Son were made all things that are in heaven and that are in earth, visible and invisible, and thus believing, we the worshippers of the truth go on our way in rightness of conception,

and within the dogmas of piety. Let us then scrutinize the CAP. I. 1. expression *through the Son*, and examine what sense it gives us. It is clear that it would have us conceive of the Doer and Worker as One, Him through Whom all things are wrought as Another. For the expression *through the Son* gives, as of necessity, a sort of exhibition of two Persons. Else let them say how the word *through the Son* in His being said to do anything, will rightly and truly admit the one in number and in the reckoning thereto pertaining, if none other be conceived of with Him and concurring with Him. But I suppose that our opponent will be wholly at a loss. But since both the Divine Scriptures proclaim that the Father hath wrought all things through the Son, and we believe it and I suppose that they too : how is it not of necessity to conceive that the Father exists separately and by Himself, and in like manner the Son, nor does this any way overthrow the fact that the Holy Trinity is seen in sameness of Essence.

CHAPTER III.

That the Son is both God by Nature and in no wise either inferior to or unlike the Father.

And the Word was God.

HE who bare within him the Spirit was not ignorant that there should arise some in the last times who should accuse
2S.Pet.ii.1. the Essence of the Only Begotten and *deny the Lord that bought them*, by supposing that the Word Who appeared from God the Father is not by Nature God, but should bring in besides Him some so to speak spurious and false-called god, having about him the name of Sonship and Deity, but not so in truth. Such do they, who give the Jewish impiety of Arius an abode in their own mind; wherefore they put forth out of a dead heart, no life-giving word of pious thought,
Jer. ix. 8. but that which looketh and tendeth unto death. *Their tongue verily is as an arrow shot out; deceitful the words of their mouth.*

As though then some one were already resisting the words of truth, and were almost saying to the Holy Evangelist; The Word was with God, Sir, be it so, we agree fully to what you have written as to this. Be the Father and Exist He separately, and the Son likewise. What now ought one to suppose that the Word is by Nature? for His Being with God, does not at all reveal His Essence. But since the Divine Scriptures proclaim One God, we will allot this to the Father only, with Whom the Word was. What then replies Truth's herald? Not only was the Word with God, but He was also God, that through His being with God, He might be known to be Other than the Father and might be believed to be Son distinct and by Himself; through being

God, He might be conceived of as Consubstantial and of CHAP.
III
CAP. i. 1. Him by Nature, as being both God and coming forth from God. For it were inconceivable, since the Godhead is by all confessed to be One, that the Holy Trinity should not in every wise arrive at Sameness of Essence and so reach one relation of Godhead. He *was* then also *God*. He did not become so at last, but He *was*, if indeed eternal being will most specially and surely follow on being God: for that which became in time, or was at all brought from not being into being, will not be by Nature God.

Seeing then that God the Word has Eternity through the word *was*, Consubstantiality with the Father through being *God*, how great punishment and vengeance must we needs think that they shall be found to incur, who think that He is in ought whatever inferior, or unlike Him who begat Him, and shudder not to go forward to that height of impiety, as even to dare to utter such things to others also, understand-
1 Tim. i. 7. *ing neither what they say, nor whereof they affirm?*

But that the Son Who is of Him of a truth is in no wise inferior to the Father, we shall know again from the accompanying considerations.

Another. By many and varied names do the Divine Scriptures call the Son. For they say that He is the Wisdom and Power of the Father, according to what is said by Paul, *Christ the Power of God and the Wisdom of God*. He 1 Cor. i. 24. is called again both His Light and His Truth, as is sung in the Psalms by one of the Saints, *O send out Thy Light* Ps. xlivi. 3. *and Thy Truth.* He is called also Righteousness, as, *Quicken me in Thy Righteousness*: for the Father quickens Ps. cxix. 40. in Christ those who believe on Him. He is called also the Counsel of the Father, as it is said, *Thou shalt guide me* Ps. lxxiii. 24. *with Thy Counsel*, and again, *The Counsel of the Lord stand-* Ps. xxxviii. 11. *eth for ever.* Since then the Son is all these to God the Father, let them tell us who fawn on the error of Arius and are filled with that man's folly, how He is lesser than He. For if they be right, it is time to say that the Father is not wholly wise, not wholly Mighty, not wholly Light, not wholly Truth, not wholly Righteous, yea, not even Perfect

BOOK I. in Counsel, if the Son Who is all these to Him, by reason
CAP. I. 1. of being inferior is shewn to be not Perfect. But to think or say thus is impious. Perfect is the Father, because He has all things perfectly in Himself: Perfect then clearly the Son too, the Wisdom and the Power, the Light and the Truth; the Righteousness and the Counsel of the Father. But He Who fulfilleth Perfection in His own Father, how can He be conceived of as inferior ?

Another. If the Son having inferiority to God the Father, is worshipped both by us and by the Holy Angels, we shall be taken in the act of serving two gods, since that which lacks perfection will never attain to sameness of essence with the Perfect; but vast is the difference sundering unto alienship things unlike as regards their nature. But the faith is not in plurality of gods, but One is God the Father, the Son and Holy Ghost attaining unto unity with Him. The charge against the Son then comes to nothing. For how yet will that which is inferior be admitted into unity with the Perfect Father, and be united as to Nature in unity of Essence ?

Infra ver.
16. *Another.* If the Son is fulness (for of *His fulness have all we received*) how will what is inferior have a place? for things that are contrary to one another are irreconcileable in one subject at the same time.

Another. If the Son who has the lesser filleth all things, where will the greater of the Father have place? For the argument shall be used in more corporeal form, in the way of example, while the superiority and inferiority in the unembodied is otherwise conceived of.

Another. If God is That Which is above every name, and the Son Who is His Heir attains not to be Perfect by reason of the lesser, there is no greatness in that which is above all things, that is God. But it is absurd either to think or to say this: Perfect therefore is the Son, as being above every name, and God.

Another. If the Divine Nature is without quantity, and the lesser is cognizant of degree, how can the Son Who is by Nature God be conceived of as inferior? For He will

not be beyond the province of quantity, if they say that He has inferiority to the Father.

CHAP.
III.
CAP. i. 1.
Infra iii.
34.

Another. The blessed John says of the Son that ^a *He giveth not the Spirit by measure*, to those that is who are worthy. Since then there is not *measure* in the Son, He is immeasurable, and surpasses all comprehension in quantity as being God. How then is the not-measured less?

Another. If the Son is lesser, the Father greater, differently, it is plain, and in proportion to the measures that Either hath, will they contribute to our sanctification. And the Father will sanctify in a greater degree, the Son in a less and separately. The Spirit therefore will be twofold, and less in the Son, greater in the Father. And they who are sanctified by the Father will be sanctified perfectly, they who by the Son, not perfectly. But great is the absurdity of reasoning herein. For One is the Holy Ghost, one and perfect the Sanctification, freely given by the Father through the Son Naturally. Not lesser then is He Who has the same operation with the Perfect Father, and Who has the Spirit of Him Who begat Him, a good of His own Nature, Living and inexisting, even as the Father hath.

Another. If the Son were *in the Form and Equality of God*, as Paul saith, how is He lesser that He? For the mode of the dispensation with Flesh and the humiliation thereupon mentioned, which has the Second Appearance from Heaven as its termination, will not, I suppose, bare the Son of the dignity by Nature belonging to Him. For He will surely come, as we heard Him say, *in the glory of His Father*. How then is he at all in the glory of the Perfect Father who is inferior to Him?

S. Mark
viii. 28.

Another. God the Father is somewhere found to say by one of the prophets, *I will not give My glory unto another.* Is. xlvi. 11. We must ask therefore those who impiously dishonour the Son, nay rather through Him the Father too (for *he that honoureth not the Son, neither doth he honour the Father*),^{23.}

^a “For God giveth not the Spirit by measure unto him.” E. V. The Alexandrine family of Greek MSS, (to which S. Cyril’s copy of New Testament plainly belonged) and the Codex Sinaiticus, omit the nominative.

BOOK I. whether the Son being, as they suppose, less than God the Father is Consubstantial with Him, or no? If then they shall say that He is Consubstantial, why do they for nought put on Him the less? For things that are of the same essence and nature, will never have the greater in themselves, as regards the mode of their being: for this altogether is it that is under consideration.

But they will not perhaps agree, nor will grant that the Son is Consubstantial with the Father, He being according to them less: He will therefore be wholly other and alien from

Dan. vii. 14. the Father. How then has He His glory? *For there was given Him,* says blessed Daniel, *glory and a kingdom.* For

Isaiah xlviii. 11. either God the Father will lie in saying, *I will not give My glory unto another:* or if He is true, and did give His glory to the Son, then is He not other than He, the Fruit of His Essence and His True Offspring. And He Who is so situated towards the Father in regard of Essence, how will He be less than He?

Others, simple and without connection. If the Father is Almighty, and the Son likewise Almighty, how is He lesser than He? for I do not suppose that according to the law of sequence, the imperfect will mount up to the measure of the perfect. And if the Father is Lord, and the Son likewise Lord; how is He less than He? For He will be not perfectly free, if He be less in lordship, and have not the full dignity in Himself. And if the Father be Light, and the Son likewise Light, how is He less than He? For He will be not perfectly Light, but will be in part comprehended by darkness, and the Evangelist will lie in saying, *The darkness comprehended it not.* And if the Father is Life, and the Son likewise Life, how is He less than He? For in us life

Infra ver. 5. Eph. iii. 16, 17. will not exist in perfect measure, even if *Christ dwell in the inner man:* but they who believe are still to some degree dead, if so be that the Son having the less, is not perfectly life. But since one must needs put as far away as possible the absurdity of this, we say that Perfect is the Son, being

¹ ἀπαράλακτον - made equal to the Perfect Father by reason of the ¹ exact Likeness of His Essence.

Another. If the Son be less than the Father, and therefore not Consubstantial; He is as a consequence other by nature and wholly alien: hence He is not Son, yea not even God at all. For how will he be called Son who is not of the Father, or how will he be any longer God who is not of God by Nature? But since our faith is in the Son, we are still it seems in error, not knowing the True God. But this is absurd. Believing therefore in the Son, we believe in the Father too and in the Holy Ghost. The Son is not therefore alien from God the Father as lesser, but has unity with Him, by reason of being of Him by Nature, and is therefore both Equal and Perfect.

C_HA_P. III.
C_AP. i. 1.

Another. If God the Word Who beamed forth from God the Father is in truth Son, of necessity must our opponents even against their will confess that He is of the Essence of the Father; for this is what sonship in truth means. Then how is Such inferior to the Father, if He be Fruit of His Essence, Which is nowise receptive of the lesser within Itself? For all things are in perfect degree in God. But if He be not of the Essence of the Father, neither is He Son, but some counterfeit and falsely-called: yea neither will the Father Himself be rightly and truly called Father. For if there be no Son by Nature, on account of Whom He is Father, how is He conceived of as Father? But this is absurd, for God is Very Father; for so do all the Divine Scriptures cry aloud. He Who is of Him by Nature is therefore surely Son: if so, not lesser; for He is Consubstantial as Son.

Another. The name of family or fathership not God has of right from us, but we rather clearly received it from Him. And trusty is the word of Paul crying on this wise, *Of Whom every family in heaven and earth is named.* But since God is that which is most ancient of all, by imitation are we fathers, who are called to His Pattern by reason of our being made after His Image. Then how, tell me, are we who are made after His Likeness, by nature fathers of our own children, if this be not the case in the Archetype, after Which we too have been formed? How will any one

Eph. iii.
15.

BOOK I. grant that the name of family or fathership passed even unto the rest from God, if He be not in very deed a Father? For, if it were so, the nature of the thing would be wholly overturned and we should rather give to Him to be called Father in imitation of us, than He give it to us. For this the argument will compel the heretic even against his will to admit. The witness therefore of the truth lies in saying that from Him is every family both in heaven and earth. But to say this is most absurd: for true is he who is bold to say, *Do ye seek a proof of Christ speaking in me?* and from God does the name of family flow down to us also. He is therefore by Nature the Father of the Word, He begat Him in all respects not unlike Himself, through His having the lesser than whatever Himself has. For we who are made after an imitation of Him, do not so have those that are begotten of us, but altogether equal, as regards the nature.

Another. Let not the heretic manifold in arguments deal subtilly with the truth, nor confessing that the Word of God is Son, honour Him in mere words, saying that He is not of the Essence of the Father. For how is He Son at all, except He be so by Nature? Let them then either, stripping off the mask of hypocrisy, blaspheme openly, confessing that He is neither God nor Son: or if convicted by the whole Divine Scripture and wounded by the words of the Saints as by sling-stones they feel shame in presence of the truth, and say that He is Son and God, let them not think that He is lesser than He Who begat Him. For how will the Word, being God, admit of the lesser, compared to God the Father? although man too is both called and is son of man, yet will he not be inferior to his father so far as he is man. For man will not be greater or less than man, in respect of his being man, nor yet angel than angel, in regard of his being angel, nor ought else of things that are that is con-natural to any-thing whatsoever, and has a share of the same essence allotted to it. Therefore if He is truly Son, one must needs say that He is of the Essence of the Father, having all His Father's properties in Himself of Nature. And if the Father be God by Nature, God by Nature plainly is also the Word Who is

2 v 70

begotten of That Nature. How then will God be less than
God in regard to being God?

CHAP.
III.
CAP. i. 1.

Another. Whence, sirs, did ye get the daring to say that the Son is in lesser condition than He Who begat Him? *How will He admit the lesser?* As regards the date of being, no one I suppose, even though exceeding silly, would surmise. For before the ages is the Son, and Himself is the Maker of the ages: and it will be with reason conceived that He Who has His Generation elder than all time, will not be defined by time. But neither is He lesser than He in the dimension that belongs to size: for the Divine Nature is conceived of and is without size, dimension and body. How then is the lesser to be taken of Him Who is begotten? In glory, perhaps one will say, in power, in wisdom. Let them say then, how great and large the Father is herein (if one must speak thus), in order that the Son may be conceived of as less, when measured with Him? Or if the Father is in good inconceiveable and immeasurable, and that far outstrips the measure of our understanding, whence do the Arians, readily daring all things, say that the Son is lesser, to the overthrow of the dignity that belongs to Him by nature? For the lesser is proved by the juxtaposition of the greater; but if the Dignity of the Father is unmeasured, what is the proof of its diminution in the Son?

Another. One may indeed with truth reply to the abomination of the unholy heretics, *Our enemies are without understanding.* For how are they not full of all unlearning, ^{Deut.} ^{xxxii. 31.} *understanding neither what they say nor whereof they affirm,* ^{LXX.} ^{1 Tim. i. 7.} as Paul saith? The reason why we think it needful to accuse them is this. If they say that the Son is of a truth begotten God of God the Father, and so believe, how is He lesser than the Father? For great absurdity of ideas will hence be generated, on every side containing blasphemy, and such that one would refuse only to hear them. For if the Son being God by Nature can any whit admit in Himself the lesser, we must needs at length conceive that there is something greater than God. The Essence then of the Father is not conceived of as being in Perfection of every

BOOK I. thing, even though He be by Nature God, but He will Himself progress in some direction towards the greater, convicted in the Son His Image that He Himself too is of the essence that admits the lesser. And He will suffer this virtually, even if He have not yet suffered it; since things that are capable of ought, will altogether admit the things whereof they are capable, and when the time calls them to suffer it, they will not refuse it. But great is the blasphemy that is apparent herein. For neither will the Father advance in any direction towards the greater, nor yet will He admit of the lesser, by reason that He is by Nature God. Therefore neither will the Son admit in Himself the lesser, ^{οὐ πημάτιον} in that He too is God by Nature, lest the syllable or two which was devised by the unlearning of the heretics, should be imagined to be an accusal of the Essence that is above all.

Another. If the Word of God the Father being by Nature His Son is lesser than He, either in regard of God-befitting Dignity, or as not by Nature Unchangeable, or in any sort of inferiority, the accusal will be not so much of Him as of the Essence Whereof He is believed to be, if It altogether generate the lesser, or the worse, than Itself, although the originate and constructed creation would not endure to do such a thing. For everything that is fruit-bearing, brings forth what is wholly like itself. But if they say that the Divine Nature of the Father is above all passion, It will manifestly be beyond this charge, and being the Archetype of the good things that are in us, will beget the Son not lesser, but Equal and Consubstantial, lest the God That is so far above us be inferior even to us.

Another by the method of reductio ad absurdum. Christ shewing that He is Equal with God the Father says to His own Disciples, *He that hath seen Me hath seen the Father.* Infra xiv. 9. Then how will He that is by Nature Such, and so IS as Himself with truth declares, have the lesser, according to the uncounsel of some? For if being lesser He shews in Himself the Father, without any intervening change, the lesser will reach to the Father, as appearing in His Unchanged

Image, the Son. But this is absurd: therefore not lesser is ^{C_HA_P. III.} the Son, in whom the Father being Perfect is imaged. ^{C_AP. i. 1.}

Another. And how will the Son admit the lesser, than wherein is the Father, seeing that He says without blame, *All things that the Father hath are Mine*: and again, as to <sup>Infr_a xvi.
15: xvii.</sup> God the Father, *All Mine are Thine and Thine are Mine?* 10. For if indeed the Son is, according to the uncounsel of some, lesser; since He speaks truth in saying to the Father, *Mine are Thine and Thine are Mine*, the lesser will make its way to the Father too, and likewise the greater to the Son, the order of things being indifferent, if what belongs to either are seen in the other, and whatsoever is the Father's, this is the Son's also, and again whatever appears as the special property of the Son, this is the Father's too. Nothing then will hinder our saying that the Father is lesser than the Son, and the Son greater than the Father. But this is most absurd only to conceive of: Equal therefore and not lesser is He Who hath the Prerogatives of Essence in common with the Father.

Another of the same. If all that the Father hath, are wholly the Son's, and the Father hath Perfection, Perfect will be the Son too, Who hath the properties and excellencies of the Father. Therefore is He not lesser, according to the impiety of the heretics.

Another by the method of reductio ad absurdum, with combination of arguments. Let them tell us who are pouring down the flame unquenchable on their own head, and who reject the uprightness that is in the Divine Dogmas, devising wiles of many-coloured arguments unto the deceiving and overthrow of the simpler, whether the Father is superior to the Son, having the greater in comparison with Him, if He be less, as they in their silly talk say, or not? But I entirely suppose that they will say, He is superior: or let them say what advantage the Father hath in possessing the greater, if He be not superior. For if nothing at all, the whole charge against the Son immediately comes to nought: but if there is any great difference, He is then superior, as having the greater. Let them answer then and tell us, if they are indeed wise,

BOOK I. why the Father begetting the Son, begat Him not Equal to Himself but lesser. For if it were clearly better to beget the Son in all things Equal to Himself, who hindered His doing it? For if there is ought that hindered as of necessity, they will admit even against their will, that there is somewhat greater than the Father. But if there were nothing at all to hinder, but having the power and knowing that it is better to beget the Son equal He begot Him lesser, this is plainly envy towards Him and an evil eye: for He chose not to give equality to the Son. Either then the Father is impotent in regard to His Begetting, or it will be evil eye, according to the result collected out of the arguments, if the Son have the lesser according to their account. But this is absurd; for the Divine and Untaint Nature is above all passion. Therefore not less is the Son, that He lose not the equality, the Father being in no wise powerless to beget His Offspring equal to Himself, nor yet hindered by evil eye from choosing the better.

Infra xiv. **10.** *Another.* The Saviour Himself somewhere says that He is in the Father and the Father likewise in Him. But it is plain to every one, that we are not to suppose that like as one body is in another, or one vessel in another, so the Father is contained in the Son, or the Son again in some way placed in the Father: but One appears in the Other, and He in Him in the Unchanged Sameness of Essence, and in the Unity and Likeness that belongs to Nature. As though a person beholding his own form in an image were to say truly to any, and marvelling at the finished likeness of his figure to cry out, I am in this picture and this picture in me.

Or in another way:—As if the sweetness of the honey when laid on the tongue should say of itself, I am in the honey and the honey in me; or as though again the heat that proceeds naturally from fire, emitting a voice were to say, I am in the fire and the fire in me. For each of the things mentioned is I suppose divisible in idea, but one in nature, and the one proceeding by a sort of indivisible and continuos forthcome from the other, so as to seem to be even

severed from that wherein it is. Yet though the force of ideas regarding these things takes this form, still one appears in the other and both are the same as regards essence. If then by reason of the unchangeableness of Their Essence, and the entire exactness in express Image, the Father is in the Son, how will the greater find place and appear in the Son Who is according to them lesser? But since He is wholly in Him, altogether Perfect is the Son, Who is able to contain the Perfect and is the express Image of the Mighty Father.

CHAPTER IV.

Against those who dare to say that the conceived and Natural word in God the Father is one, and He that is called Son by the Divine Scriptures another: such is the misconceit of Eunomius' party.

2 This was in the beginning with God.

The Evangelist herein made a sort of recapitulation of what had been already before said. But adding the word *This*, he is seen all-but crying aloud, He Who is in the beginning, the Word with the Father, He Who is God of God, He it is and none other, regarding Whom our august book is set forth. But he seems again not idly to add to what has been said the words, *This was in the beginning with God.* For he, enlightened by the Divine Spirit unto the knowledge of things to come, was not ignorant, as seems to me and as we may truly say, that certain would appear, perdition's workpeople, Prov. vii. 27, ix. 18. the devil's nets, death's snares leading *down to the chambers and depth of hell* those who from unlearning give heed to the things that them belch forth out of an evil heart. For they will rise up and be valiant against their own head, saying that one is the word that is conceived in God the Father, and that some other most similar and like to the conceived one, is the Son and Word through Whom God works all things; in order that He may be conceived of as word of word and image of image and radiance of radiance.

The Blessed Evangelist then, as though he had already heard them blaspheming and with reason stirred against the absurd follies of their writings, having already defined, and by many words, as was due, shewn that the Word is One, and Only and Very, of God and in God and with God, with

flashing eye he adds, *This was in the beginning with God*, as CHAP. IV. Son, that is, with the Father, as inborn, as of His Essence, CAP. i. 2. as Only-Begotten ; *This*, there being no second.

But since I deem that we ought, zealously declaring such impiety, to lay yet more open their blasphemy, for the greater security of the simpler ones (for he who has learnt it will give heed and will spring out of its reach, as though a serpent lurking in the midst of the path), needs will I expose their Cf Gen. xl ix. 17. opinion, after the form of antithesis. For it shall receive its refutations in order, according to the modes which God who giveth wisdom to all shall grant.

Eunomius' opinion as to the Son of God.

„ The Only-Begotten Son of God, says he, is not of very right „ His Word, but the conceived word of God the Father moves „ and is ever in Him ; while the son who is said to have been „ begotten of Him, becoming recipient of his conceived word, „ knoweth all things from having learnt them and, after the „ likeness of the former, is called and is word.”

Then in confirmation, as he imagines, of his blasphemy, he weaves some such arguments of perverted ideas, that, as it is written, the wretched man may *be holden with the cords* Prov. v. 22. *of his sins.*

„ If the Son Himself, says he, be the Word Natural and Con-, „ ceived in God the Father, and is Consubstantial with Him „ Who begat Him, what hinders the Father too from being „ and being called Word, as Consubstantial with the Word ?”

And again : „ If the Son be the Word of God the Father and „ there is none other than He, by means of what word, says he, „ is the Father found saying to Him : *Thou art My Son, this* Ps. ii. 7. „ *day have I begotten Thee ?* For it is very clear that not with- „ out a word did the Father address Him, since every thing „ that is uttered, is altogether uttered in word, and no other- „ wise. And the Saviour Himself somewhere says, *I know* Infra viii. „ the Father *and keep His saying*, and again, *The word* Ib. xiv. 24. „ *which ye hear is not Mine, but the Father's Which sent Me.* „ Since then the Father addresses Himself to Him in word, „ and He Himself acknowledges, one while that He keeps

BOOK I. „the Father's word, at another again, that the Jews heard,
CAP. i. 2. „not His word, but the Father's; how will it not, he says, be
„confessed beyond a doubt, that the Son is other than the
„word that is conceived or that stands in motion of the mind,
„whereof participating and replete, the utterer and exponent
„of the Father's Essence, that is the Son, is called word?"

Prov.
xviii. 3.
LXXX.

Such ills then does the foolish man sow to himself and gainsaying all the Divine Scriptures at once is not ashamed, shewing that true is that which is written of himself, *When the wicked man cometh into the depth of evils, he despiseth.* For verily exceeding deep unto naughtiness hath the fighter against God of his folly dug, refusing the uprightness that is of truth, and halting with the rottenness of his own arguments. For that the Only-Begotten Son of God the Father is of very right His Word, we shall know by the subjoined.

Refutation in order of the misconceit of Eunomius.

Wisdomi. Slow to learn is the silly heretic. For how *into a malicious soul will wisdom at all enter?* or what, tell me, can be more **4.** malicious than such men, who, as it is written, *turn away* **2 Tim. iv.** *their ears from the truth* and run more easily *unto the fables* of their own cogitations, that justly too they may hear, uttering things not of the Divine Scriptures, Woe to them **4.** **Jer. xxiii.** *that prophesy of their own heart and not out of the mouth of* **16.** **1 Cor. xii.** *the Lord?* For who *speaking out of the mouth of the Lord* **3.** *calleth Jesus Anathema?* which thing indeed some do in unbridled haughtiness against the doctrines of piety, and as one **Micah iii.** of the holy Prophets said, *perverting all equity.* For they **9.** say that the natural and conceived word in God the Father is one, him that is called Son and Word again another: and they bring in support of their own, as they deem, opinion, but more truly, their unbridled impiety, our Lord Jesus Christ **Infra viii.** in His discourses with the Jews saying, *I know the Father and* **55.** *keep His word:* and moreover that which was said to Him **Ps. cx. 3.** by the Father, *From the womb before the Day-star begat I* **LXXX.** *Thee.* Then they say belching forth the venom of their own father, If the speaker is other than he whom he addresses, and the Father addresses the Son by word, the innate word

wherewith the Father conversed will be other than the Son. CHAP.
IV.
CAP. i. 2.
 And again: If, says he, the Son Himself declared that He keeps the Father's word, how will not he that keepeth be other than that which is kept? To this it is perhaps not hard to reply (for the *Lord will give utterance to them that evangelize with much power*). But those who are sick of such Ps. lxviii.
11.
LXX. unlearning ought to remember Him Who says, *Ah they who leave the paths of uprightness to walk in the ways of darkness*, and for us it is meet that we should cry unto our Guide Who is in the heavens, *Turn away mine eyes from beholding vanity*. For vanity of a truth and rubbish and nought else are the vain utterances of their uninstructedness. For not as though He had another word of the Father in Himself did the Son say that He kept the Father's word, nor yet did He declare that He had come to us, bringing him with Him as though a paedagogue, but as Alone in-being in the Father by Nature, and having again likewise in Himself the Father, none else intervening, *I, says He, in the Father and the Father in Me*, not the innate, nor yet any other word, but the Infra xiv.
11. *Father, in Me*. How then ought one to conceive of what was said by Him to the Jews, may one ask us, and that with reason. To this we say with truth what comes up upon our mind. The Saviour was teaching the most incredulous people of the Jews and, drawing by little and little His hearers from the worship of the law, did oftentimes call out to them, *I am the Truth*, all but saying, Throw off, sirs, the Ib. 6. yoke of the law, receive the spiritual worship; let shadow now depart, type recede afar, the Truth hath beamed. But He did not seem to all to be doing rightly, subverting Moses' precepts, yea rather leading them to what was more true, so that some even cried, If this man were of God, He would not have broken the Sabbath, which was to openly condemn of sin Him Who knew it not.

To such like follies then of the Jews He replying puts away all boast in His words, and lowlily and darkly designs to teach them, that the Son Who knows not sin would not work ought other than seemed good to God the Father; lest saying more nakedly, I know not sin, He should

BOOK I. again stir them up to stone Him. For they straightway boiling
CAP. i. 2. with wrath would have sprung upon Him saying, Not to sin belongs to God Alone : Thou then being a Man, utter not the things that beseem God Alone. Which thing they even did at another time, saying that with reason do they stone Him, because *being a Man He makes Himself God*. Obscurely did the Saviour, in that He was both Man and as under the law with those who were under the law, say that He kept the Father's word, all-but saying, I will never transgress the Father's Will. For by stepping aside from the Divine law is sin born, but I know not sin Who am God by Nature. Therefore I offend not the Father in My teaching. For the rest let no one find fault with Him Who is by Nature Law-giver, but because of His Likeness unto us is Law-keeper. But He says that He knows the Father, not simply as do we, only the very same thing more simply for that He is God, but from what Himself is does He declare that He understands the Nature of the Father. But since He knows that He Who begat Him knows not to endure change, He knows, it is plain, that Himself is Unchangeable of an Unchangeable Father. And that which knows not change, how can it be said to sin, and not rather to stand unswerving in its own natural endowments ?

Vain then is the accusal of the Jews imagining that the Son thinks ought beside the Counsel¹ of the Father: for He *keeps*, as He says, *His word*, and by Nature knows not sinning : for He knows that the Father cannot suffer this, with Whom He is Consubstantial as Very Son. But since they meet this by citing what has been annexed to their objection, *From the womb before the Day-star begat I Thee*, come let us unfold the word of piety as to this also. For not because the Father says such things to the Son, ought we therefore to think, that there is in Him an innate word and to conceive of the Son as other than it. But first of all let us think this with ourselves that a prophet versed in uttering mysteries in the

² τὸ πρό- *Spirit puts on for us the person*² of the Son, and introduces σωπον̄ ημίν ὑπο- *Him hearing of the Father, Thou art My Son, and what follows.* κριτεριαν̄ Ps. ii. 7. And the form of speech, in that it is constructed after human

fashion, will not I presume at all compel us to conceive of two words, but referring to our own habits [of speech] the unavoidable arrangement herein, we shall blame, if we do rightly, the weakness of our own nature, which has neither words, nor modes of idea which accurately serve unto the mysteries that are above us, or that are adequate to express faultlessly things more Divine: and to the Divine Nature again we shall attribute the superiority over our mind and speech, not conceiving of Its relations exactly as they are spoken of, but as befit It and as It wills. Or if any of the unholy heretics imagine that we unrightly abuse such words, and do not admit that the form of speech comes up to our usage of it, they will rightly hear: Let the Father be conceived of as also begetting as we do, let Him not deny the womb and the pangs of birth. For *from the womb begat I Thee*, says He to the Son. But perchance, yea rather of a certainty, they will say that from the likeness to us the Father's True Begetting of the Son is signified. Therefore let the other too be piously understood, even if it be uttered in human guise, and their bitter and unholy difficulty is solved.

CHAP.
IV.
CAP. i. 2.

And these things were, I suppose, sufficient. But since we thought that we ought to smite down the difficulties devised of their stubbornness (as it were some swarm of foes), with the uprightness of pious dogmas, come let us now bringing them forward in the manner befitting each, raise up against each its opponent, and with more zealous thoughts³ let us arm against them the ever victorious truth. The objection again, as from them, shall be set forth in order before the arguments which confute it, inciting the vigilance of the argument to proceed to more accurate test, and like the rush of some mountain-torrent, ever bearing down headlong the good readiness of the readers to desire ever to learn the answer.

³ θερμοτέρας θεωρήμασι.

Oppositions or objections, as from the heretics.

„ If there exist not, says he, in God the Father a word essential and conceived, other than the Only-Begotten Son That

BOOK I. „ is of Him, Who is also called word in imitation of that one,
CAP. i. 2. „ the result will be absurd, and we who deem we think rightly
 „ must needs confess, that if the Word is Consustantial with
 „ the Father and the Father with the Word, there is nothing
 „ yet to hinder the Father from being and being called word,
 „ as Consustantial with the Word.”

Refutation of this.

No argument, O most excellent, will ever constrain us to think that we ought to believe and call the Father Word, or even to believe that He could be so, because He is Consustantial with the Word. For in no wise will things that are of the same essence admit of a mutual interchange, and receive a sort of mixture, as from one into the other, so that the things named could be reduced from many into one, or from duality into unity. For not because our forefather Adam was consustantial with the son born of him, will father therefore advance unto son, son again mount up into father; but being one with him as far as regards the unity of essential quality, he will retain what is his own: and he who is of any father will be conceived of as a son, and again the begetter of any will clearly be father. But if ye imagine that ye are constructing a clever argument hereupon, and that consustantiality will surely constrain consustantial to be one with consustantial, and will suffer no distinction to prevail, so that each should exist by itself and in whatever it is, what was it persuaded the Judge of all not to punish the father for the son, nor to demand of the son satisfaction for the father?

Ezek. xviii. 20. For the soul, says he, that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. But since the sentence of Him Who judges righteously does not bring down the father, albeit consustantial with the son, into the position of sonship, nor yet does it bring up the son into the condition of fatherhood, but knoweth each individually, not this progressing into that, nor that stepping into this; it is I suppose evident, that no argument will constrain God the Father, because He is Consustantial with the Word, to change into being the Word.

For He abideth wholly in Himself, that is Father, even though He Who is begotten of Him be conceived to be and be Word and therefore Son, that things Divine may not appear in worse state than ours are.

Another in equal guise with the objection, by the method of *reductio ad absurdum*.

The Son, as having no difference from His Father, but being His most exact Likeness and the express Image of His Person, is found saying to His disciples, *He that hath seen Me hath seen the Father.* But if He being thus, is Consustantial with the Father, and things consubstantial admit of utter confusion with one another, there will be nothing it seems to hinder the Son from being conceived of as Father, in that He is Consustantial with the Father, and capable of passing over into this, nought hindering it, if consubstantiality suffice unto this kind of change or transposition. Let the Son then be conceived of as Father, and let Him say, as now being so, to the real Father, *From the womb before the Day-star begat I Thee;* and let Him assume to Himself every word in short that belongs to the Father. When this at length has taken place, every thing is now thrown into confusion, and That Which ever so existeth, I mean the Holy and Consustantial Trinity will be reduced to Unity, if That which rightly and separately belongs to Each vanishes on account of the Consustantiality, and the sameness of nature overthrows the distinction of Persons. But this is absurd. Hence the Father will not be the Word, because Consustantial with the Word, but will abide unchanged, being What He is, even though He have Co-nature or Consustantiality with His Own Word. And their objection has been proved to be nought.

Another. If every word be the word of some one, pouring it forth from the tongue, that is, or belching it forth and bringing it up from the heart; and the Father be Word, because He is Consustantial with the Word : He will be His own word, or rather no one's, or will even have no existence at all (for how will there be word, when he whose word it is, is not?). But this is absurd : for never will the Divine and Untaint Nature be receptive of non-being, nor will the Father

BOOK I. everpass into the Word, even though He be Consubstantial with
 CAP. i. 2. the Word, but will remain Father, Whose Word also the Son is.

Another. If the Divine Nature be believed non-recipient of all turn and change as regards Essence, how will the Father, leaving His own position, pass into being the Word? For He will be recipient of change, suffering it as of necessity, and will not be the same, as not keeping what He was from the beginning. But if this be absurd (for to change is wholly foreign from the Divine Nature), the Father will not have the change into the Word, but will be Father ever, having immutability and unchange as God.

Another as of the same, at length.

The Only-Begotten Word and Son of God, shewing that He
 Infra xvi. is Very God of Very God the Father says, *All things that the
 15. Father hath are Mine.* But though the Son is Heir of all

the properties that are in the Father of Nature, as being of Him by Nature, yet He will never have that of being Father (for this too is one thing that belongs to the Father); but the Son will remain bereft of nought that is inherent in the Father, though He be not deemed of as Father, but having in Himself perfectly all the properties and endowments of the Father's Essence. Applying this very same method of reasoning to the Person of the Father also, we say that He has all the properties of the Son by Nature, yet not the power of passing into sonship and into being Word, but that as unturning by Nature He remains what He is, that in addition to being God the Father, He may be also without change, having Unchanged in Himself the Word That appeared from Him, the Son.

Another. God the Lawgiver found fault with certain by the holy Prophets saying, *They have put no difference between the holy and profane.* For great indeed is the difference or contrariety of manners which is seen between them by those who will discern. But if it be admissible to commingle the nature of things consubstantial one with another, and things that are in separate and individual persons can run off to whatever they please of congenerate or connatural;—what is there to separate the profane from

the holy, if the distinction of separate being or of who one
 is, is never seen, but one exists in another because of same-
 ness of essence? Be then (the knowledge in regard to each
 being hence indifferent), all jumbled up together, and let the
 traitor Judas be Peter or Paul, because consubstantial
 with Peter and Paul; be Peter again or Paul, Judas, because
 consubstantial with him. But so to think is most unre-
 reasoning; and the being of the same substance will by no
 means take away the difference of things congenerate or
 connatural from one another. Our weakness then will
 not so set itself to contend with the Divine Essence, as to
 compel God the Father to be called and be the Word, because
 He is Consubstantial with the Word. For He abides ever
 Father, in no wise able to lose the distinction of what He
 is in regard to this, nor yielding to sameness of Essence that
 He should possess nothing distinctively. And He will no
 way wrong the Son by this, but rather will shew Him as His
 own, and possessing from Him by Nature the Unturning
 and Unchangeableness of Him That begat Him, both by His
 possessing properly and alone Sonship and not being changed
 into the Father, even as neither does He into Son.

Opposition, or another objection as on the part of the heretics.

„Not reasonably, say they, do ye blame as not thinking
 „rightly those who say that the Word innate in God the
 „Father is other than the Son, although ye hear Him clearly
 „say in the Gospel narrative, *I know Him and keep His word.* Infra viii.
 „But if, as Himself affirmed, He keeps the Father's word, other
 „in all respects, I suppose, and of necessity will he be than
 „him; since needs must the distinction of being *other* exist
 „between him who keeps and that which is kept.”^{55.}

Different solutions in order shewing clearly that the Son is the
 Word of God the Father.

If the Only-Begotten Son of God the Father is not Him-
 self His Word, but some other than He, which they call con-
 ceived, exists in God, let those who put forth this contrary ^{4 ἐνυπό-}
 opinion tell us whether the word which is the conception of ^{στατος,}
 their own ignorance be hypostatic ^{having} or no. For if they say ^{real dis-}
 tinct ex-
 istence.

44 *Between the Father and the Son nothing intervenes.*

BOOK I. that it exists of itself conceived of as in separate being, they
CAP. i. 2. will surely confess that there are two sons : but if they say that it has no existence, then, since nothing any longer comes between and severs the Son, how will He be third from the Father and not rather next Him, as Son with Father ?

Another by the same considerations. The opponents define that there is in God the Father a word, the conceived, by means of which, according to their most unlovely imagination, the Son is taught the counsel of the Father. But how great folly their dogma hereupon has, we must see.

We must consider the argument about this matter thus. The name father, has of necessity no mean in relation to the son. For what will be the mean of father as regards the son, or again of son as regards the father ? But if, according to their unlearning, there severs the Son from the Father an intervening will and a conceived word, which they say is interpretative thereof, no longer will the Father be conceived of as altogether father nor yet the Son as son, if we conceive that the will of God and the word that interprets it, exist in their own hypostases. But if we grant that these are without hypostasis, then the Son is in God the Father without any thing mediate and next to Him ; where then will the conceived word retire, or what place will the will have, conceived of as other than the Son ?

Another by the reductio ad absurdum. We believe that the Holy and Adorable Trinity is Consubstantial, even if the madness of the heretics will it not. But I think that there ought to be admitted with regard to things consubstantial, a likeness also with one another in all things, in regard to natural properties. If then there be, according to the uncounsel of some, in God the Father some conceived word other than the Son, the Son too will surely have a conceived word in Himself, Heb. i. 3. as being His Likeness and the unchangeable *Express Image of His Person*, as it is written : the Holy Ghost will have one equally with Him, according to the equal analogy of conceptions. The Trinity then has come to be in double, and the Divine Nature is shewn to be compound. But this is absurd. But in simple essences, there is nothing whatever save them-

selves. Nothing then will hinder the Holy and Consustant Trinity from being closely connected, nought intervening.

CHAP.
IV.
CAP. i. 2.

Another at length. When Divine Scripture puts forth nouns with the article prefixed, then it means some one thing which alone is properly and truly that which it is said to be; but when it does not prefix the article, it makes a more general declaration of every thing that is so called, as for example (for our discourse shall attain clear demonstration) many are called gods, but when God is spoken of with the article it signifies Him Who alone and properly is so; more simply and without the article, one perchance of those called hereto by grace. And again there are many men. But when the Saviour says with the article, *The son of man*, He signifies Himself as one picked out of ten thousand. Since then names have this character in Divine Scripture, how ought we to understand, *In the beginning was the Word?* For if every word of God is hereby meant as being in the beginning, let them shew it, and it is we who are the triflers. But if the Evangelist prefixing the article, signifies One and that is so properly, crying, *In the beginning was the Word*, why strive they in vain, bringing in another besides, only that they may expel the Son from the Essence of the Father? But we ought, considering the absurdity herein, to refuse the uncounsel of those who think otherwise.

Another, shewing that not after the conceived word, as they say, is the Son formed, but He is the Likeness of the Father Himself.

If the Only-Begotten Son of God is and is called, according to them, therefore Word, because, receiving the conceived word of the Father, He is as it were formed thereafter, why is He not found to say to His Disciples, *I and the word of the Father are one, He that hath seen Me hath seen the word of the Father?* But since o'erstepping all things, He likens Himself Alone to the Father Alone, none intermediate coming forward to the Likeness, the Son will be conceived of as likening Himself to Him Who begat Him, and to none other than Him.

Opposition, as from the opponents.

„We find, they say, the Son to be other than the con-

BOOK 1.
CAP. i. 2. „ ceived word of God, giving heed not to our own thoughts
 Infra xii. „ thereon, but to considerations from the Divine Scrip-
 ture. For what shall we say when we hear the Son say-
 28. „ ing to the Father, *Glorify Thy Son*, the Father again
 „ answering and saying, *I have both glorified, and will glorify*
 „ *again?* Shall we not altogether acknowledge that the Father
 „ replies to the Son in a word? How then is not he through
 „ whom the Father answers the Son other than He?"

Different solutions to this in order.

Worthy of utter marvel, yea rather of mourning too, are the unholy heretics, and moreover that one should say over them that which is spoken in the Prophets: *Weep ye not for the dead, neither bemoan him, but weep sore for him that thinketh and sayeth such things respecting the Only Begotten.* For what more wretched than such, if they fancied that this was actually and truly the voice of the Father, which not only the Saviour heard, but also this crowd of the Jews which stood around, yea rather the choir of the holy disciples? For they should rather have imagined God-befitting excellencies, and not have attempted to submit things above us to the laws that guide our affairs. For upon the bodily hearing strikes a bodily voice, and noise which through the lips is emitted into the air, or contrived by any other instrument. But the Will of the Father, in ineffable voice gently and as it were in the mind revolved, the Son Alone knoweth Who is in Him by Nature as His Wisdom. But to suppose that God uses a voice consisting in sound is wholly incredible, if we would retain to the Nature That is above all things Its superiority to the creation. Besides, our Lord Jesus Christ Himself says that this was not the voice of God the Father, and moreover shews that He needs no interpretation from another to be able to learn the Father's will⁵ saying, *This voice came not because of Me, but for your sakes.* He should rather have said, my good friends, if ye are right in holding such opinions regarding Him, Ye have heard with Me the voice of the Father; but now, turning His declaration right round to the exact contrary, He avers that He had no need

⁵ Βούλησις, will or coun-
sel.

Infra xii. 30.

of the voice, but asserts that it came rather for their sakes, not
that it was uttered by the Father, but came and that for
their sakes. And if God the Father works all things through
Him, through Him altogether was this also, yea rather He was
Himself the voice, not to Himself interpreting the disposition
of the Father (for He knew it as Son), but to the hearing of
the by-standers, that they might believe.

CHAP.
IV.
CAP. i. 2.

Another. If they say that the Son needs some innate word,
that thereby He may be taught the Will of God the Father,
what will become of Paul who says, *Christ the Power of God* ^{1 Cor. i.}
and the Wisdom of God? For how is the Son the Wisdom of
the Father, if lacking in wisdom He receive perfection from
another, through learning what forsooth He knows not? or
how must one not needs say, that the wisdom which is in the
Father is not perfect? and if the Son be the Wisdom of the
Father, how can His Will⁶ be conceived of as other than He? ^{6 βούλησις}
We come then to say that the Will⁶ of God the Father is not ^{στοιχία}
perfected in wisdom. But great is the impiety of this, and
full of blasphemy the statement. Not therefore as partaker
of instruction from another does the Son know what be-
longs to His own Father, but as Himself the Word and
the Wisdom and the Will⁶, does He *search all things*, ^{Ib. ii. 10.}
yea, the deep things of God, as it is written concerning the
Spirit too.

Another. As the Likeness and the exact express Image
of the Father do the Divine Scriptures introduce to us the
Son: and the Saviour Himself saith, *He that hath seen Me hath* ^{Infra xiv.}
seen the Father. But if with that likeness to Him, He knows
not of Himself what is in Him, but needs so to speak exposi-
tions from another in order to learn it, it is time to think that
the Father Himself is in the same case, if He is in the Like-
ness of the Son, and He will Himself too need one to unfold
to Him what lies hid in His Offspring. And thus in addition
to the absurdities that result from hence, the Divine Nature
becomes also a recipient of ignorance. But since it is im-
pious thus to think, we must betake ourselves to more fitting
thoughts: for this clearly is what is profitable and helpful.

Another. *The Spirit*, says the blessed Paul, *scarcheth* ^{1 Cor. ii.}
10.

BOOK I. *all things, yea the deep things of God*; and he adds, *For what*
 CAP. i. 2.
1 Cor. ii. man knoweth the things of a man, save the spirit of man
 11. *which is in him? even so the things of God knoweth no man*
but the Spirit of God That is in Him. Since then the Holy
 Spirit Which accurately discerneth all things, is Spirit not
 only of the Father, but of the Son too, how can He having
 within Him by Nature the Spirit Which knoweth all things be
 yet ignorant of ought that is in the Father? Superfluous
^{7 θέλησιν} then in truth does it plainly appear to imagine that the
 Son learns of another the Will⁷ of the Father; and utterly
 will vanish the need of a word to mediate in vain, according
 to their ill-instructedness. For the Son knows all things
 of Himself.

Another, by the method of *reductio ad absurdum*. They
 who accuse the Essence of the Only-Begotten, saying that He
^{8 θέλημα} knew not the Will⁸ of the Father, but made use of in order to
 learn, another teacher, the word invented by them, which they
 call conceived, let them tell us, if they think that their own
 opinion hereupon ought to prevail, whether they will say that
 the conceived word is by nature equal to the Son (for let it be
 supposed to have a separate existence of itself) or not equal,
 but inferior perchance or even superior. If then they suppose
 it inferior, they will commit impiety against the Father Himself
 also: for there will be of a surety in Him what is worse than
 He, and other than He, the conceived word. But if they do
 not say worse, but shall allot to it a superiority to the Son,
 the charge against the Son will operate two-fold against the
 Father. For first of all He will be found to have begotten
 what is in worse condition than Himself. Then moreover
 He too will have the conceived word superior to Him, if the
 Father is Consubstantial with the Son who according to them
 has got an inferior position. But it is likely I suppose that
 the opponents will start back from the blasphemy that re-
 sults from either alternative: and will say that the conceived
 word of the Father is equal to the Son as regards essence.
 The question then is at an end. For how will the one teach
 the other, as one who knows one who does not know, if both
 are equal by nature? The argument of these people being

then on all sides weak, it will be superfluous to imagine that the Son has any mean, and not rather to believe that He is in God the Father, God the Word Who *was in the beginning*. CHAP.
IV.
CAP. i. 2.
Suprai.1.

Another. The blessed Paul says that in the Son *are hid* Col. ii. 3, *the treasures of all wisdom and all knowledge.* But if he is true in saying such things, how yet shall we suppose that He needed teaching from another, or in whom shall we any more seek perfectness in knowledge, if He Who has it all is made wise by another? how is he Wisdom who is made wise? But since we must needs give heed not to their words, but to those through the Spirit, and the Son hath, as Paul saith, in Himself the treasures of wisdom and of all knowledge, not from any one else will He know the things whereby He is wisdom, but being in the Father He knows all that is the Father's, as His Wisdom.

CHAPTER V.

That the Son is by Nature Creator with the Father, as being of His Essence, and not taken to Him as a minister.

3 *All things were made by Him, and without Him was not anything made.*

THE blessed Evangelist, having overthrown the intricate objections of the unholy heretics, and having completed his subtil and most exact utterance respecting the Only-Begotten, comes to another snare of the devil compounded of the ancient deceit, and putting forth to us the sting of the polytheic error, which has wounded and cast down many, and widening the way of perdition, and throwing open the broad and spacious gate of death, heaped up souls of men in herds unto hell and set rich food as it were before the devil

Cf Prov.
vii. 26.

Hab. i.
16.
LXX.

Jer. ii. 27.

Rom. i. 25.

and brought before him *choice meat*. For since the children of the Greeks applying themselves to the wisdom of the world, and having plenteously in their mind the spirit of the ruler of this world, were carried away unto polytheic error, and perverted the beauty of the truth and, like to those who walk in mist and darkness, went down to the pit of their own

ignorance, serving lifeless idols, and saying to *a stock, Thou art my father, and to a stone, Thou hast brought me forth*: others again transgressing akin to them, devising nevertheless

a more polished error, deemed that they ought to worship *the creature more than the Creator*, and lavished the glory that beffited the Divine Nature Alone on the elements that were made by It, of necessity does the Divine introduce to us the Only-Begotten as Maker and Creator by Nature, saying that *all things were made by Him* and that *without Him nothing passed into being*, that he might close for the future the entrance for their deceits, and might shew to them that know Him

not the Creator of all things, and by the very words wherein he says that the creation was made, might clearly teach that other than it is He Who called it into being, and by His Ineffable Power brought things that are from not being unto birth. For thus at length was it possible *by the beauty of the creatures proportionably to see the Maker*, and to recognize Him Who is in truth God, through Whom all things have been already made, and made are preserved. Against the false-worship then of the Greeks do I deem that he thus well arrayed the Gospel word, and for this cause do we believe that the Only-Begotten was introduced by the voice of the saint as Maker and Creator.

But since it is meet to consider the crooked inventions of the heretics, I think that we ought looking to their ways too to say again a little.

All things, says he, were made by Him, and without Him was not anything made.

This God-befitting dignity too does he put about the Son, on all sides shewing that He is Consubstantial with God Who begat Him and saying that all things that belong to Him by Nature are in His Offspring : that He may be conceived of as truly God of God, not (as we) having the appellation adventitious and accruing to us by grace alone, according to the words, *I have said, Ye are gods and all of you are children of the most High.* For if *all things were made by Him*, He will be Other than they all. For in this, *All things*, there is nothing which is not seen among all things. As the blessed Paul too is found to have understood the *all things*: for when in one of his Epistles he was discoursing of our Saviour and said that *all things* were put *in subjection under His feet*, excellently does he subjoin, *For in that he saith all, he left nothing that is not put under Him.* Therefore since we believe that *all things were made by* the Son, we will not think that He is one of *all*, but will conclude that He is external to all, and severing Him from the nature and kin of things originate, will at length confess that He is none else save God of God by Nature. For what will intervene between

CHAP. V.

CAP. i. 3.

Wisdom
xiii. 5.

BOOK I. God and the creature ? I do not mean in regard of essence,
CAP. i. 3. for much intervenes, but only in regard to the position of anything that is, in conception. Or what other position will the Son have, Who surpasses the nature of things made, yea rather is Himself the Maker ? For all things were made by Him, as by the Power, as by the Wisdom of God the Father, not hidden in the Nature of Him Who begat Him, as in man is for instance his innate wisdom and power, but existing separately and by Himself, yet proceeding according to the ineffable mode of Generation from the Father, that the Wisdom and Power of the Father may be conceived of as truly-existing Son.

But though the blessed Evangelist says that *all things were made through Him*, the saying will not I deem at all minister damage to the words concerning Him. For not because it is said that the things that are were made through Him, will the Son be introduced as an underworker, or a minister of others' wills, so that He should be no longer conceived of as being by Nature Creator, nor will He be one given the power of creation by some other, but rather being Himself Alone the Strength of God the Father, as Son, as Only-Begotten, He works all things, the Father and the Holy Ghost co-working and co-with Him : for all things are from the Father through the Son in the Holy Ghost. And we conceive of the Father as co-with the Son, not as though He were powerless to work ought of things that are, but as being wholly in Him, by reason of unchangeableness of Essence, and His entire kin and the absence of any medium towards His Natural Procession from Him. As though one were to say that to the sweet scent of a flower, the flower itself was co-present for the operation of the sweet scent, since it proceeds from it naturally. But the force of the example is slight and the Nature That is above all will overpass this too, receiving of it little-impresses of ideas. Since how shall we understand, *My Father worketh hitherto and I work?* For not separately and by Himself does the Son say that God the Father works ought regarding things that are, and that Himself again likewise works apart from the Father, the Essence

Whence He is after some sort resting : for so the Creator CHAP. V.
CAP. i. 3. would be two and not One, if Either work apart and separately. Moreover the Father will be recipient of the power of not having the Son ever in Him, and the Son likewise will be seen to not have the Father ever in Him, if it were possible that Either should work apart and separately with regard to things that are, as we said before, and the Son will not be true, when He says, *I am in the Father and the Father in Me.* Infra xiv. 10. For it is not, I suppose, merely after likeness of Essence, that we see the Son in the Father as Express Image, or again the Father in the Son as Archetype ; but we hold that the Son beams forth by Generation from the Essence of the Father, and is and subsists in It and of It in distinct Being, God the Word : and that the Father again is in the Son, as in Consubstantial Offspring, Connaturally, yet severally, according to simply the difference of being, and being conceived of as that which He is. For the Father remains that which He is, even though He be Connaturally in the Son, as we say that the Sun is in its brightness. And 'the Son again will be conceived of, as not other than He is, even if He be Connaturally in the Father, as in the sun its brightness. For thus, the Father being conceived of and being in truth Father, the Son again being and conceived of as Son, the Holy Ghost having His place with them, the number of the Holy Trinity mounts to One and the Same Godhead.

For how will God be at all conceived of as One, if Each of the Persons mentioned withdraw into a complete individuality, and, while wholly removed from Connature and Essential participation with the Other, be called God ? Therefore let us conceive of Father, Son and Spirit, according to the mode of individual being, not mixing up the difference of the Persons or names in regard to That Which Each IS : but while we reserve severally to each the being and being called what He IS, and thus believe, referring them still of Nature to One Godhead, and refusing to hold a complete severance, because the Son is called the Word and Wisdom and Brightness and Express Image and Might of the Father. For He is Word and

Book I. Wisdom, by reason of these being, immediately and without
CAP. I. 3. any intervention, of the mind and in the mind, and because of the reciprocal interpassing into one another so to say of both. For the mind is seen in word and wisdom, and word in its turn in the mind, and there is nought that intervenes, or severs the one from the other. He is called Power again, as being a quality inherent without any interval in those who have it, and that can nowise be severed from them in the manner of an accident, apart from the destruction of the subject: Express Image again, as being even connate, and unable to be severed from the essence of which it is the express image.

Hence since Either is naturally and of necessity in Other, when the Father works the Son will work, as being His Natural and Essential and Hypostatic Power. Likewise when the Son works, the Father too works, as the Source of the Creating Word, Naturally In-existent in His Own Offspring, even as the fire too in the heat that proceeds from it.

It is clear then, that vainly has been iterated the accusation of the opponents against the Only-Begotten, who introduce Him to us as creator by having learnt, yea rather as minister too; because of the Blessed Evangelist saying, *All things were made through Him and without Him was not anything made.* Much do I marvel at the unholy heretics: for whatever seems any way to undo the Dignity of the Only-Begotten and to shew Him second to Him Who begat Him, according to their own view, this they hunt with much zeal, and from all sides bring to it the drugs of their own stubbornness; whatever again are healthfully and rightly said and bring the Son up to the Glory of the Father, these things they bury most surely in deep silence, as having one sole aim, to in vain revile Him Who is glorified of all the creation. For when they hear that *All things were made through Him*, they hotly bring on Him the name of service, dreaming that the Son is bond instead of free, and worshipper rather than Lord. But when they learn that *without Him was not anything made*, they do not mount up to think ought great and marvellous of Him. For since it is not in God the Father to create otherwise than by His own Offspring, Which is His Wisdom

and Power, the Evangelist says that nought at all was made without Him. For therefore is the Only-Begotten the Glory of God the Father (for He is glorified as Creator through the Son); for He worketh all things and bringeth into being things that are not.

CHAP. V.
CAP. i. 3.

And well will one conceive of the words, *without Him was not anything made*, if he consider with himself what was said at the creation of man. For *Let us make man*, says he, Gen.i.26. *in Our image after Our likeness.* For here specially one can behold in the Son of a truth nought that is lowly, as in a minister according to their phrase. For God the Father does not command the Word, Make man, but as Co-with Him by Nature and His inseparably so to say In-existing Co-worker, He made Him also Partaker of His Counsel respecting man, not anticipating the knowledge that is in the Son in regard to any conception, but as Mind inseparably and apart from time manifested in the in-imaged and in-existing Word.

Let God-befitting contemplations again be above the reach of the example. Yet we say that He co-works with the Son, not conceiving as of two severally, lest there be conceived to be two gods, nor yet as though both together were one, in order that neither the Son be compressed into Father, nor again the Father into Son, but rather in such sort as if one allowed to be co-existent in the brightness from light the light whence it flashed forth: for in such examples the generator seems to be separated in idea from the generated and that which springs forth from it indivisibly; yet are both one and the same by nature, and the one in no wise separate from the other. But above this too will God again be, inasmuch as He is both Super-substantial and has nothing wholly like Him in things originate, that it should be taken as a image of the Holy Trinity, without any difference, in exactness of doctrine. But if they deem that the word, *through Whom*, said of the Son, can bring down His Essence from Equality and Natural likeness to the Father, so as to be minister rather than Creator, let those insane consider and come forward and make answer, what we are to conceive of

Book I. the Father Himself also, and Whom we are to suppose Him too
 CAP. i. 3. to be, seeing that He clearly receives the words *through Whom*
1 Cor. i. 9. in the Divine Scripture : for *God*, says he, *is faithful, through*
Whom ye were called unto the fellowship of His Son, and
2 Cor. i. 1. *Paul an Apostle of Jesus Christ through the will of God* : and
Eph. i. 1. *Gal. iv. 7.* again Paul writeth to some, *Wherefore thou art no more a*
servant but a son ; and if a son, then an heir through God^a.
 All these then have reference to the Person of God the Father, and no one I suppose will rush to that extreme of madness (except perchance he hold with the above mentioned), as to say that the name and fact of service, is reasonably predicated of the very glory of the Father, because the word *through Whom* is applied to Him too. For the Divine Scripture is sometimes indifferent in regard to its words, in no wise wronging the subject thereby, but applying to the things signified in a less proper sense both the words themselves and those whereby it deems that they are well explained. But it is well to say of those, that *The glory of the Lord veileth speech.* For little in truth is all might of words unto the exact exposition of the Ineffable and God-befitting glory. Wherefore one must not be offended at the meanness of the things uttered, but must rather yield supremacy, and might in tongue, and keenness of every mind, to the Divine and unutterable Nature, for thus shall we be and not in small degree pious.

^a S. Cyril with the uncial MSS. of *God through Christ.*
 ABC. has *through God* in the place of

CHAPTER VI.

That the Son is by Nature Life and therefore not originate, but of the Essence of God the Father.

4^a *That which was made, in it was Life.*

YET doth the Blessed Evangelist make to us his discourse concerning God the Word, and he seemeth to me profitably to go through all that pertains to Him by Nature, that he may both put to shame the outrages of the heretics, and may fortify those who would fain excel in right faith, with reasonings thereunto tending, not providing from words of worldly wisdom unpersuasion, but *in demonstration of the Spirit* 1Cor.ii.4. marvelling at the beauty of the truth.

What he would then teach through the words before us, is this. He shewed us just now that the Son is by Nature Maker and Creator, saying that *all things were made by Him* and that *without Him* not so much as one thing was called into being. But since on the creation He bestows not only to be called into being, but also holds it together when made through Himself, immingling in some way Himself with those who have not by their own nature eternity of being, and becoming life to those that are, that having become they may abide, and that each may be preserved according to its own limit of nature;—needs does he say, *That which was made, in it was life.* Not only, says he, were *all things made by Him*, but also whatever *was made, in it was the Life*, that is, the Only-Begotten Word of God, the Beginning and Subsistence of all things both visible and invisible, heavenly and earthly and infernal. For Himself being the by-Nature Life, bestows manifoldly on things that are, being and life and motion, not in any way of partition and change passing into each one of things that are by nature distinct: but their

^a S. Cyril punctuates thus, with many CDL. of the Fathers and with the uncial MSS.

Book I. nature, viewed by itself, is variously fashioned by the ineffable Power and Wisdom of the Creator, while One is the Life of all passing into each, in such sort as befits it; and it is able to partake thereof. But since that which is brought from not being into being must needs also decay, and that which has beginning surely hasteth unto its end (for to the Divine and All-superior Nature Alone beseemeth the being preceded by no beginning and being free from ending) : the Creator wisely deviseth for the weakness that is in things made, and contriveth for them by His skill an eternity. For the perpetual succession unto each of its like, and the natural progression of things connatural or kin unto one another looking ever towards onward course, make the creation ever-visible and ever-co-enduring with God its Maker. And this (contrivance) is that every one of things that are, soweth seed in itself after its kind and after its likeness, according to the unspeakable sentence of its Creator. *In all then was the Life*; for this is our subject.

But, excellent sir, may one with reason say to the heretic warring against the truth, what will you say to this too, when you hear him who bears within him the Spirit say, that *in* all things that were made *was the Life*, that is, *the Word* That is *in the beginning*? Will you dare to say now too, that the Son is not of the Essence of God the Father, that He may be deemed of as originate and created? How then will one not cry out against thine unlearning, O thou, and that with justice? For if in things that were made was the Word, as *Life* by Nature, immingling Himself by participation with things that are, He is then Other than those wherein He is believed to be. But He being by Nature Other than what the creation is, how will He not be the God over all? But if you remain shameless, and cease not to imagine that originate is the Son Who is in things made, as *Life* :—first of all He will be conceived of as being somewhat in Himself, then besides, He will Himself be partaker of Himself^b, and

^b S. Cyril means to say that first, He would have His own actual Being: and that over and above this, if He were originate, since all things originate partake

of Him as their source of Life, He must needs partake of Himself as source of Life to Himself.

Life, if being in things made, He be conceived to be Himself CHAP.
VI.
CAP. i. 4. too one of them. But the fighter against God sees surely himself too, how great the absurdity of thinking thus. Therefore if the Word Who quickens them is by participation in things originate, He will not be Himself too among the participants, but other than they. And if so, not originate, but in them as by Nature Life.

This again we shall see by the subjoined considerations.

Thoughts or arguments.

If the Son be not of the Essence of God the Father, but from without He have subordinated Him according to them, He is originate and made. How then does He quicken all things, Who is among things made? Or what distinction shall we find any longer in the Divine Nature? or how does the most wise Paul say, as something admirable of Him That is by Nature God, *Who quickeneth all things?* For if the Son being 1 Tim. vi.
13. originate, quickeneth all things, the creation quickeneth itself, in no wise needing thereto God its Maker. There is then nothing in God more than in the creation; for it inworketh not less than God can do. But this is absurd. Not originate then is the Son, but God and therefore by Nature Life also.

Another. The Psalmist marvelleth exceedingly and that with reason at the Divine Nature, and in particular attributeth to It a most fair dignity saying, *For with Thee is the Ps. xxxvi. Fountain of life.* But if the Father have set the Son below 9. Him, and have Him not of His own Nature, and He even being so, quickens things originate and is by Nature Life as quickening, why vainly strives the Psalmist saying that the fountain of life is with God Alone? For the nature of things originate also is recipient of this, if the Son, albeit not of the Divine Essence according to the uncounsel of some, quickens. But this is absurd. Therefore Life by Nature is the Son, as God of God, and Life of Life.

Another. If the Son being by Nature Life be originate and created, as not having His Being of the Essence of God the Father, according to their fantasy, the nature of things originate will be recipient of being and being called life, and

BOOK I. all things will be life in potential, even if they have not yet the exercise of the thing itself. For that which has the natural power of being ought, will surely be so I ween, even if it be not so as yet; for it has the power inherent in its nature. When then the being life is common to the creature, the special and alone prerogative

Infra xiv. of none, why vainly does the Son vaunt of Himself, *I am the Life?* for He should, I suppose, have rather said, I am along with you the life. This would I suppose have been truer, if being indeed originate He is Life too. But since He puts about Himself Alone as His special good the being Life, it is at length clear that He classes Himself, not with things originate, but with the Divine Essence of the Father, whereto the being Life also pertains.

Another. That which is participate of life is not in its own right life, for it is clearly in it as other than itself. If then the Son is by participation in things originate as Life, He will be other than the things that are participate of Him and lack life. Therefore not originate is He, nor seeking to be quickened by another. He is therefore God as quickening; but if so, He will be confessedly of the Essence of the Father, if we worship One God, and serve none other than Him Who is.

Another. Accurately testing the nature of things that are, we see God and the creation and nought else besides. For whatever falleth short of being God by Nature, that is surely originate; and whatever escapeth the catalogue of creation, will surely be within the limits of Deity. Since then we have well established this, let them tell us who thrust forth the Son from the Essence of God the Father, how He can quicken as Life, seeing that the Divine Nature has this as its own property, and yields it to none else. But if being originate He can be Life also, the grace of the excellence will surely overtake all things that are originate, and all will be by nature life. What need will they have therefore of participation of the Son, or what more will they gain hence? for they too possess the being by nature life. But this is not true, but they partake of necessity as need-

ing life, of the Son. Alone then is the Only-Begotten by ^{CHAP.}
^{VI.} Nature Life, and therefore will He not be reckoned among ^{CAP. I. 4.} things originate, but will mount up unto the Nature of Him Who begat Him : for Life by Nature is the Father too.

Another. The Son being by Nature Life, is either Other than the creation, I mean by nature, or con-natural with it. If then He be connatural and consubstantial, how will He not lie in saying, *I am the Bread of Life Which cometh down from Heaven and giveth life unto the world?* for the creation hath from its own the being life, but life is imparticipate of life, that it may shew itself life. But if He is not con-natural, He will also escape being originate, withdrawing from the creation together with Himself His own proper good also. For the creation will not be by nature Life, but rather lacking and participate of life.

Another. If the Son being by Nature Life is connatural with things made, by reason of not being of the Essence of God the Father, according to their speech, wherefore does the blessed Psalmist say that the heavens *shall perish*, and *shall wax old like a garment*: but to Him did he attribute His own proper prerogative, crying aloud, *But Thou art the same and Thy years shall have no end?* For either He will perish and fail along with us, as connatural, and will no longer be conceived of as Life, or our natural connection with Him will draw up us too to be ever the same and to unfailing number of years. But verily He shall be ever the same, and we shall fail: He is therefore not originate as we; but since He is of the Life by Nature He will also quicken as Life the things that lack life.

Another. If nought is participate of itself, but the creation partakes of the Son as Life ; He is not the creation, nor yet is the creation Life, which the Son is.

Another. If to quicken is one thing, to be quickened another, as action and passion, and the Son quickens, the creation is quickened: therefore not the same is Son and creation, since neither is the inworker with the inwrought.

CHAPTER VII.

That the Son is by Nature Light and therefore not originate, but of the Essence of God the Father, as Very Light from Very Light.

And the Life was the light of men.

IN these words too does the blessed Evangelist shew us that the Son is by Nature God and Essentially Heir of the good things of Him Who begat Him. For having taught before that being by Nature Life, He was in all things that were made by Him, holding them together and quickening them and granting them of His unutterable Power to pass from not being into being, and preserving them when made, he advances to another train of ideas, from all sides minded to lead us by the hand unto the apprehension of the truth, as was right. Therefore in things made was the Word, as Life. But since the rational living creature among them on earth recipient both of mind and knowledge and participant of the wisdom that is from God, is man, needs does the Spirit-bearer shew us clearly the Word as Bestower of the wisdom that is in man, that God the Father may be conceived of being all things in all through the Son ;—life in them that lack life, light again and life in them that lack life and light. And therefore he says, *And the Life was the light of men*, that is, God the Word Who quickeneth all things, the Life in all that are, both enlighteneth the rational creature, and lavisheth understanding upon those who are recipient of understanding : that so that may be kept and have full force

¹ Cor. iv. 7. that is said to the creature, for *what hast thou that thou didst not receive?* For nought of wealth from itself hath the originate and created nature, but whatever it is seen to possess, this is surely of God, Who bestoweth both being, and

how one ought to be. And well was the *was* put of *the life*, that it might signify in every way the eternal Being of the Word, and might cut off the triflings of those void of understanding, who introduce to us the Son, of the things that are not, which manifestly warreth against the whole of Divine Scripture.

In regard then of the Eternity of the Word with the Father ;—having already sufficiently gone through it both in the present Book, and in that called the Thesaurus, we deem that we may be silent. But what the mind of the words before us introduces, this with all readiness examining to the extent of our power, we will be diligent to profit both ourselves and those who shall hereafter read it, God again opening to us both doors and a mouth to our words.

What then will the fighter against Christ say to us, when he learns that *the Life*, that is, the ever-living God the Word, is *the Light of men*? What arguments will he sling at us, when we come forward and say, If the Son be not by Nature God, and Fruit of the Essence That begat Him, if He have not beamed forth to us Very Light from Very Light, but Himself too being from without is subordinated according to your unlearning : He is connatural with things made, and will in no wise escape being originate. How then, O ye filled full of all folly, doth He illuminate, they receive illumination from Him ? For is not that which illuminates one thing, that which is illuminated another ? but this is plain and clear to every one. For if we grant that they are the same, as regards kind of essence and the mode of existence, what is there more in that which has power of illumining, what again less in that which lacketh light ? For whatsoever cometh, will come to both of them, and apart to each, and that which is in need of light will be light, and the light will not differ from the illumined. But great is the confusion of ideas manifest herein, and necessity of reason severs each of the things named and puts in its own proper nature the supplier herein apart from the supplied. Not therefore connatural with things made is the Son, but He will abide in the Essence of the Father, being Very Light of Very Light.

CHAP.
VII.
CAP. i. 4.

Cf. S. Luke
xxi. 15.

BOOK I. And it were nothing hard, by transferring the method of reasoning in the foregoing, which we made concerning the Son being by Nature Life, and demonstrated that He is Other than the things wherein He is, to give clear proof in this chapter too.—But in order not to leave the labour of this to others, nor to appear overmastered by sloth, I myself will endeavour, so far as I can, to transfer the form of argument used in the foregoing reasonings. For as in those, He being Life by Nature, is shewn to be Other than those wherein He is, so here too, said to be and in verity being the Light of men, He will be found to be Other than things that lack light and partake thereof; as we shall see more clearly in the following.

Proofs by demonstrations, that the Son who illumineth is Other than the creation that is illumined.

If the Word was in the things spoken of, as *Light* by Nature, immining Himself by means of participation in things that are, He is then Other than the things wherein He is believed to be. But He That is by Nature Other than what the creation participant of Him and by Him illumined is, how will He not needs be the God Who is over all?

Another. If the fighter against God says that the Son being by Nature Light is in things originate as originate, illumining things that lack light:—first of all He will be conceived of as being in Himself, then besides, He will Himself be partaker of Himself and Light, if being in things originate, He one and the same be conceived to be of them. But he that has applied his *heart unto wisdom*, as it is written, sees surely how great the absurdity of thinking thus. Therefore if the Word Who illuminateth them is by participation in things originate, He will not Himself be among the participants and illumined, but Other therefore than they. And if so, He is then not originate, but as Light by Nature and God in things that lack Light.

Another. If the Son be not of the Essence of God the Father, but being from without He have subordinated Him according to them, He is then originate and created: how

then is He in things made, enlightening them? or what special shall we find any longer in the Divine Essence? or how does the most wise Psalmist say as something marvellous of Him Who is by Nature God, *In Thy Light shall we see light?* For if the Son being originate illumines all things, the creation will illumine itself, having no wise need thereto of God its Maker. There is then nothing more in God than in the creature, and it inworks no less than God could do. But this is absurd. The Son then is not originate, but God rather, and therefore Light by Nature, as is the Father.

Another of the same. If the Son being the Light of God the Father (as is said, *In Thy Light shall we see Light* and, *O send out Thy Light and Thy Truth*), is originate and brought into being, there is no longer ought to hinder, by equal analogy, all things originate from being called the Light of God the Father. For if the nature of things created at all admits this, it will be in potential common to them all, and not the own property of the One Son. But this is absurd: for to the Son Alone will it pertain to be called and to be the Light of God the Father. Not therefore originate is He, but Light, as God from God Who illumineth through Him things lacking light.

Another. If the Son being by Nature Light is not of the Essence of the Father, but being from without is subordinated, according to the uninstructed speech of the fighters against God, it follows that He is connatural and kin to things created, as having forsooth fallen away from the Divine Essence. How then is He called and is Light, but of the holy Baptist it is said, *He was not the Light*, albeit the blessed Baptist is light in potential, and not he alone, if it be once granted that the Son being originate, can be by Nature Light? For that which has once had place in the nature, is I suppose common to each that partakes of such nature, according to the law of consequence. But John was not Light, the Son Light. Other therefore by Nature is He and not connatural with things made.

Another of the same. If the Son being by Nature Light is originate and created, as not possessing forsooth the being

CHAP.
VII.

CAP. i. 4.

Ps. xxxvi.
9.

BOOK I. of the Essence of God the Father, as some surmise,
CAP. i. 4. the nature of things originate will admit of being and being called light ; it will be altogether light according to the law of potential. For that which has in its nature to be anything, will I suppose surely be so, even if it have not yet been. Since then the being light is common to the nature of things originate, and the property in aloneness of none, why in vain does the Son vaunt of Himself, saying, I am the Light ? for He ought I suppose to say, I am with you the Light. But since He puts it about Himself Alone as His own proper good, joining to Himself no one else, He clearly classes Himself, not with things originate, but with the Divine Essence of God the Father, whereto belongs the being by Nature Light..

Another. That which is participate of light is not in its own right the Light ; for it is clearly one thing in another. If then the Son be by participation in things originate, as Light ; He will be other than those that partake of Him and lack Light. Therefore not originate is He, nor seeking, as things originate, to be illumined by another : it remains therefore that He is God and able to illuminate. If so, He will be conceived of also as sprung of the Essence of the Father, if we worship One God, and serve none other than the True God.

Another. Accurately testing the nature of things that are, we behold God and the creature, and nought else besides. For whatever faileth of being by Nature God, is wholly originate, and whatever escapeth the category of being made, is wholly and entirely within the limits of Divinity. Since then we have established this, let them tell us who thrust forth the Son from being of the Essence of God the Father, how He can illumine as Light, seeing the Divine Nature retaineth this as Its own, and yields it to none else. But if the Son being originate, can be also Light, the grace of this excellence will surely overtake all things originate, and all will be by nature light. What further need then have they of participation with the Son, or what more will they gain hence, having themselves too the being by

nature light, even as the Son hath it in them? But the creature does need the Illuminator, not having this of its own. God then by Nature is the Son, and therefore Light, as able to illumine things that lack Light.

Another. The Son being by Nature Light, is either Other than the creature, in regard that is of the mode of being, or connatural with it. If then He be cognate and consubstantial, vainly, as it seems, did He come to us saying, *I am come a Light into the world*; for the creation has of its own itself also the being light: but light is imparticipate of light, that it may be understood to be light. But if He be not connatural, but the creature lack light to whom belongs, *What hast thou that thou didst not receive?* needs will the Son escape being originate, withdrawing from the creation together with Himself His own proper good. For the creature will not be by nature light, but rather lacking and participate of light.

Another. If nought be participate of itself and the creature partake of the Son as Light: He is not a creature, nor yet the creature Light, which the Son is.

Another. If to illumine be one thing, to be illumined another, as action and passion, and the Son illumines, the creature is illumined; therefore not the same is Son and creature, since neither is the inworker with the inwrought.

5 And the Light shineth in darkness, and the darkness comprehended it not.

Needs does the most wise Evangelist hasten to expand to us by this too that is now before us the thought expressed above. For he did not think, I suppose, that it would suffice to the hearers unto being able to think unerringly of God the Word, that He is verily the Light of men, by only saying, *And the Life was the Light of men.* For it was like I suppose that some would arise who should hear the things uttered without weighing them, and should moreover set forth or try to teach others also that the Word of God is indeed verily Light, but not Giver of light to all, but in whomsoever He will He infuses the light of understanding, approving him who

Book I. ought to receive it and is worthy of so bright a gift: and that the
CAP. i. 5. nature of the rest of the rational creation either gets the power of understanding from its natural seed, or God the Father ingrafts into it mind and understanding, as though the Son were unable to do this. In order then that God the Word, Who was in God the Father, may be clearly shewn to be both Life and Light, not of some individually, of others not, but by some ineffable mode of participation, as wisdom and understanding (which is what is called light in things rational), immining Himself in all things that are, that the things rational may become rational, and things recipient of sense may have sense, which in no other way they could have had:—needs does he say, *And the Light shineth in darkness and the darkness comprehended it not.*

As though he with all exactitude crieth aloud to his hearers after this sort: I said, sirs, teaching the truth with all my power, that *the Life was the Light of men*, not that any should suppose from these words that they who shew themselves righteous and good receive from another, as the reward of their conduct, the illumination from Him, but that ye might learn, that as the Word is Life in all things that have been made, quickening things recipient of life; so He is in them Light also, rendering things recipient of understanding and sense; what they are. For God the Father through the Son in the Spirit is all things in all.

Darkness he calls the nature that lacks illumination, i. e. the whole originate nature. For since he calls Him *the Light*, to shew that the rational creation which lacks and is impatriciate thereof is other than It, he turns the force of the epithet used to the very contrary, doing this also, after my judgment, not without an aim, but considering in himself this above all, that the nature of things originate, producing nothing whatever from its own self, but receiving its whole being and well-being such as it is from its Creator, has

¹ Cor. iv. 7. rightly said to it, *What hast thou that thou didst not receive?*

And since along with the rest, it has light itself also God-given, not possessing it does it receive it: but that which has not of itself light, how will it not be the contrary, or how

will it not be called *darkness*? For that *the Light shineth in darkness* is a credible demonstration (yea rather one follow-^{CHAP. VII.}ing from very necessity), that the creation is *darkness*, the Word of God *Light*. For if the nature of things originate receive the Word of God by participation, as *Light*, or as of *Light*¹: it receives it then as itself *darkness*, and the Son *shineth*<sup>1 ὡς φῶς
ἢ ὡς ἐκ φωτός</sup> *in it*, as *the light doth in darkness*, even though the darkness *know not a whit the Light*. For this, I suppose, is the meaning of *The darkness comprehended it not*. For the Word of God shineth upon all things that are receptive of His Irradiance, and illumineth without exception things that have a nature receptive of illumining. But He is unknown of *the darkness*. For that which is the rational nature upon earth, I mean man, *served the creature more than the Creator*: it comprehended not the *Light*, for it knew not the Creator, the Fountain of wisdom, the beginning of understanding, the root of sense. Things originate possess nevertheless, of His love to man, the *light*, and are provided with the power of perception implanted concurrently with their passing into being.

But we must again note here, that no argument will permit to suppose that the Son of God is originate or created, but in every way does He surpass our measure, and rise above the nature of the creature, and is wholly Other than they are and far removed as regards quality of essence, even as the *light* is not the same as *darkness*, but soothly contrary and parted by incomparable diversity into physical alieniety.

Having now sufficiently gone through the method of reasoning hereupon in the foregoing, we will go on to what follows.

6 7 There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light.

Having before explained about God the Word, and most accurately gone through the things whereby He is shewn to be by Nature Son of God the Father, he fortifies their faith in what they had already heard by his words. And since (according to what was said by God through Moses), *At* ^{Deut. xix. 15.}

BOOK I. *the mouth of two and three witnesses shall every word be established,* CAP. i. 6, 7. wisely does he bring in addition to himself the blessed Baptist, and introduces him along with himself a most noteworthy witness. For he did not suppose that he ought, even if of gravest weight, to demand of the readers in his book concerning our Saviour credence above that of the law, and that they should believe him by himself when declaring things above our understanding and sense.

Therefore the blessed Evangelist himself testifies that Supra 1, 2. *The Word was in the beginning and the Word was God and was in the beginning with God and that all things were made by Him,* Ib. 3. *and He was in the things made as Life,* Ib. 4. *and that the Life was the Light of men,* that by all these he might shew that the Son is by Nature God. And the Divine Baptist too testifies in addition to him, crying aloud, Isa. xl. 3. *Prepare ye the way of the Lord, make straight the paths of our God.* For soothly one will say that He is Very God, in Whom is by Nature inherent the dignity of lordship and it 1 Cor. viii. 6. accrues not to any other rightly and truly, since to us there is one God the Father, and one Lord Jesus Christ, as Paul saith; and though there be many called gods by grace and lords both in heaven and earth, yet the Son is One with the Father Very God.

Therefore, most noteworthy is the pair of holy witnesses, and credence no longer capable of blame is due to the things said, both as having received the fulness of the law, and supported by the notability of the persons. For the blessed Evangelist then to say ought concerning himself, and to take hold of his own praises, were in truth burdensome and moreover ill-instructed. For he would rightly have Infra viii. 18. heard, *Thou bearest record of thyself, thy record is not true.* Therefore he commits to those who know him to form their opinion of him, and goes to his namesake, doing well in this too, and says that he was sent by God. For it behoved him to shew that not of his own accord nor with self-invited zeal does the holy Baptist come to his testimony respecting our Saviour, but yielding to the commands from above, and ministering to the Divine Will of the Father. Wherefore he

says, *There was a man sent from God, whose name was John.*

CHAP.
VII.
CAP. i. 6, 7.

But we must notice how unerringly and fitly he expressed himself as to each, and correspondently to the nature of the things indicated. For in the case of God the Word, *was* is fitly introduced indicating every way His Eternity, and His being more ancient than all beginning that is in time, and removing the idea of His having been created. For that which always is, how can it be conceived of as originate? But of the blessed Baptist, befittingly does he say, *There was a man sent from God*, as of a man having an originate nature. And very unerringly does the Evangelist herein seem to me not merely to say that *There was*, but by adding the word *a man*, to overthrow the most unadvised surmise of some.

For already was there a report bruited of many, commonly saying that the holy Baptist was not really *a man* by nature but one of the holy angels in heaven, making use of human body and sent by God to preach. And the plea for this surmise they found in its being said by God, *Behold I send My messenger before Thy Face, which shall prepare Thy way before Thee.* S. Matth. xi. 10 from Mal. iii. 1. But they err from the truth who imagine thus, not considering that the name of Angel is indicative of ministry rather than of essence, even as in the history of the blessed Job messengers^a one after the other run to announce Job i. his manifold sufferings and ministering to those incurable afflictions. Something like this does the most wise Paul himself define respecting the holy angels, writing thus: *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* Heb. i. 14.

John the blessed Baptist then is called an angel by the mouth of the Lord, not as being actually by nature an angel, but as sent to announce and crying aloud, *Prepare ye the way of the Lord.* Very profitably does he declare moreover that the angel¹ was *sent by God*, shewing that his witness is most¹ τὸν ἄγγελον sure. For he that was *sent by God* to preach, would not

^a ἄγγελοι. The Greek word "angel" in classic Greek in that meaning. signifying literally a messenger and used

angel or messenger.

BOOK I. utter anything in his teaching that was not wholly according
 CAP.i.6,7. to the will of Him Who put the mission on him. True therefore is the witness as being God-taught. For the most wise
Gal. i. 1. Paul also telling us that he was sent by *Jesus Christ*, affirmed that he learned the power of the mystery not of any other, but by *revelation* of Him Who sent him, signifying the revelation in sum so to say and briefly², in saying that he was sent by Jesus Christ. Hence the being God-taught wholly follows on being *sent by God*. And that freedom from lying is wholly the aim of the ministers of the truth is undoubted.

S. Luke
i. 19.

Ib. 12. The man's *name* he says was *John*. It needed that he who was *sent* should be recognized by the mark of the name, which introduces, as I suppose, great authenticity to what is said. For an angel (namely *Gabriel that stand in the presence of God*, as himself says) when he declared to *Zacharias* the good tidings of his birth of *Elizabeth*, added this to what he said, namely that *his name* shall be *John*. It is I suppose clear and confessed by all that he was so named of the angel according to the Divine purpose and appointment. How then will not he who was crowned by God with so great honour be conceived of as above all praise? Wherefore the mention of his name is profitably and necessarily brought in.

Ib. 13. But since the Evangelist has added that the holy Baptist was sent by God for a witness that all men through him might believe, we will further say when our opponents fall foul and say, „Why did not all believe the God-sent? how came „he who was fore-appointed by the decree from above to be „powerless to persuade any?”—It is meet, sirs, that we should not blame John for want of zeal herein, but should exclaim against the obstinacy of those who disbelieved. For so far as pertains to the aim of the herald, and the mode of his apostolate from above, none would have been found imperturbable in the teaching, nor would have remained in unbelief: but since there was diversity of disposition in the hearers and each has power over his own free-choice, some receiving not the faith missed what was profitable. Wherefore we must **Ezek. iii. 27.** say to them (as it is in the prophet), *He that heareth, let him hear; and he that forbeareth, let him forbear.*

This man came for a witness, to bear witness of the Light.

CHAP.

VII.

CAP. i. 8.

The word *This* is full of declaration of virtue and praise of person. For he that was sent, he says, from God, he that with reason struck with astonishment the whole of Judæa, by the gravity of his life and its marvellous exercise in virtue³, ^{τὸν καὶ τὰς} ^{εἰς ἀσκη-} he that is fore-announced by the voice of the holy Prophets : ^{σὺν ὑπέρ-} ^{βολαῖς} called by Isaiah, *The voice of him that crieth in the wilderness*, Isa. xl. 3. and by the blessed David, *a lamp fore-ordained for Christ*^b; Ps.cxxxi. 17. *This man came for a witness to bear witness of the Light.* He here calls God the Word Light, and shews that He is One and strictly⁴ the very actual Light, with Whom there is⁴ *κυριως* by nature nought else that has the property of illumining, and that is not lacking light. Therefore foreign and, so to say, of other nature than the creature is the Word of God, since verily and truly is He strictly Light, the creature participate of light. He then that is unclassed with things made, and conceived of therefore as being of other nature than they, how will He be originate, rather how will He not be within the limits of Deity and replete with the Good Nature of Him who begat Him ?

8 *He was not the Light, but was sent to bear witness of the Light.*

The Baptist having esteemed desert-abodes above the haunts of the cities, and having shewn forth an unwonted persistence in exercise of virtue, and having mounted to the very summit of the righteousness attainable by man, was most rightly wondered at, and even by some imagined to be Christ Himself. And indeed the rulers of the Jews led by his achievements in virtue to some such notion, send some to him bidding them to inquire if he be the Christ. The blessed Evangelist then not ignorant of the things that were by many bruited of him, of necessity puts, *He was not the Light*, that he might both uproot the error as to this, and again build up some weight of credence to him who was *sent from God for a witness*. For how is he not eminent exceedingly, how is he not every way worthy of marvel, who is so clad with great virtue and so illustrious in righteousness as to imitate

^b "Mine Anointed," E. V. "My Christ," LXX.

BOOK I. Christ Himself, and by the choice beauty of his piety, to be
CAP. i. 8. even imagined to be the Light Itself?

He was not then, says he, the Light, but sent to bear witness of the Light. In saying *the Light*, with the addition of the article, he shews that it is really one: for so it is in truth. For that both the blessed Baptist and each of the other saints, may be rightly called light we will not deny, seeing that it

S. Matt. is said of them by our Saviour, *Ye are the light of the world.*
v. 14.

Ps. cxxxii. And again it is said of the holy Baptist, *I have ordained a*
17.

Infra v. *lamp for My Christ, and, He was a burning and a shining light,*
35. *and ye were willing for a season to rejoice in his light.* But

even though the saints be light, and the Baptist a lamp, we are not ignorant of the grace that was given them and of their supply from *the Light.* For neither is the light in the lamp its own, nor the illumination in the saints, but they are rendered bright and lightsome by the enlightening of the

Phil. ii. *Truth and are lights in the world, holding forth the word of life.*
15, 16.

Infra xiv. *And what is the Life, whose word they holding forth are*
6. *called light, save surely the Only-Begotten, Who saith, I am*

the Life? Therefore, One of a truth is That Which is verily Light, lighting, not enlightened: and by participation of the One, whatever is called light, will be so deemed of by imitation of It.

CHAPTER VIII.

That the Son of God alone is Very Light, the creature not at all,
being participate of Light, as originate.

9 That was the true Light.

THE Divine Evangelist again profitably recapitulates what has been said, and clearly marks off That Which is in truth the Light, the Only-Begotten, from those that are not so, namely things originate: he severs clearly That Which is by nature from them which are by grace, That Which is partaken of from those which are participate of it, That Which ministereth Itself to those who lack from those who are in enjoyment of Its largess. And if the Son is Very Light, nought save He is in truth Light, nor hath of its own in potential the being called and being Light, nor yet will things originate produce this as fruit of their own nature; but just as from not being they are, so from not being Light will they mount up to being light, and by receiving the beams of the Very Light, and irradiated by the participation of the Divine ^{2 S. Pet. i. 4.} Nature, will they in imitation of It alike be called and be light.

And the Word of God is Essentially *Light*, not being so of grace by participation, nor having this dignity as an accident in Himself, nor yet imported, as grace, but the unchangeable and immutable good of the Uncreated Nature, passing through from the Father into the Heir of His Essence. But the creature, not so will it bear about it the being light, but as not having it receives, as darkness it is illumined, it has, as an accruing grace, the dignity from the love to man of Him Who giveth it. Hence the One is *Very Light*, the other not at all. So great therefore being the difference

BOOK I. between, and so great a notion severing off, the Son of God
 CAP. i. 9. from the creature in respect to sameness of nature, how must
 one not and with reason deem that they are foolish, yea rather
 outside of all good understanding, who say that He is origi-
 nate, and rank with things made the Creator of all, not
 seeing, as seems to me, how great impiety their daring will
1 Tim. i. 7. risk, not knowing either *what they say nor whereof they affirm.*

For that to those who are used to test more accurately the truth in the words before us, the Only-Begotten, that is, *the True Light*, will be shewn to be in no way originate or made, or in any thing at all con-natural with the creature, one may on all sides see and that very easily, and not least through the thoughts that are in order subjoined, collected for the consideration of what is before us.

Thoughts or syllogisms whereby one may learn that the Son Alone is Very Light, the creature not at all; hence neither is He con-natural therewith.

If the Son being the Brightness of the glory of God the Father, is therefore Very Light, He will not be connatural with the creature, that the creature too be not conceived of as the brightness of the glory of God the Father, having in potential the being by nature this which the Son is.

Another. If the whole creation have the power of being *Very Light*, why is this attributed to the Son Alone? For one ought I suppose by reason of equality to give to things made also the title of being the Very Light. But no one of things originate will this befit, but it will be predicated of the Alone Essence of the Son. Of right therefore and truly will it rest on Him, on created things not at all. How then will He be connatural with the creation, and not rather belong to what is above the creation, as being above it with the Father?

Another. If that which is not in truth light be not the same as the in truth Light (for the enunciation of either has some-what of diversity), and the Son be called *Very Light*, and be so of a truth: the creature will therefore not be Very Light.

Hence neither are things thus severed from one another
connatural. CHAP.
VIII.
CAP. i. 9.

Another. If not only the Only-Begotten be the Very Light, but the creature too possesseth the being very light, wherefore does He *light every man that cometh into the world?* For since the originate nature too possesseth this of its own, the being lightened by the Son were superfluous. Yet verily doth He light, all we are partakers of Him. Not therefore the same in regard to quality of essence, are the Son and the creature: as neither with the participator that whereof it is participate.

Another. If not only to the Son by Nature accrues the being Very Light, but the creature too have it, clearly of superfluity as I think will the Psalmist say to some, *Look unto Him and be ye lightened.* For that which is wholly of a truth light, will not become light by participation of some other, neither will it be illumined by enlightenment from other, but rather will be endowed with perfect purity from its own nature. But we see that man lacks light, being of created nature; and true is the Psalmist crying aloud as to the Word of God, *For Thou wilt light my candle, the Lord my God will enlighten my darkness.* Not then of a truth light are we, but rather participate of the Word that *lighteth*, and alien by nature from the *Very Light*, which is the Son. Ib. xviii.
28.

Another of the same. If the mind of man is called a candle, as it is sung in the Psalms, *For Thou wilt light my candle*, Ib. how shall we be of a truth light? for to the candle the light is imported and given. And if the Only-Begotten Alone lights the darkness that is in us, how is not He rather of a truth light, we not at all? But if this be true, how can He be connatural with the creature, Who is so far above it?

Another. If to be very light can accrue to the creature, even as to the Son, man will be very light, as being a portion of it. To whom then did God the Father promise by the holy Prophets saying, *But unto you that fear My Name shall the Sun of Righteousness arise?* For whatever need of the Sun to illumine it had the of a truth light? Yet did God the Father promise to give it us as being in need, and we have Mal. iv. 2.

BOOK I. received it and are lighted. Other than we and the creature in regard to identity of essence is the Only-Begotten, being *Very Light* and able to lighten things that need light.
CAP. i. 9.

Another. If not the Son Alone is *Very Light*, but the creature too possess this, it will be consequently in us too.
Ps. xlili.3. What then induced the saints to cry aloud to God, *O send out Thy Light and Thy Truth?* Wherein thinking to help us thereby did they oftentimes send forth, tell me, those words? For if they knew that man is in need of light and that he lacks this addition from another, how will any say with truth, that he too is *Very Light*? but if he needed not the lighting word, why to no purpose did they call on Him Who could in no wise aid them? But one cannot say that the mind of the saints failed of the truth, and God the Father Himself sends the Son as to those who lack light. Other therefore by Nature in respect of the creature is the Only-Begotten, as lighting things that lack Light.

Another. If we say that the creature lacks light, and that the Only-Begotten *lightens* it, the creature does not bring itself to the Light; hence neither is it *Very Light* as the Son is.

Another. If that which is by nature and truth light does not admit of darkness, and the Only-Begotten is *Very Light*, and the creature likewise *Very Light*, why does the Scripture say of the Son, *The darkness comprehended it not*: but of us **Supra ver. 5.** Paul saith, *In whom the god of this world hath blinded the eyes of them which believe not?* and again the Saviour Himself, **2 Cor. iv. 4.** **Infra xii. 35.** *While ye have the light, walk in the light, lest darkness come upon you.* For it is I suppose clear to all, that unless it were possible for some of us to be apprehended by the darkness, our Saviour would not have said ought of this. How then will any longer be the same in nature the Only-Begotten and the creature, the Unchangeable with the changing, He Who may not suffer ought that injures with the darkened and that can acquire lighting, as something, that is, accruing to it, and not inherent in it by nature?

Another. If the Only-Begotten be not Alone *Very Light*, but the creature have it too, as connatural with Him, how

cry we aloud to God the Father, *In Thy Light shall we see light?* For if we be very light, how shall we be enlightened in another? But if we as needing light from without us say this, we clearly are not in truth light. Hence neither are we connatural with the Word Who is by Nature so far above us.

Another expository. Our Lord Jesus Christ is found to say in the Gospel, *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light.* But if the Only-Begotten is the *Very Light*, and the creature is capable of being likewise very light: how cometh He in order to *lighten* it, and it *loved darkness*? How at all *cometh* it not to the *light*, if itself be the very light? For things that pertain to any by nature have their possession inherent: things that are eligible of the will, have not that inherence: as for example;—not of one's own will does one attain to being a rational man; for one has it by nature: but one will have it of one's own will to be bad or good, and will likewise of one's own power love righteousness or the reverse. If the creature is by nature the light (for this is the meaning of *very*), how *cometh* it not to the *light*? or how loveth it *the darkness*, as though it possessed not by nature the being very light, but made through choice rather its inclination to the better or the worse?

Either therefore let our opponents dare to say that the endowments above those of the creature are not naturally inherent in the Son, that they may be convicted of more naked blasphemy and may hear from all, *The Lord shall cut off all deceitful lips, and the tongue that speaketh proud things,* or if they surely confess that these goods are in Him Essentially, let them not connect with Him in unity of nature, the nature that is not so, as we have just shewn.

Another. If the Word of God be not Alone the *Very Light*, but the creature too possess the being very light, as He does, why does He say, *I am the light of the world?* or *Infra viii. 12.* how shall we endure one to despoil our nature of its most

CHAP.
VIII.
CAP. i. 9.
Ps. xxxvi. 9.

Infra iii.
19, 20.

BOOK I. excellent pre-rogative, if it is any way possible that we too
CAP. i. 9. should be very light, the originate nature likewise possessing
 this ? But if the Only-Begotten says truly, *I am the Light*
of the world, by participation it is plain with Him, and no
 otherwise, will the creature be light. If so, it is not connatural
 with Him.

Another. If the Son be not Alone in truth *Light*, but this
 exist in things originate also :—what shall we say, when
^{1 S. Pet. ii. 9.} the most wise Paul writes to us, *But ye are a chosen genera-*
tion, a royal priesthood, an holy nation, a peculiar people, that
ye should shew forth the praises of Him Who hath called you out
of darkness into His marvellous Light? For what kind of dark-
 ness at all is there in us, or in what darkness were we, being
 ourselves also *the* in truth *light* ? how have we been called
 unto the *light*, who are not in darkness ? But neither does
^{2 Cor. xiii. 3.} the herald of truth speak untruly who was bold to say, *Do*
ye seek a proof of Christ speaking in me ? and we are *called*
into His marvellous Light, as from darkness that is, and no
 otherwise. But if this be true, the creature is not of a truth
light, but the Son is alone truly and strictly *Light*, and
 things originate are so by participation of Him, and therefore
 they are not connatural with Him.

Others with citation of utterances, gathering the readers by simpler
 thoughts to the confession that the Son of God Alone is the Very
Light, the nature of things originate lighted by largess from Him,
 not possessing the being light essentially as He is.

Ps. iv. 6. LXX. The Psalmist says, *The light of Thy Countenance was im-*
^{9.} *pressed upon us, O Lord.* And what is the Countenance of
 God the Father Whose *Light* has been *impressed upon us* ?
 Is it not surely the Only-Begotten Son of God, the Express
^{Infra xiv. 9.} Image, and Which therefore says, *He that hath seen Me hath*
seen the Father ? But it was impressed on us, making us
 of like form with Himself and engraving the illumination
 which is through His own Spirit as a Divine Image upon those
 who believe on Him, that they too may now be called as He
 both gods and sons of God. But if ought of things originate
 were *the very light*, how was it impressed upon us ? For

the Light shineth in darkness, according to the unlying voice of the Spirit-clad. For how will light be manifest in light ?

CHA. viii.
CAP. i. 9.
Supraver.
5.

Another. The Psalmist says, *Light sprang up for the righteous.* If to him who hath and lacketh not, it is superfluous. But if the Light springeth up as to one who hath it not, the Only-Begotten Alone is Light, the creature participate of Light and therefore alien-in-nature.

Another. The Psalmist says, *For they got not the land in possession with their own sword, neither did their own arm save them : but Thy Right Hand and Thine Arm and the Light of Thy Countenance.* The light of the countenance of God the Father he here calls His revelation from the Son through the Spirit, and His conducting thereof unto all things that are, which alone was what saved Israel and liberated them from the tyranny of the Egyptians. If then not the Only-Begotten Alone be the very light, but an equal dignity be inherent in the creature too, why were these of whom he speaks not saved by their own light, but are set forth as supplied by additions from an alien and needless light ? But it is clear that the Only Begotten shone forth as on those lacking Light. Hence is He (and that alone) the *Very Light*, and the creature borrows of Him the grace. If so, how will it any longer be connatural with Him ?

Another. The Psalmist says, *Blessed is the people that know the joyful sound : they shall walk, O Lord, in the Light of Thy Countenance.* Why shall not they too walk rather in their own light ? why, tell me, do they gathering illumination from another, hardly attain for themselves salvation, if they too are in truth light, as is the Countenance of God the Father, that is, the Son ? But it is I suppose plain to every one from this too, that the Word bestoweth illumination on the creature, as lacking it, it is saved by receiving what it has not. How then are the Only-Begotten and the things made through Him any longer the same in essence ?

Another. The Psalmist says, *Unto the upright He hath sent forth light in the darkness.* How was the upright in darkness at all, being himself too very light, if the nature of

BOOK I. things originate have this, just as the Only-Begotten ? But
CAP. i. 9. if the *Light* is sent to the upright as not having it, we shall not need many words; for the very nature of things will proclaim aloud that not the same in essence is the needy with the Perfect, the Bestower out of abundance with the lacking.

Isa. lx. 1. *Another. Arise, shine, O Jerusalem : for thy Light is come, and the glory of the Lord is risen upon thee.* If the nature of things originate have light from its own resources, and this be strictly what we say that the Only-Begotten is in regard of being *Very Light*, how did Jerusalem lack one to light her ? But since she receives illumination as a grace, *Very Light Alone* is the Son Who lights her and gives her what she has not. If so, how is He not wholly Other by Nature than she ?

Ib. xlvi. 6. *Another. Behold I have given Thee for a covenant of the people, for a light of the Gentiles.* For how should the rational creature that is on earth at all need light, if to be very light is inherent in it by nature ? For God the Father gives His Own Son to it as having it not already : and it receiving Him proclaims by the very nature of the thing, both the poverty of its own nature and the Rich Dignity of Him Who lights it.

Ib. ii. 5. *Another. O house of Jacob, come ye and let us walk in the light of the Lord.* Why do these not rather walk in their own light, but the Only-Begotten holds forth light to them, implanting in them the own good of His Essence ? But trusting not in what is their own, do they borrow what is another's : as not having therefore, they know how to do this.

Infra viii. 12. *Another.* The Saviour saith, *I am the Light of the world : he that followeth Me shall not walk in darkness but shall have the Light of life.* Let the creature too dare to utter such a word, if it too be by nature light. But if it shrink back from the word, it will also flee the thing itself, confessing the true *Light*, that is, the Son.

Ib. xii. 36. *Another.* The Lord saith, *While ye have light, believe in the Light, that ye may be the children of light.* Would they who were by nature light, by not believing, lose the light ? if it

be indeed any way possible for the originate essence to be ^{CHA. viii.}
^{CAP. i. 9.} the very light. And how could this be ? For not as to things that of essence accrue to any does the loss of them at all happen through negligence, but as to things whereof the will works the possession, and that can accrue and depart without the damage of the subject. As for example, a man is rational by nature, a ship-builder by will, or infirm in body by accident. He cannot at all become irrational ; he may lose his ship-building experience, if for example he be negligent, and he may drive away what befalls him of sickness, hastening to improvement through medicine. Therefore things that accrue to any essentially have their position radical. If then the nature of things originate can at all be the very light, how do they who will not believe lose the light, or how will they who believe become children of light ? For if they too are by nature the light, they are called children of themselves. And what is the reward to them that believe ? for they who do not receive the faith are rather their own children. From such considerations inferring the truth, we shall say that the Only Begotten is Alone *the Very Light*, the creature lacking light and hence other in nature.

Another. Jesus then said unto them, *Yet a little while is Infra xii.
the light with you : walk while ye have the light, lest darkness
come upon you.* To this too you may apply well the argument used above. For that which is by nature light, will never be apprehended by darkness.

Another. John saith, *He that saith he is in the light and* <sup>1 S. John
ii. 9.</sup> *hateth his brother is in darkness even until now.* Of choice then is the light in us, and of will rather than of essence accrues it to things originate, if he that hateth his brother is in darkness. But the Only-Begotten is *Light* by Nature, for He hath not the dignity as the fruit of choice. Hence neither is He connatural to things originate Who is so far above them.

Another akin to this. *He that loveth his brother abideth* ^{Ib. ii. 10.} *in the light.* Love imparteth to things originate what they have not, *Light* that is, but the Only-Begotten is *Light* : Other therefore is He than they in whom through love He is.

CHAPTER IX.

That the soul of man does not exist prior to the body, nor is the embodiment as some say a consequence of former sins.

Which lighteth every man that cometh into the world.

SURE is the Divine, for he not only thinks that he ought to declare that the Only-Begotten is indeed the Very Light, but he adds forthwith to the things that he has said the demonstration thereof, all but crying aloud with most earnest voice, I say that He is the Very Light *which lighteth every man that cometh into the world.*

Do then, (may one say who would fain receive the Divine doctrines not without search,) the angels not lighten Acts x. 3. the mind of men? Cornelius, tell me, from whom did he learn that he must by Baptism be saved by God? Judg. xiii. And Manoah the father of Sampson, was he not by an angel's voice fore-instructed of things to come? The Prophet Zech. i. 9. Zechariah likewise does he not clearly tell us, *And the angel that talked with me said unto me I will shew thee what these be?* And again going through the same words, does he not clearly shew that angels used to reveal the knowledge of hidden things spiritually to him¹? *And behold, says Ib. ii. 3,4. he, the angel that talked with me went forth and another angel went out to meet him and said unto him Run, speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.* What, tell me, does not the most wise Daniel too, falling in with marvellous visions, gain through the voice of angels the revelation of the things beheld by him? For hear him saying Dan. viii. *And it came to pass when I, I Daniel had seen the vision and 15, 16. sought for the meaning, then behold there stood before me as the*

¹ κατὰ
νοῦν αὐτῷ

appearance of a man, and I heard a man's voice between the banks of Ulai which called and said Gabriel, make this man to understand the vision. Hence the power of lighting is in angels, and not only in them, but even man too borrows illumination from man. And of a truth that Eunuch eager after learning when he understood not the prophecies about our Saviour says to Philip, *I pray thee, of whom speak-eth the Prophet this? of himself or of some other man?* ^{34.} And they who hasten to this world's teachers, go to them I suppose for no other reason than this alone. And why do we yet linger in these things, when it is in our power to free ourselves easily, producing as proof what was said by our Saviour to the holy Apostles, *Ye are the light of the world?* ^{S. Matt. v. 14.}

Such things is it like that one in his perplexity will say, but he will hear from us the reply, We see my friend that in the creature is what is compound, and nought of simple is in it: hence he who can give wisdom to others, if he be originate, is not wisdom itself, but a minister of the wisdom that is in him: for in wisdom is the wise man wise. And he who teaches the prudent, is not prudence itself, but the minister of prudence that is in him; for in prudence are these too prudent. And he again who has skill to enlighten others, is not the light itself, but the lender of the light that is in him, imparting it to others also by teaching, and communicating to the rest the good that he has received. Wherefore it was said to the holy Apostles also, *Freely ye have received, freely give.* ^{Ib. x. 8.} For whatever goods there were in them, these were surely God-given, and the nature of men may not a whit boast itself of its own goods, nor yet that of the holy Angels. For after the being called into being, each of things that are has of God the mode of its existence, and we lay it down for certain that nought is in them essentially which is not a gift of the liberality of Him Who created, and has for its root the Favour of the Maker.

Since therefore things originate are compound, there will be in them no light strictly and simply or without compound, but this too with everything else they will have of participation and receiving it of God. But *the Very Light,*

Book I. is that which lightens, not which is lighted of another; and
CAP. i. 9. this the Only-Begotten is, considered in simple and uncompounded nature: for the God-head withdraws from ought of double.

S. Matt. v. 14. These things then are thus. But the opponent will haply say again to us, If the saints were not by nature light, why did the Saviour call them not partakers of light, but light? And how is the creature other in nature than He, if as He is called Light, so too is the rational creation? For *Ye are the light of the world*, did the disciples hear.

What then, excellent sir, will we reply? Sons of God and gods are we called by the Divine Scriptures, according **Ps.lxxxii. 6.** as it is said, *I have said Ye are gods and all of you are children of the Most High.* Shall we then, leaving off being what we are, mount up to the Divine and unutterable Essence, and deposing the Word of God from His very Sonship, in place of Him sit with the Father and make the kindness of Him Who honours us a pretext for impiety? God forbid; but the Son will be unchangeably in that which He is, *we*, adopted unto sonship and gods by grace, not ignorant of what we are: and in this way do we believe that the saints are light.

I think that we should consider and look at this also. The rational portion of the creation being enlightened enlightens by participation of ideas out of the mind inpoured into another's understanding, and such sort of enlightenment will rightly be called teaching rather than revelation. But the Word of God *lighteth every man that cometh into the world*, not after the manner of teaching, as the angels for example or men, but rather as God after the mode of creation He engrafteth in each of those that are called unto being, the seed of wisdom or of Divine knowledge, and implanteth a root of understanding and so rendereth the living creature rational, shewing it participate of His own Nature, and sending into the mind as it were certain luminous vapours of the Unutterable Brightness, in way and mode that Himself knoweth: for one may not, I deem, say on these subjects anything overmuch. Therefore our forefather

Adam too is seen to have attained the being wise not in time, CHAP. ix.
CAP. i.9. as we, but straightway from the first beginnings of his being does he appear perfect in understanding, preserving in himself the illumination given of God to his nature as yet untroubled and pure, and holding the dignity of his nature unadulterated.

The Son therefore *lights* after the manner of creation, as being Himself the *Very Light*, and by participation with the Light the creature shines forth, and is therefore called and is light, mounting up to what is above its nature by the kindness of Him Who glorified it and Who crowneth it with divers honours, so that each one of those who have been honoured, may with reason come forth and lifting up prayers of thanksgiving, sing with loud voice, *Bless the Lord O my soul and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee with loving kindness and tender mercies, Who satisfieth thy mouth with good things.* For verily doth the Lord mercies, rendering those that are little and a mere nothing² according to their own nature, great and worthy of marvel through His Goodness toward them, even as He has, as God, willed to adorn us ungrudgingly with His own goods, and hence calls us gods and light, and what of good things does He not call us?

Ib. 6.
LXX.
² ἐξούσια
νημένα

What does he say next? That *He was in the world*. Profitably does the Divine add this also, introducing thereby a thought most needful for us. For when he said, *He was the Very Light which lighteth every man coming into the world*, and it was not wholly clear to the hearers, whether it meant that the Light lighteth every man that cometh into the world, or that the *Very Light* itself, passing as from some other place into the world, maketh its illumination of all men: needs does the Spirit-bearer reveal to us the truth and interpret the force of his own words, saying straightway of the *Light*, that *He was in the world*: that hence you might understand the words *coming into the world of man*, and that it might be predicated rather of the enlightened nature, as being called out of not being into being. For like a

Book I. certain place seen in thought is the not being to things originate, whence in a sort of way passing into being, it takes at length another place, that namely of being. Hence more properly and fitly will the nature of man admit of itself that it was lighted immediately from the first periods, and that it received understanding coincident and co-fashioned with its being from the Light Which is in the world, that is the Only-Begotten, Who fills all things with the unspeakable light of the God-head, and is present with the angels in Heaven, is with those on the earth, leaves not even Hellitself empty of His God-head, and everywhere abiding with all removes from none, so that with reason does the most wise Psalmist marvelling thereat say : *Whither shall I go from Thy Spirit ? or whither shall I flee from Thy Presence ? If I ascend up into Heaven, Thou art there : if I make my bed in Hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy Hand lead me, and Thy Right Hand shall hold me.* For the Divine Hand grasps every place and all creation, holding together into being things made and drawing together unto life things lacking life, and implanting the spiritual light in things recipient of understanding. Yet It is not in place, as we have already said, nor does it endure motion of place (for this is the property of bodies), but rather fulfils all things as God.

But perhaps some one will say to this, What then do we say, good sir, when any brings forward to us Christ saying, *I am come a light into the world ?* what when the Psalmist speaks, *O send out Thy Light and Thy Truth ?* For lo here Infra xii. 46. Ps. xlivi. 3. He Himself clearly says that He is come into the world, as not being in it, that is : and the Psalmist again was entreating that He Who was not yet present should be sent, according, that is, to the meaning of the words, and its declaration of His being sent to us.

To this we say, that the Divine having clad the Only-Begotten with God-befitting dignity says that *He* is ever and unceasingly *in the world*, as Life by Nature, as Light by Essence, fulfilling the creation as God, not circumscribed

by place, not meted by intervals, not comprehended by quantity, neither compassed at all by ought, nor needing to pass from one place to another, but in all He dwells, none He forsakes: yet he asserted that He came in the world (although present therein) by the Incarnation. For *He shewed Himself upon earth and conversed with men with flesh,* making His Presence in the world more manifest thereby, and He Who was aforetime comprehended by idea, seen at length by the very eyes of the body also, implanted in us a grosser so to speak perception of the knowledge of God, made known by wonders and mighty deeds. And the Psalmist entreats that the Word of God may be sent to us to enlighten the world, in no other way as seems to me, but in this. But I think that the studious should consider this again, that keener is the mind than all speech, sharper the motion of the understanding than the tongue. Hence as far as pertains to the delicacy of the mind and its subtil motion, we behold the varied beauty of the Divine Nature: but we utter the things respecting it in more human wise and in the speech that belongs to us, the tongue not being able to stretch forth unto the measure of the truth. Wherefore Paul too, the steward of the Mysteries of the Saviour, used to ask of God *utterance to open his mouth.* Nought then will the poverty of our language hurt the Natural Dignities of the Only-Begotten, but what belongs to Him will be conceived of after a Divine sort, but will be uttered as matter of necessity in more human wise, both by Him for our sakes and by the Saints of Him according to the measure of our nature.

It were then, it seems, not amiss to be content with what has been already said in explanation of the words before us. Yet since I deem that the pen that ministers to the Divine doctrines should be above sloth, come let us bringing forward the lection again examine more exactly how the words *coming into the world* predicated of man, as is fit, should be understood. For the light *was in the world,* as the Evangelist also himself testified to us, and we have maintained that it was not the Light that *cometh into the world* but rather the *man*

CHAP. ix.
CAP. i. 9.Bar. iii.
37.Eph. vi.
19.

BOOK I. who is being lighted. Some therefore say, belching forth
 CAP. i. 9. *of their own heart and not out of the mouth of the Lord*, as it is
 Jer. xxiii. 16. written, that the souls of men were pre-existent in Heaven
 before the fashioning of their bodies, passing long time in un-
 embodied bliss, and enjoying more purely the true Good.
 But when the sate of better things came into them and, de-
 clining at length to the worser, they sank to strange thoughts
 and desires, the Creator justly displeased sends them forth into
 the world, and entangled them with bodies of earth compell-
 ing them to be burdened therewith, and having shut them as
 it were in some cave of strange pleasures, decreed to instruct
 them by the very trial itself, how bitter it is to be carried
 away to the worser, and to make no account of what is good.

And in proof of this most ridiculous fable of theirs, they
 wrest first of all this that is now before us : *He was the Very
 Light Which lighteth every man coming into the world*, and,
 besides, certain other things of the Divine Scripture, such

Ps. cxix. 67. as, *Before I was afflicted I went astray*, and moreover not
 ashamed of such foolish prating say, Lo the soul says that
 before its humiliation, that is, its embodiment, it transgressed
 and that therefore it was justly afflicted, brought in bondage
 to death and corruption, even as Paul too stileth the body

Rom. vii. 24. saying *O wretched man that I am ! who shall deliver me from
 the body of this death ?* But if the soul, he says, goeth
 astray before it was afflicted, it also *cometh into the world*,
 as having that is a previous being (for how could it sin at
 at all if it existed not yet ?) ; and *cometh into the world*, set-
 ting out that is from some quarter. Such things as these
 they stringing against the doctrines of the Church and heap-
 ing up the trash of their empty expositions in the ears of the

Ezek. xii. 3. of the faithful will rightly hear, *Woe unto the foolish pro-
 phets that follow their own spirit and have seen nothing !*

For visions in truth, and auguries by birds and prophecies
 of their own heart they setting against the words spoken by
 the Spirit, do not perceive to how great absurdity their
 Ps. lxxvi. 7. device will run ; as the Psalmist says unto God, *Thou, Thou
 art to be feared : and who may stand in Thy Sight when
 once Thou art angry ?*

But that it is most exceedingly absurd to suppose that the CHAP. ix.
soul pre-exists, and to think that for elder transgressions it CAP. i. 9.
was sent down into bodies of earth, we shall endeavour to prove according to our ability by the subjoined considerations, knowing what is written, *Give instruction to a wise Prov. ix.
man, and he will be yet wiser : teach a just man, and he will 9.*
increase in learning.

Thoughts or considerations of a complex kind in the way of demonstration.

1. If the soul of man have existence prior to the formation of the body, and, declining to evil according to the surmises of some, has for punishment of its transgression a descent into flesh, how, tell me, does the Evangelist say that it is *lighted on coming into the world*? For this I suppose is honour and the addition of fair gifts. But not by being honoured is one punished, nor yet chastised by being made recipient of the Divine good things, but by meeting with what is of the wrath of the punisher. But since man on his coming *into the world* is not in this condition, but on the contrary is even *lighted*, it is I suppose clear that he that is honoured with flesh has not his embodiment for a punishment.

2. *Another.* If before the body the soul were a mind yet pure, living in bliss, and by turning aside to ill fell, and therefore came to be in flesh, how is it *lighted* on its entry *into the world*? For one must needs say that it was destitute of light before it came: if so, how any longer was that pure mind which had *then* scarce a beginning of being lighted, when it came *into the world*, and not without flesh?

3. *Another.* If the soul of man existed before the body; and the mind therefore existed yet pure, attached more properly to the desire of good things, but from turning aside to the worser is sent into earthly body, and being therein, no longer rejects the will to transgress, how is it not wronged, not *then* specially entrusted with the doing of this, when it existed with a greater aptness for virtue, not as yet in bondage to the ills that proceed from the body, but when it

BOOK I.
CAP. I. 9.

had come into the turbid waters of sin, then out of season compelled to do this? But the Divinity will not miss of the befitting time, nor that injure to Whose Nature doing injury belongeth not. In season then and rightly do we refuse sin when in the flesh, having this season alone of being, in which with bodies we *come into the world*, leaving the former not being, as though a certain place, and from it passing into a beginning of being.

4. *Another.* What reason is there, I would fain ask them, in the soul that sinned prior to the body being sent into the body, that it might learn by experience the disgrace of its own lusts? For they are not ashamed to set forth this too, although it ought rather to have been withdrawn from the very imagination of its ills, not thrust down to the very depth of base pleasures. For this rather than the other were a mode of healing. If then it has the embodiment an increase of its disease in order that it may revel in the pleasures of the body, one would not praise the Corrector, injuring that which was sick by the very means whereby He thought to advantage it. But if it has it in order that it may cease from its passions, how is it possible that it having fallen into the very depth of lust should arise, and not rather have spurned the very beginning of the disease, while it was free from that which dragged it down into sin?

5. *Another.* If the soul in pre-existence transgressed and was for this reason entangled with flesh and blood, receiving this in the nature of punishment, how is it not the duty of them who believe in Christ and who received thereby the remission of sin, to go forthwith out of their bodies and to cast away that which is put about them as a punishment? How, tell me, does the soul of man have perfect remission while yet bearing about it the method of its punishment? But we see that they who believe are so far from wishing to be freed from their bodies, that together with their confessions in Christ they declare the resurrection of the flesh. No method of punishment then will that be which is honoured even with the confession of the faith,

witnessing, through its return back to life, to the Divine Power of the Saviour the being able to do all things easily.

CHAP. ix.
CAP. i. 9.

6. *Another.* If the soul pre-existing according to them sinned and was for this reason entangled with flesh, why does the Law order the graver offences to be honoured with death, and suffer him who has committed no crime to live? For I suppose that it would rather have been right to let those who are guilty of the basest ill linger long in their bodies, that they might be the more heavily punished, and to let those who had committed no crime free from their bodies, if the embodiment ranks as a punishment. But on the contrary, the murderer is punished with death, the righteous man suffers nothing in his body. The embodiment does not therefore belong to punishment.

7. *Another.* If souls were embodied for previous sins, and the nature of the body were invented as a species of punishment for them, how did the Saviour profit us by abolishing death? how was not rather decay a mercy, destroying that which punished us, and putting an end to the wrath against us? Hence one might rather say that it were meeter to give thanks to decay than on the contrary to Him Who laid on us endless infliction through the resurrection of the dead. And yet we give thanks as freed from death and decay through Christ. Hence embodiment is not of the nature of punishment to the soul of man.

8. *Another from the same idea.* If the souls of men were entangled with earthly bodies in satisfaction of elder transgressions, what thank tell me shall we acknowledge to God Who promises us the Resurrection? For this is clearly a renewal of punishment and a building up of what hurts us, if a long punishment is clearly bitter to every one. It is then hard that bodies should rise which have an office of punishment to their wretched souls. And yet nature has from Christ, as a gift renewing it unto joy, the resurrection. The embodiment is not therefore of the nature of punishment.

9. *Another.* The Prophetic word appears as publishing to us some great and long desired-feast. For, says it, *the* Is. xxvi. 19.
LXX.

BOOK I. *dead shall arise, and they that be in the tombs shall be raised.*
CAP. i. 9.

But if the embodiment were indeed of the nature of punishment to the wretched souls of men, how would not the Prophet rather sorrow when proclaiming these things as from God? How will that proclamation be in any way good which brings us the duration of what vexes us? For he should rather have said, if he wished to rejoice those who had received bodies by reason of sin, The dead shall not arise, and the nature of the flesh shall perish. But on the contrary he rejoices them saying that there shall be a resurrection of bodies by the will of God. How then can the body wherein both ourselves rejoice and God is well pleased be (according to the uncounsel of some) of the nature of a punishment?

Gen. xv. 5. 10. *Another.* God, in blessing the blessed Abraham promised that his seed should be as the multitude innumerable of the stars. If it be true that the soul sinning before the body is sent down to earth and flesh to be punished, God promised to the righteous man, an ignoble multitude of condemned, runagates from good, and not a seed participant of blessing. But God says this as a blessing to Abraham: hence the origin of bodies is freed from all accusal.

Deut. i. 10, 11.

11. *Another.* The race of the Israelites spread forth into a multitude great and innumerable. And indeed justly marvellous at this does the hierophant Moses pray saying to them, *And behold ye are this day as the stars of heaven for multitude: the Lord God of your fathers make you a thousand times so many more as ye are.* But if it were punishment to the souls of men to be in the world with bodies, and they must needs so be, and not bare of them, Moses' saying will be found to be verily a curse, not a blessing. But it is not so, it was made as a blessing: the embodiment therefore is not of the nature of punishment.

S. James iv. 3.

12. *Another.* To those who attempt to ask amiss God endures not to give. And an unlying witness to us will be the disciple of the Saviour, saying, *Ye ask and receive not, because ye ask amiss.* If then it were a punishment to a soul to be embodied, how would not one with reason say that Hannah the wife of Elkanah missed widely of what was

fit, when she so instantly poured her prayer unto God and asked for *a man child*. For she was asking for the down-fall of a soul and its descent into a body. How then came God to give her the holy Samuel as her son, if it were wholly of necessity that a soul should sin, in order that so, entangled with a body, it might fulfil the woman's request. And yet God gave, to Whom it is inherent to give only good things and, by readily assenting to her, He frees her request from all blame. Hence embodiment is not a result of sin, nor yet of the nature of punishment as some say.

13. *Another.* If the body has been given as a punishment to the soul of man, what induced Hezekiah the king of Jerusalem, although good and wise, to deprecate not without bitter tears the death of the body, and to shrink from putting off the instrument of his punishment, and to beseech that he might be honoured with an increase of years, although he surely ought, if he were really good, not to have deprecated death, but to have thought it a burden to be entangled with a body and to have acknowledged this rather than the other as a favour. And how did God promise him as a favour saying, *Behold I will add unto thy days fifteen years*, albeit the promise was an addition of punishment, not a mode of kindness, if these set forth the truth? Yet the promise from above was a gift and the addition a kindness. Hence the embodiment is not a punishment to souls.

14. *Another.* If the body is given to the soul of man in the light of punishment, what favour did God repay to the Eunuch who brought up Jeremiah out of the dungeon, saying, *I will give thy life for a prey and will save thee from the Chaldeans?* For He should rather have let him die that He might also honour him, releasing him from the prison and punishment. What tell me did He give to the young men of Israel, in delivering them from the flame and from the cruelty of the Babylonians? why did He rescue the wise Daniel from the cruelty of the lions? But verily He doeth these things in kindness and is glorified because of them. The dwelling in the flesh is not then of the nature of punish-

CHAP. ix.
CAP. i. 9.
1 Sam. i.
11.Is.
xxxviii. 5.Cf Jer.
xxxix. 17.
18.

Dan. iii.

Ib. vi.

Book I. ment, in order that honour and punishment at God's hands
CAP. i. 9. may not be one and the same.

2 Cor. v. 10. 15. *Another.* Paul teaching us that there shall be in due time an investigation before the Divine Judgment-seat of each man's life says, *For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he done, whether it be good or bad.* But if it be only for the things done in the body that a man either receiveth punishment at the hands of the Judge, or is accounted worthy of befitting reward, and no mention is made of prior sins, nor any charge previous to his birth gone into: how had the soul any pre-existence, or how was it humbled in consequence of sin, as some say, seeing that its time with flesh is alone marked out, for that the things alone that were done in it are gone into ?

Rom. xii. 1. 16. *Another.* If souls were embodied on account of previous sins, how does Paul write to us saying, *Present your bodies a living sacrifice, holy, acceptable unto God?* For if in the nature of punishment they were given to our wretched souls, how should we present then for an odour of a sweet smell to God ? how will that be acceptable through which we received our sentence ? or what kind of virtue at all will that admit of, whose nature is punishment, and root sin ?

Cf Phil. iv. 18. 17. *Another.* Shewing that corruption is extended against the whole nature of man, because of the transgression in **Rom. v. 14.** Adam, Paul saith, *Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression.* How then does he say that death reigned *even over them that had not sinned*, if the mortal body were given us in consequence of former sins ? For where at all are they that have not sinned, if the embodiment be the punishment of faults, and our being in this life with our body is a pre-existing charge against us ? Unlearned then is the proposition of our opponents.

Infra ix. 2. 18. *Another.* The Disciples once made enquiry of our Saviour concerning one born blind, and said, *Master who did sin, this man or his parents, that he was born blind?* For since it is written in the prophetic Scriptures, of God, that

He visits the iniquity of the fathers upon the children, the C^{HAP.} ix. c. i. 9, 10.
disciples began to imagine that such was the case with Exod. xx. 5.
this man. What then does Christ say to this? Verily I say to you, neither hath this man sinned nor his parents, but Infra ix. 3. that the works of God should be made manifest in him. How then does He exempt them from sin, although not free from blame as to their lives? for being men, they were surely liable also to faults. But it is manifest and clear that the discourse pertains to the period prior to birth, during which they not yet existing, neither had they sinned, that Christ may be true.

19. Another. The blessed Prophet Isaiah explaining the reason of the earth being made says, *He created it not in vain, Isa. xlvi. 18.* *He formed it to be inhabited.* But it was altogether right that the earth should be inhabited, not filled with bare spirits, nor with fleshless and unclad souls, but with bodies suitable to it. Was it then Divine Counsel that wrought that souls should sin, in order that the nature of bodies should also come into being, and thus at length the earth be shewn to have been created not in vain? But this is absurd; the other therefore has the better.

20. Another. Wisdom the Artificer of all things says of herself in the book of Proverbs *I was she in whom He rejoiced,* the Creator of all that is, and I daily rejoiced always before Him when He rejoiced in having consummated the world and took delight in the sons of men. When then on His completion of the world, God rejoices exceedingly in the forming of man, how will he not be bereft of all sense who subjects the soul to previous sins and says that it was therefore embodied, and was punished after this fashion? For will not God be the maker of a prison rather than a world? will He not be delighting contrary to reason in those who are undergoing punishment? And how will He be Good who delights in things so absurd? But verily He is Good and therefore the Maker of things good: the embodiment will not therefore be of the nature of punishment.

21. Another. If the soul of man by its entanglement
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Book I. with flesh pays the penalty of transgressions prior to its birth in the world, and the body occupies the position of a punishment to it, why was the Flood brought *in upon the world of the ungodly*, and Noah being upright was preserved and has this recompense of his faith from God? For ought not rather those who had sinned exceedingly to have lingered longer time in the body that they might be punished also more severely, and the good to have been set free from their bonds of flesh and received the release from the body as the recompense of their piety toward God? But I suppose that the Creator of all being Righteous lays on each rank the sentence due to it. Since then He being Righteous punishes the ungodly with the death of the body, gladdens again the righteous with life together with the body: bodies are no punishment to the souls of men, that God be not unrighteous, punishing the ungodly with favour, honouring again the righteous with punishment.

22. *Another.* If to pay the penalty of previous offences the soul has descended into flesh and body, how did the Saviour *love Lazarus*, raising him, and compelling him who was once set free from his bands to return to them again? But Christ did it helping him and as a friend did He honour the dead by raising him from the dead. To no purpose then is the proposition of the opponents.

23. *Another.* If, as those in their nonsense say, the body was given to the soul in the light of a punishment, devised on account of former sin of its, it was sin that brought in the nature of human bodies. But again also *death entered by sin*: sin therefore clearly appears arming itself against itself, undoing the beginning by what follows, and Satan is therefore divided against himself, *how then shall his kingdom stand?* as our Saviour saith. But verily so to think is incredible: the contrary therefore is true.

24. *Another.* God created all things in incorruption and *He made not death, but through envy of the devil came death into the world.* But if it be true, that the body was given in nature of punishment to the soul of man, why, sirs, should we accuse the *envy of the devil* for bringing in to us the termi-

*Infra xi.
36.*

*Rom. v.
12.*

*S. Luke
xi. 18.*

*Wisdom i.
13; ii. 24.*

nation of wretchedness and destroying the body which is CAP. i. 10. our punishment ? And for what in the world do we offer thanks to the Saviour for having again bound us to the flesh through the resurrection ? yet we do indeed give thanks, and the envy of the devil has vexed our nature, procuring corruption to our bodies. No mode of punishment then is the body nor yet is it the wages of our former sin.

And the world was made by Him.

The Evangelist in these words needfully indicates that the world was made through *the Very Light*, that is, the Only-Begotten. For although, having called Him most distinctly Word at the beginning, he affirmed that *all things were made through Him* and that *without Him nothing was* brought into being, and demonstrated thereby that He was their Maker and Creator: yet it was necessary now most particularly to take this up again anew, that no room of error and perdition might be left to those who are wont to pervert the uprightness of the Divine dogmas. For when he said of *the Light* that it *was in the world*, that no one wresting the saying to senseless conceptions, should make *the Light* connumarate with the visible portions of the universe (as sun and moon and stars for example are in the world, but as parts of the universe, and as limbs of one body), profitably and of necessity does the Evangelist introduce the Only-Begotten as Fashioner and Artificer of the whole universe, and thereby again fully establishes us and leads us into an unerring and right apprehension of the truth. For who would be so silly or have such great folly in his mind, as not to conceive that wholly other than the universe is He through Whom it is said to have been made, and to put the creature in its own place, to sever off the Creator in reasoning and to conceive that His Nature is Divine ? For the thing made must needs be other in nature than the Maker, that maker and made appear not the same.

For if they be conceived of as the same, without any inherent distinction as to the mode of being, the made will mount up to the nature of the Maker, the Creator descend to that of the creatures, and will no longer have Alone the

BOOK I. power of bringing into being, but this will be found to exist
CAP. i. 10. in potential in things made also, if nothing at all severs them from being consubstantial with God : and so at length the creature will be its own creator and the Evangelist will endow the Only-Begotten with a mere title of honour when he says that *He was in the world, and the world was made by Him.* But he knows that the Creator of all things is One in Nature. Not as the same then will made and Maker, God and creature be conceived of by those who know how to believe aright, but the one will be subject as a bondman, acknowledging the limit of its own nature : the Son will reign over it, having **Rom. iv. 17.** Alone with the Father the power both to call *things which be not as though they were* and by His ineffable Power to bring that which is not yet into being.

But that the Son being by Nature God, is wholly Other than the creature, we having already sufficiently gone through in the Discourse of the Holy Trinity, will say nothing more here. But we will add this for profit, that in saying that *the world was made through Him* he brings us up to the thought of the Father, and with the "Through Whom" brings in also the "Of Whom." For all things are from the Father through the Son in the Holy Ghost.

And the world knew Him not.

The bearer of the Spirit is watchful and hastens to fore-stall the sophistry of some ; and you may marvel again at the **Supraver. 9.** reasoning in his thoughts. He named the Son *Very Light*, and affirmed that He *lighteth every man that cometh into the world*, and besides says that *He was in the world and the world was made through Him.*

But one of our opponents might forthwith say, „If the „Word, sirs, were light and if it lighted the heart of every „man, unto Divine knowledge that is and unto the under-„standing that befits man, and if it were always in the world „and were Himself its Maker, how came He to be unknown „even during so long periods ? He therefore was not light-„ing nor yet was He at all *the Light.*”

These things the Divine meets with some warmth saying

The world knew Him not : not on His own account was He CHAP. ix.
CAP. i. 10.

unknown, says he ; but let the world blame its own weakness. For the Son *lighteth*, the creature blunts the grace. It had imparted to it sight to conceive of Him Who is God by Nature, and it squandered the gift, it made things made the limit of its contemplation, it shrank from going further, it buried the illumination under its negligence, it neglected the gift which that it might not befall him Paul 1 Tim. iv. 14. commands his disciple to *watch*. Nought then to the light 2 Tim. iv. 5. is the ill of the enlightened. For as the light of the sun rises upon all, but the blind is nothing profited, yet we do not therefore reasonably blame the sun's ray, but rather find fault with the disease of the sight (for the one was lighting, the other received not the lighting) : so (I deem) ought we to conceive of the Only-Begotten also, that He is *Very Light*. But the god of this world, as Paul too saith, hath blinded the 2 Cor. iv. 4. minds of them which believe not, lest the light of the knowledge of God should shine among them. We say then that the man was subjected to blindness herein, not that he reached a total deprivation of light (for the God-given understanding is surely preserved in his nature) but that he was quenching it with his more foolish manner of life and that by turning aside to the worse he was wasting and melting away the measure of the grace. Wherefore the most wise Psalmist too when representing to us the character of such an one, then indeed (and rightly) begs to be enlightened, saying to God, Open Thou mine eyes that I may behold wondrous things out of Thy law. For He gave them the law to be their help, which re-kindled in us the Divine Light and purged away like a sort of humour from the eyes of the heart the darkness which came upon them from the ancient unlearning.

The world then is under the charge of unthankfulness alike and want of perception in this matter, both as ignorant of its own Creator, and shewing forth no good fruit from being lighted, that that again may be manifestly true of it, which was sung by prophet's voice of the children of Israel, I looked that it should bring forth grapes, but it brought forth Isa. v. 4
LXX.

BOOK I. *thorns.* For the fruit of being enlightened is verily the true apprehension of the Only Begotten, hanging like a grape-bunch from the vine branch, I mean man's understanding, and not on the contrary the uncounsel that leads to polytheistic error, like the sharp briar rising up within us and wounding to death our mind with its deceits.

11 *He came unto His own and His own received Him not.*

The Evangelist pursues his plea that the world knew not its Illuminer, that is the Only-Begotten, and from the worse sin of the children of Israel, he hastens to clinch the charges against the Gentiles and shews the disease of ignorance alike and unbelief which lay upon the whole world. Very appositely does he drive forward to discourse of the Incarnation, and from speaking of the Godhead^a, he comes down by degrees to the exposition of the Dispensation with Flesh, which the Son made for our sakes.

For it were no marvel if the world knew not, says he, the Only-Begotten, seeing that it had left the understanding that befits man, and was ignorant that it is and was made *in honour*, and compared to *the beasts that perish*, as the Divine Psalmist also said; when the very people who were supposed above all to belong to Him shook Him off when present with the Flesh and would not receive Him when He came among them for salvation to all, recompensing to faith the kingdom of Heaven. But observe how exact is his language about these things. For the world he accuses of not at all knowing Him Who lighteth it, elaborating for it a pardon so to speak just on this account, and preparing beforehand reasonable causes for the grace given to it: but of those of Israel who were reckoned among those specially belonging to Him, he says, *Received Him not.* For it would not have been true to say, *Knew Him not*, when the older law preached Him, the Prophets who came after led them by the hand to the apprehension of the truth. The sentence therefore of *severity*^b upon them was just, even as the

Ps. xlix.
20.

^a ἐξ ἀκράτου θεολογίας "from pure the Flesh. Theology," speaking of the Divine Nature apart from the Dispensation with off."

Rom. xi.
22.

^b ἀποτομίας as in Rom. l. c. "cutting

goodness too upon the Gentiles. For the world, or the Gentiles, having lost their relation ^c¹ with God through their downfall into evil, lost besides the knowledge of Him Who enlighteneth them: but the others, who were rich in knowledge through the law and called to a polity pleasing to God, were at length voluntarily falling away from it, not receiving the Word of God Who was already known to them and Who came among them as to *His own*. For the whole world is God's own, in regard of its creation, and its being brought into being from Him and through Him: but Israel will more fitly be called *His own*^d, and will gain the glory hereof, both on account of the election of the holy fathers and for that he was named the beginning and the first-born of the children of God. For *Israel is My son, My first-born*, says God somewhere to Moses: whom also setting apart for Himself as one and picked out, He was wont to call His own people, saying to Pharaoh king of Egypt *Let My people go*. Proof from the books of Moses also shews that Israel specially pertains unto God. For when, it says, *the Most High was dividing the nations, when he was separating the sons of Adam*, ^{Exod. iv. 22. Deut. xxxii. 8, 9. LXX.} *he set the bounds of the nations according to the number of the angels of God, and his people Jacob became the Lord's portion, Israel the lot of his inheritance*. Among whom He also walked, as in His own lot and special portion, saying, *I am not sent but unto the lost sheep of the house of Israel*.

But when He was not received, He transfers the grace to the Gentiles, and the *world* which knew Him not at the beginning is lighted through repentance and faith, and Israel returns to the darkness whence he had come forth. Wherefore the Saviour too saith, *For judgement I am come into this world, that they which see not might see, and that they which see might be made blind*.

12 *But as many as received Him, to them gave He power to become the sons of God, to them that believe on His Name.*

A right judgement verily and worthy of God! The first-born, Israel, is cast out; for he would not abide in ownness^e ² ^{2 ἐν οἰκείωσις στητη} of the household;

^c οἰκείωσις, the relation of belonging to the household.

^d τῷ τῆς ἰδιότητος ἀποκελήσεται λόγῳ

Book I. with God, nor did he receive the Son, Who came among His own, he rejected the Bestower of Nobility, he thrust away the Giver of Grace: the Gentiles received Him by faith. Therefore will Israel with reason receive the wages of their folly, they will mourn the loss of good things, they will receive the bitter fruit of their own ill-counsel, bereft of the sonship; and the Gentiles will delight themselves in the good things that are through faith, they shall find the bright rewards of their obedience and shall be planted out³ in his place. For they

^{3 μεταμο-}
^{σχευθή-}
^{σεται}
 Rom. xi.
 24.

Isa. i. 4. Israel shall hear, *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger:* but one of Christ's disciples shall say to

1 S. Pet. ii. 9. the Gentiles, *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous Light.* For since they received the Son through faith, they receive the power to be ranked among the sons of God. For the Son gives what is His alone and specially and of nature to be in their power, setting it forth as common, making this a sort of image of the love for man that is inherent to Him, and of His love for the world. For

1 Cor. xv. 49. in none other way could we who bore the image of the earthly escape corruption, unless the beauty of the image of the heavenly were impressed upon us, through our being called to sonship. For being partakers of Him through the Spirit, we were sealed unto likeness with Him and mount up to the

Gen. i. 27. primal character of the Image after which the Divine Scripture says we were made. For thus hardly recovering the pristine beauty of our nature, and re-formed unto that Divine Nature, shall we be superior to the ills that have befallen us through the transgression. Therefore we mount up unto dignity above our nature for Christ's sake, and we too shall be sons of God, not like Him in exactitude, but by grace in imitation of Him. For He is Very Son, existing from the Father; we adopted by His Kindness, through

grace receiving *I have said, Ye are gods and all of you are children of the Most High.* For the created and subject nature is called to what is above nature by the mere nod and will of the Father: but the Son and God and Lord will not possess this being God and Son, by the will of God the Father, nor in that He wills it only, but beaming forth of the Very Essence of the Father, He receives to Himself by Nature what is Its own Good. And again He is clearly seen to be Very Son, proved⁴ by comparison with ourselves. For since that which is by Nature has another mode of being from that which is by adoption, and that which is in truth from that which is by imitation, and we are called *sons of God* by adoption and imitation: hence He is Son by Nature and in truth, to Whom we made sons too are compared, gaining the good by grace instead of by natural endowments.

13 Which were begotten, not of blood nor of the will of the flesh nor of the will of man but of God.

They who, he says, have been called by faith in Christ unto sonship with God, put off the littleness of their own nature, and adorned with the grace of Him Who honoureth them as with a splendid robe mount up unto dignity above nature: for no longer are they called *children of flesh*, but rather offspring of God by adoption.

But note how great guardedness the blessed Evangelist used in his words. For since he was going to say that those who believe are *begotten of God*, lest any should suppose that they are in truth born of the Essence of God the Father and arrive at an exact likeness with the Only-Begotten, or that of Him too is less properly said, *From the womb before the Day star begat I Thee*, and so at length He too should be brought down to the nature of creatures, even though He be said to be begotten of God, needs does he contrive this additional caution. For when he had said that *power* was given to them from Him Who is by Nature Son, to become *sons of God*, and had hereby first introduced that which is of adoption and grace, without peril does he after-

Ps. cx. 3.
LXX.

CHAP. ix.
CAP. i. 13.
Ps. lxxxii. 6.

*δοκιμα-
ζεμένος*

Book I. wards add *were begotten of God*; that he might shew the greatness of the grace which was conferred on them, gathering

⁵ οἰκειότητα φυσικῆν as it were into kinness of nature⁵ that which was alien from God the Father and raising up the bond to the nobility of its Lord, by means of His warm love to it.

What more then, will one perchance say, or what special have they who believe in Christ over Israel, since he too is

Isa. i. 2. said to have been begotten of God, as in, *I begat and exalted sons, but they rejected Me?* To this I think one must say,

LXX. **Heb. x. 1.** first, that *the Law having a shadow of good things to come, and not the very image of the things*, did not give to the children of Israel to have even this in truth, but limned as

Ib. ix. 10. in type and outline upon them, *until the time of reformation*, as it is written, wherein they should at length be manifested who should more fitly and truly call God Father, because the Spirit of the Only-Begotten dwells in them.

Rom. viii. 15. For the one had *the spirit of bondage to fear*, the other *the spirit of adoption unto liberty, whereby we cry Abba, Father.*

Therefore the people who should attain unto sonship through faith that is in Christ, were fore-described in Israel as it were in shadow, even as we conceive that the circumcision in Spirit was fore-typified in theirs of old in the flesh, and in short, all of ours were in them in type. Besides, we say that Israel was called to sonship typically through the mediator Moses. Wherefore they *were baptized into him* too,

1 Cor. x. 2. as Paul saith, *in the cloud and in the sea*, and were re-fashioned out of idolatry unto the law of bondage, the com-

Gal. iii. 19. mandment contained in the letter being ministered *by angels*:

but they who by faith in Christ attain unto sonship with God, are baptized into nought originate, but into the Holy Trinity Itself, through the Word as Mediator, Who conjoined to Himself things human through the Flesh which was united to Him, being conjoined of nature to the Father, in that He is by Nature God. For so mounteth up the bond unto sonship, through participation with the in truth Son, called and so to say raised up to the dignity which is in Him by Nature. Wherefore we who have received the regeneration by the Spirit through faith, are called and are begotten of God.

But since some in mad peril dare to lie, as against the Son, so against the Holy Ghost too, saying that He is originate and created, and to thrust Him forth altogether from Consubstantiality with God the Father, come let us again arraying the word of the true Faith against their unbridled tongues, beget occasions of profit both to ourselves and to our readers. For if neither God by Nature, O sirs, nor yet of God, is He Who is His Own Spirit and therefore Essentially nonexistent in Him, but is other than He, and not removed from being connatural with things made, how are we who are begotten through Him said to be *begotten of God*? For either we shall say that the Evangelist certainly lies, or (if he is true and it be so and not otherwise), the Spirit will be God and of God by Nature, of Whom we too being accounted worthy to partake through faith to Christ-ward, are rendered *partakers of the Divine Nature* and are said to be *begotten of God*.^{2 S. Pet. i. 4.}

God, and are therefore called gods, not by grace alone winging our flight to the glory that is above us, but as having now God too indwelling and lodging in us, according to what is said in the prophet, *I will dwell in them and walk in them.*^{2 Cor. vi. 16, e Lev. xxvi. 12.}

For let them tell us who are filled full with so great unlearning, how, having the *Spirit* dwelling in us, we are according to Paul *temples of God*, unless He be God by Nature. For if He be a creature and originate, wherefore does God destroy us, as defiling the *temple of God* when we defile the body wherein the Spirit indwells, having the whole Natural Property⁶ of God the Father and likewise of the Only-Begotten?^{6 οὐλην τὴν φυσικὴν ιδιότητα} And how will the Saviour be true in saying: *If a man love Me, he will keep My Words: and My Father will love him and we will come unto him and make Our abode with him and rest*⁷ *in him?* albeit it is the Spirit Who dwells in us, and through Him do we believe that we have the Father and the Son, even as John himself said again in his epistles, *Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit.* And how at all will He be called Spirit of God, if He be not of Him and in Him by Nature and therefore God? For if being, as those say, originate, He is the Spirit of God, there is nothing to hinder

Infra
xiv. 23.

7 καταλύομεν

1 S. John
iv. 13.

BOOK I. the other creatures too from being called spirits of God. For
CAP. i. 14. this will have already overtaken them in potential, if it is at all possible that originate essence should be Spirit of God.

And it were meet in truth to set forth a long discourse upon these things and to satiate more at length, overturning the uncounsels of the heretics. But having already sufficiently gone through what relates to the Holy Ghost, in the *De Trinitate*, we shall therefore forbear to say much yet.

De Tri-
nitate ad
Herm.
dial. 7 pp.
631 sqq.

14 *And the Word was made Flesh.*

⁸ καθαρῶς He has now entered openly ⁸ upon the declaration of the Incarnation. For he plainly sets forth that the Only-Begotten became and is called son of man; for this and nought else does his saying that *the Word was made Flesh* signify: for it is as though he said more nakedly *The Word was made Man*. And in thus speaking he introduces again to us nought strange or unwonted, seeing that the Divine Scripture oftentimes calls the whole creature by the name of flesh
Joel ii. 28. alone, as in the prophet Joel: *I will pour out My Spirit upon all flesh.* And we do not suppose that the Prophet says that that the Divine Spirit should be bestowed upon human flesh soul-less and alone (for this would be by no means free from absurdity): but comprehending the whole by the part, he names man from the flesh: for thus it was right and not otherwise. And why, it is needful I suppose to say.

Man then is a creature rational, but composite, of soul that is and of this perishable and earthly flesh. And when it had been made by God, and was brought into being, not having of its own nature incorruption and imperishableness (for these things appertain essentially to God Alone), it was sealed with the spirit of life, by participation with the *Divi-*
Gen. ii. 7. *nity gaining the good that is above nature (for He breathed, it says, into his nostrils the breath of life and man became a living soul).* But when he was being punished for his trans-
Ib. iii. 19. *gressions, then with justice hearing Dust thou art and unto dust shalt thou return, he was bared of the grace; the breath of life, that is the Spirit of Him Who says I am the Life, departed from the earthly body and the creature falls*

into death, through the flesh alone, the soul being kept in CHAP. ix.
immortality, since to the flesh too alone was it said, *Dust*
^{CAP. i. 14.}
thou art and unto dust shalt thou return. It needed therefore that that in us which was specially imperilled, should with the greater zeal⁹ be restored, and by intertwining ^{γοργό-}
_{τερον} again with Life That is by Nature be recalled to immortality : it needed that at length the sentence, *Dust thou art and unto dust shalt thou return* should be relaxed, the fallen body being united ineffably to the Word That quickeneth all things. For it needed that becoming His Flesh, it should partake of the immortality that is from Him. For it were a thing most absurd, that fire should have the power of infusing into wood the perceptible quality of its inherent power and of all but transfashioning into itself the things wherein it is by participation, and that we should not fully hold that the Word of God Which is over all, would in-work in the flesh His own Good, that is Life.

For this reason specially I suppose it was that the holy Evangelist, indicating the creature specially from the part affected, says that the *Word of God became Flesh*, that so we might see at once the wound and the medicine, the sick and the Physician, that which had fallen unto death and Him Who raised it unto life, that which was overcome of corruption and Him Who chased away the corruption, that which was holden of death and Him Who is superior to death, that which was bereft of life and the Giver of life.

But he says not that the Word came into flesh but that It was made Flesh, that you may not suppose that He came to it as in the case of the Prophets or other of the Saints by participation, but did Himself become actual *Flesh*, that is man : for so we just now said. Wherefore He is also God by Nature in Flesh and with Flesh, as having it His own, and conceived of as being Other than it, and worshipped in it and with it, according to what is written in the prophet Isaiah, Men Isa. xlv.
^{14.}
of stature shall come over unto thee and they shall be thine : LXX.
they shall come after thee ; in chains they shall come over
and they shall fall down unto thee, they shall make supplication unto thee, for God is in thee, and there is no God

BOOK I. *beside thee.* Lo they say that God is in Him, not severing
CAP. i. 14. the Flesh from the Word; and again they affirm that
 there is none other God save He, uniting to the Word
 that which He bears about Him, as His very own, that is
 the temple of the Virgin: for He is One Christ of Both.

And dwelt among us.

The Evangelist profitably goes over again what he has said, and brings the force of the thought to a clearer comprehension. For since he said that the Word of God was made Flesh, lest any out of much ignorance should imagine that He forsook His own Nature, and was in truth changed into flesh, and suffered, which were impossible (for the Godhead is far removed from all variableness and change into ought else as to mode of being): the Divine exceeding well added straightway *And dwelt among us*, that considering that the things mentioned are two, the Dweller and that wherein is the dwelling, you might not suppose that He is transformed into flesh, but rather that He dwelt in *Flesh*, using His own Body, the Temple that is from the **Col. ii. 9.** Holy Virgin. *For in Him dwelt all the fulness of the God-head bodily*, as Paul saith.

But profitably does he affirm that the Word *dwelt in us*, unveiling to us this deep Mystery also: for we were all in Christ, and the community of human nature mounteth up **1 Cor. xv. 45.** unto His Person; since therefore was He named *the last Adam*,

Rom. i. 4. giving richly to the common nature all things that belong to joy and glory, even as the first Adam what pertained to corruption and dejection. *The Word then dwelt in all*

Ps. lxxxii. 6. through one that the One being declared *the Son of God with power according to the Spirit of holiness*, the dignity might come unto all the human nature and thus because of

Phil. ii. 7. One of us, *I have said Ye are gods and all of you are children of the Most High* might come to us also. Therefore in Christ verily is the bond made free, mounting up unto mys-

Heb. ii. 16, 17. tic union with Him Who bare *the form of the servant*; yet in us after the likeness of the One because of the relation after the flesh. For why doth He take on *Him not the nature of*

angels but the seed of Abraham, whence in all things it be- CHAP. ix.
hoved Him to be made like unto His brethren, and to become CAP. i. 14.
in truth Man? Is it not clear to all, that He descended
unto the condition of bondage, not Himself giving thereby
ought to Himself, but bestowing Himself on us, *that we through* 2 Cor. viii.
9.
His Poverty might be rich, and, soaring up through likeness
to Him unto His own special good, might be made gods and
children of God through faith? For He Who is by Nature
Son and God dwelt in us, wherefore in His Spirit do we cry Rom. viii.
15.
Abba Father. And the Word dwells in One Temple taken
for our sakes and of us, as in all, in order that having all in
Himself, *He might reconcile all in one body unto the Father,* Eph. ii.
as Paul saith. 16, 18.

And we beheld His glory, the glory as of the Only-begotten of the
Father, full of grace and truth.

Having said that the Word was made Flesh, that is Man, and having brought Him down to brotherhood with things made and in bondage, he preserves even thus His Divine dignity intact and shews Him again full of the own Nature of the Father inherent to Him. For the Divine Nature has truly stability in Itself, not enduring to suffer change to ought else, but rather always unvarying and abiding in Its own Endowments. Hence even though the Evangelist says that the Word was made Flesh, he yet affirms that It was not overcome by the infirmities of the flesh, nor fell from Its pristine Might and Glory, when It clad Itself in our frail and inglorious body. For we saw, he says, His Glory surpassing that of others, and such as one may confess befits the Only-Begotten Son of God the Father: for full was He of grace and truth. For if one looks at the choir of the saints and measures the things that are wondrously achieved by each, one will with reason marvel and be delighted at the good things that belong to each and will surely say that they are filled with glory from God. But the Divines and witnesses say that they have seen the glory and grace of the Only-Begotten, not competing with that of the rest, but very far surpassing it and mounting up by incomparable excellencies, having no measured grace, as though another gave it, but perfect and

112 *God the Son works as God, the rest as servants.*

BOOK I. true as in the Perfect, that is, not imported nor supplied
CAP. i. 15. from without in the way of accession, but essentially in-
^{1 ιδιώμα-}
_{τος} existent, and the fruit of the Father's essential Property¹
passing Naturally to the Son Who is of Him.

And if it seem good to any to test more largely what has been said, let him consider with himself both the deeds that are wonderfully done by each of the saints and those of our Saviour Christ and he will find the difference as great as we have just said. And there is this besides;—they are true²
Heb. iii. servants about the house, *He as a Son over his own house.*
6.
And the Divine Scripture says of the Only-Begotten
Ps. cxviii. *Blessed be he that cometh in the Name of the Lord,* but of the
26.
Jer. vii. saints God the Father says, *I have even sent unto you all my
25. servants the prophets.* And the one were recipients of the
Infra x. grace from above, the other as Lord of Hosts says, *If I do
37, 38. not the works of My Father, believe Me not: but if I do,
though ye believe not Me, believe My works.* If then the Only-Begotten is seen by the very works to be as great in power as the Father, He will conformably be celebrated by equal honours, as the Doer of equal works, and will surely as much surpass, even when in the Flesh, those who have been called unto brotherhood, as God by Nature overleaps the limits of men, and the Very Son the sons by adoption.

S. Luke
ii. 52. But since it is written in the blessed Luke, *And Jesus increased in wisdom and grace,* we must observe here that the Spirit-clad said that the Son hath His *glory full of grace.* Whither then will that which is full advance, or what addition will that at all admit, beyond which there is nought? Hence He is said to increase, not in that He is Word and God, but because He ever more greatly marvelled at, appeared more full of grace to those who saw Him, through His achievements, the disposition of those who marvelled advancing, as is more true to say, in grace, than He Who is Perfect as God. Be these things then spoken for profit, though they be somewhat discursive.

15 *John bare witness of Him and cried.*

The most wise Evangelist follows again the course of his

thoughts and makes the sequel duly correspondent to what preceded. For when he said of the Son of God, *we beheld His Glory, the Glory as of the Only-Begotten of the Father,* that he might not appear to alone say this (the word *we have seen* not suiting a single person), he joins with himself his namesake witness, having one and the same piety with himself. I then, says he, bear witness (for I have beheld what I said), and the Baptist likewise bears witness. A most weighty pair of Spirit-clad, and a notable pair of men foster-brothers in truth and unknowing how to lie.

CHAP. ix.
CAP. i. 15.
Supra
ver. 14.

But see how exceeding forcible he made his declaration. For he not only says that John *bears witness of Him*, but profitably adds *and cried*, taking his proof from the words *The voice of him that crieth in the wilderness*, and this too Is. xl. 3. exceeding well. For it was possible that some of the opponents might say, When did the Baptist *witness* to the Only-Begotten or to whom did he impart the things regarding *Him*? He *cried* then, says he, that is, not in a corner does he utter them, not gently and in secret does he *bear witness*: you may hear him crying aloud more clear than a trumpet, (not you alone hearing these things,) widespread and to all is his speech, glorious the herald, remarkable the voice, great and not unknown the Forerunner.

This was He of Whom I spake, He that cometh after me is preferred [has become] before me, for He was before me.

Having named the witness same-minded and same-named with himself, and having shewn that he used a great voice for the service of his preaching, he profitably adds the mode too of his testimony: for it is in this in particular that the whole question lies. What then do we find the great John crying regarding the Only-Begotten? *He that cometh after me has become before me for He was before me.* Deep is the saying and one that demands keen search into its meaning.

For the obvious and received meaning is thus: As far as belongs to the time of the Birth according to the Flesh, the Baptist preceded the Saviour, and Emmanuel clearly followed and came *after* by six whole months, as the blessed

BOOK I. Luke related. Some suppose that John said this, that it may be understood thus, *He that cometh after me*, in point of age, is preferred before me. But he who fixes a keener eye on the Divine thoughts³ may see, in the first place, that this view introduces us to futile ideas and carries us far from the needful subject of consideration. For the holy Baptist is introduced as a witness, not in order to shew that Christ was once later, then again earlier in the time of His Birth, but as a co-witness of *His Glory, the Glory as of the Only-Begotten of the Father full of grace and truth.*

Supraver.

14.

What meaning then can one give to such unseasonably introduced explanations as these? or how can one give us any clear interpretation, by understanding of time the words before us, *He That cometh after me became before me?* For be it laid down beyond a doubt that the Lord came after the Baptist; as being second to him in time according to the Flesh: how will He be also before him, I mean in time? for due order and sequence call us to this sense analogously to what preceded. But I think that it is evident to every one, that this is an impossibility. For that which cometh short of anything in point of time will never have the start of its leader. Hence it is a thing utterly senseless and altogether past belief, to imagine that the holy Baptist said of time after the Flesh, *He that cometh after me has become before me.* But understanding it rather in accordance with the line of thought that preceded, we will believe that it was said in some such sense as this. The blessed Baptist meetly carries up his mode of speaking from a customary phrase to its spiritual import, and advances as it were from an image drawn from our affairs to the exposition of subtler thoughts.

For that which leads is ever considered to be more glorious than those which are said to follow, and things which succeed yield the palm to those that precede them. As for example, he who is a skilled worker in brass, or carpenter, or weaver, takes the lead and has superiority over him who is conceived as following by being a learner and advancing to perfect knowledge. But when such an one has surpassed the skill of his teacher and leaving that behind attains

³ θεωρη-
μάτων

to something superior, I deem that he who is surpassed CHAP. ix.
CAP. i. 15. may not unfitly say of his outstripping pupil, He that cometh after me, has become before me.

Transferring then after this sort the force of our idea to our Saviour Christ and the holy Baptist, you will rightly understand it. Take now the account of each from the beginning. The Baptist was being admired by all, he was making many disciples, a great multitude of those who came for Baptism was always surrounding him: Christ, albeit superior, was unknown, they knew not that He was Very God. Since then He was unknown, while the Baptist was admired, He seemed I suppose to fall short of him; He came a little *after* him who had still the higher position in honour and glory from men. But *He That cometh after has become before*, being shewn to be greater and superior to John. For the One was at length revealed by His works to be God, the other not surpassing the measure of human nature, is found at last to have *become after*.

Hence the blessed Baptist said darkly, *He that cometh after me has become before me*, instead of, He who was once behind me in honour, is beheld to be more glorious, and surpasses by incomparable excellencies the measure that befits and belongs to me. Thus understanding the words, we shall find him a witness of the Glory of the Only-Begotten and not an unseasonable setter forth of useless things. For his saying that Christ is greater than himself who has a great reputation for holiness, what else is it than witnessing to His especial glory?

For He was before me.

Having said that *He has become before me*, he needfully adds, *For He was before me*, ascribing to Him glory most ancient, and affirming that the precedence of all things accrued not to Him in time, but is inherent in Him from the beginning as God by Nature. For *He was before me*, says he, instead of, Always and every-way superior and more glorious. And by His being compared with one among things originate, the judgment against all is concentrated in

116 *All that we have a gift from the Son's fulness.*

BOOK I.
CAP. I. 16. behalf of Him Who is above all. For we do not contemplate the great and glorious dignity of the Son as consisting in this alone that He surpassed the glory of John, but in His surpassing every originate essence.

16 *And of His fulness have all we received.*

The Evangelist in these words accepts the true testimony of the Baptist, and makes clear the proof of the superiority of our Saviour, and of His possessing essentially the surpassing every thing originate, both in respect of glory itself (whereof he is now more especially speaking) and of the bright catalogue of all the other good things.

For most excellently, says he, and most truly does the Baptist appear to me to say of the Only-Begotten, *For He was before me*, that is far surpassing and superior. For all we too, who have been enrolled in the choir of the saints, enjoy the riches of *His* proper good, and the nature of man is ennobled with *His* rather than its own excellences, when it is found to have ought that is noble. For from the fulness of the Son, as from a perennial fountain, the gift of the Divine graces springing forth comes to each soul that is found worthy to receive it. But if the Son supplies as of *His* Natural fulness, the creature is supplied:—how will He not be conceived of as having glory not similar to the rest, but such as will beseem the Only-Begotten of God, having the superiority over all as the fruit of His own Nature, and the pre-eminence as the Dignity of His Father's Being? And I think that the most wise Paul too when defining as to the nature of all things, was moved thereby to true ideas, so as hence at length

1 Cor. iv. 7. to address the creature, *For what hast thou that thou didst not receive?* For together with being, the well-being after such and such wise, is God's gift to the creature, and it has nothing of its own, but becomes rich only with the munificence of Him Who gives to it. But we must note again that he says that the Son is full, that is, All-perfect in all things, and so greatly removed from being lacking in anything whatever, that He can bestow even on all, refusing diminution, and preserving the greatness of His own excellence always the same.

17 And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ.

CHAP. ix.
c.i. 16, 17.

Having said that the glory of the Only-Begotten was found more brilliant than any fame among men, and introducing the greatness in holiness incomparable above all saints that is in Him, he studies to prove this from those who have mounted up to the height of virtue. Of John then the Saviour saith, *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.* But this so great and exalted man, he brought forward but now, as himself says, crying and saying with a loud voice, *He that cometh after me is preferred before me for He was before me.* But since John's glory was inferior and gave place to the Only-Begotten, how must one not needs suppose that no one of the saints besides is brought up to equal measure with the Saviour Christ in regard of the glory which appears in the splendour of their actions? The Saints then that lived at the time of the Advent, not being able to surpass the virtue of John, nor mounting up to the measure that accrued to him, will with him yield the victor's palm to Christ, if the blessed Baptist gaining the highest summit in what is good, and having failed in no manner of excellence, receives not through the voice of another the judgment of inferiority to Him, but himself sealed it against himself, speaking, as a saint, truly. But since it was necessary that Emmanuel should be shewn to be greater and better than the saints of old, needs does the blessed Evangelist come to the hierophant Moses first; to whom it was said by God, *I know thee before all and thou didst find grace in My sight.* For that he was known before all to God, we shall know by this again: *If, he says, there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches.* The all-wise Moses having therefore so great excellency above the elder saints, he shews that the Only-Begotten is in every way superior and of more renown, that He might be shewn *in all things to have Col. i. 18.*

S. Matt.
xi. 11.

Supraver.
15.

Exod.
xxxiii. 12

Num. xii.
6-8.

Book I. *the pre-eminence*, as Paul saith: and therefore he says,
c.i.16,17.

*And grace for grace, for the law was given by Moses, but
grace and truth came by Jesus Christ*: for I think that
the blessed Evangelist would indicate something of this kind:

The great Baptist, he says, made true confession declaring

^{Supra ver.} openly respecting the Only-Begotten, *He that cometh after
me is preferred before me, for He was before me, for of His*

^{15.} *fulness have all we received.* And let no one suppose that
Ib. 16. the Only-Begotten surpasses John or the rest of the saints
who belonged to the times of the Advent, but came short
of the glory of the elder saints, who were illustrious in
holiness in the times before the Advent; for he will see Him,
says he, far surpassing the measure of Moses, although he
possessed the superiority in holiness as compared with them;
for the Lawgiver clearly affirmed that He knew him before
all. John then was convicted by his own mouth of coming
behind the glory of Christ: he comes short of His splen-
dour, and there is no question at all about him, or anything
to embarrass the finding out of the truth.

Whence then shall we find that the hierophant Moses
himself also came short of the glory of the Lord? Let the
student, he says, diligently examine the evangelic *grace* given
to us by the Saviour, in contrast with the *grace* of the law
that was through Moses. For then will he see that the
Son was as much superior, as He is proved to be the Lawgiver
of better things than the polity of the law and introducing
things superior to all those which were through Moses.
*For the law, he says, was given through Moses, grace and
truth came by Jesus Christ.* What then is the distinction
between the law and the *grace* that comes through the Savi-
our, let him again see who is fond of search and an ally of
good labours; we will say a little out of much, believing
that boundless and vast is the number of the thoughts
thereto belonging. The Law therefore was condemning the

^{Gal. iii. 22.} world (for God through it concluded all under sin, as Paul
saith) and shewing us subject to punishments, but the Savi-

^{Infra xii. 47.} our rather sets it free, for He came not to judge the world
but to save the world. And the Law too used to give grace

to men, calling them to the knowledge of God, and drawing away from the worship of idols those who had been led astray and in addition to this both pointing out evil and teaching good, if not perfectly, yet in the manner of a teacher and usefully: but the *truth and grace* which are *through* the Only-Begotten, does not introduce to us the good which is in types, nor limn things profitable as in shadow, but in glorious and most pure ordinances leads us by the hand unto even perfect knowledge of the faith. And the Law used to give *the spirit of bondage to fear*, but Christ ^{Rom. viii. 15.} *the spirit of adoption unto liberty*. The Law likewise brings in the circumcision in the flesh which is nothing (for *circumcision is nothing*, as Paul writes to certain): but our Lord Jesus Christ is the Giver of circumcision *in the spirit* and ^{Rom. ii. 29.} *heart*. The Law baptizes the defiled with mere water: the Saviour *with the Holy Ghost and with fire*. The Law brings in the tabernacle, for a *figure of the true*: the Saviour bears up to Heaven itself and brings into the truer *tabernacle*, ^{S. Matt. iii. 11.} *which the Lord pitched and not man*. And it were not hard to heap up other proofs besides, but we must respect our limits.

But we will say this for profit and need. The blessed Paul in few words solved the question, saying of the *law* and of the Saviour's *grace*, *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory*. For he says that the commandment by Moses is *the ministration of condemnation*; the *grace* through the Saviour, he calls *the ministration of righteousness*, to which he gives to surpass in glory, most perfectly examining the nature of things, as being clad with the Spirit. Since then *the Law* which condemns was given by Moses, the *grace* which justifies came by the Only-Begotten, how is not He, he says, superior in glory, through Whom the better things were ordained? The Psalmist then will also be true, crying aloud in the Spirit that our Lord Jesus Christ surpasses the whole illustrious multitude of the saints. For *who*, he says, *among the clouds shall be made equal unto the Lord?* or *who shall be likened unto the Lord among the sons of men?*

^{Ps.}
^{lxxxix. 6.}
LXX

Book I. *of God?* For the spiritual clouds, that is the holy Prophets,
c.i. 16, 17. will yield the palm to Christ, and will never think that they
ought to aim at equal glory with Him, when he who was
Exod. above all men known of God, Moses, is brought down to the
xxxiii. 12. LXX. second place: and they who were called sons of God at the
time of the Advent, will not be wholly likened to Him Who
is by Nature Son, but will acknowledge their own measure,
when the holy Baptist says that he himself is far behind, of
S. Matt. whom He That knoweth the hearts says, *Among them that*
xi. 11. *are born of women there hath not risen a greater than John*
Supraver. 14. *the Baptist.* True therefore is the blessed Evangelist, say-
ing that he has seen *His glory, the glory as of the Only-*
Begotten of the Father, that is, which beseems the Only-
Begotten Son of God the Father, and not rather those who
are called to brotherhood with Him, of whom He is First-
born.

CHAPTER X.

That the Only-Begotten is Alone by Nature the Son from the Father, as being of Him and in Him.

18 *No man hath seen God at any time; the Only-Begotten God^a, Which is in the Bosom of the Father, He hath declared Him.*

SEE again herein the vigilance of the Spirit-clad. He was not ignorant that some would surely say, bitterly¹ searching into the things which are spoken of the Only-Begotten: You said, good sir, that you had beheld His *Glory, the glory as of the Only-Begotten of the Father*: then when you ought to unfold to us the explanation of this and to tell us something God-befitting and due, you made your demonstration from His superiority to Moses and to the measure of John, as though one could not in any other way see His Glory, although the blessed Prophet Isaiah says, *I saw the Lord sitting upon a throne high and lifted up and His train filled the temple. Above it stood the Seraphim, each one had six wings, with twain he covered his face and with twain he covered his feet and with twain he did fly; and one cried unto another and said, Holy, holy, holy, is the LORD of hosts; the whole earth is full of His glory:* Ezekiel again cried openly to us that he both saw the Cherubim, having a firmament like a sapphire resting upon their heads, and upon a throne likewise the Lord of Hosts: his words are these, *And there was a voice, says he, from the firmament that was over their heads, and above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it: and I saw as the colour of*

^{1 πικρότε-}
^{πον}

^{Supra}
ver. 14.

^{Isa. vi.}

^{1-3.}

^{Ezek. i.}
25, 26-28.

^a“The Only-Begotten God.” So andrine family and the Codex Sinaiticus read the uncial MSS. BCL of the Alex. and so S. Cyril here.

BOOK I. *amber, from the appearance of his loins even upwards and*
CAP. i. 18. *from the appearance of his loins even downwards, I saw as it*
were the appearance of fire and it had brightness round about,
as the appearance of the bow that is in the cloud in the day of
rain, so was the appearance of the brightness round about.
This was the appearance of the likeness of the glory of the
LORD.

Since therefore it was not unlikely that not a few of the more unlearned would say some such things to us, needs does the blessed Evangelist hasten to cut short their attempts, saying, *No man hath seen God at any time; for the Only-Begotten Himself being God, Which is in the bosom of God the Father, made this declaration to us, saying most clearly to the hierophant Moses, There shall no man see My Face and live: and sometime to His own disciples, Infra vi. 46.*

Not that any man hath seen the Father, save He Which is of God, He hath seen the Father. For to the Son Alone That is by Nature the Father visible and that in such wise ^{2 εἰκάσται} as one may think ² that the Divine Nature Divinely sees and is seen, and to none other of things which are. Yet will the speech of the holy Prophets in no way be false when they Isa. vi. 1. cry aloud that they *saw the Lord of Hosts*: for they do not affirm that they saw that very essential Thing that the Nature of God is, but they themselves too openly cry out, *This is the appearance of the likeness of the Glory of the LORD.*

^{εἰκόνα} Therefore the fashion of the Divine Glory was darkly formed ³ out of things such as are ours, and was rather a likeness giving things Divine as it were in a picture, while the truth of them mounts up to excellence above mind and speech. Most excellently then does the most wise Evangelist saying, *And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth, bring in the demonstration thereof from His superiority to all.* For like as from the *beauty of the creatures proportionably* is the Power of the Ps. xix. 1. Creator of all beheld, and *the heavens without voice declare the glory of God, and the firmament sheweth His handywork:* so again will the Only-Begotten be proved superior in Glory and more resplendent, surpassing apprehension, as regards the

**Supra
ver. 14.**

**Wisdom
xiii. 5.**

power of the eye, as God ; and wherein He surpasses the crea- CHAP. X.
ture, therein deemed of and glorified as being above it. Such CAP. i. 18.
thought then and no other I deem that the words now before us
are replete with. But we must note again that he both calls
the Son *Only-Begotten God*, and says that He is in the *Bosom of the Father*, that He may be shewn again to be outside of
any connaturality with the creature and to have His own
proper⁴ Being of the Father and in the Father. For if He ^{*iδιάξου-*}
is verily *Only-Begotten God*, how is He not Other in nature
^{*σαν*}
than they who are by adoption gods and sons ? For the
Only-Begotten will be conceived of not among many bre-
thren, but as the Only one from the Father. But since,
while there are as Paul saith many who are called gods
in heaven and earth, the Son is *Only-Begotten God*, He will
clearly be outside of the rest and will not be reckoned among
those who are gods by grace, but will rather be Very God
with the Father. For so does Paul conjoin Him, saying
to us, *But to us One God the Father of Whom are all things*, ^{1 Cor. viii.}
and One Lord Jesus Christ by Whom are all things. For
the Father being by Nature One God, the Word That is of
Him and in Him will not remain external from being God,
eminent in the ownness⁵ of Him Who begat Him, and ascend- ^{5 *iδιότητος*}
ing essentially to equal Dignity, because He is by Nature
God.

Therefore does he say that He is in the *Bosom of the Fa-*
ther, that you may again conceive His being in Him and of ^{6 *τὸν εὐαῖ-*}
Him⁶ according to what is said in the Psalms : *From the* ^{7 *τῷ καὶ ἐξ*}
womb before the day-star begat I Thee. For as here he puts ^{8 *αὐτοῦ*}
From the womb, because of His being of Him and that
really⁷, from likeness of things belonging to us (for ^{7 *γνησίως*}
things born of men proceed from the womb) ; so too when he
says in the *bosom*, he would plainly shew the Son all but in
the womb of the Father which begat Him forth⁸, (as it were in ^{8 *ἐκφαντι-*}
^{*κώς*}
some Divine gleaming forth and unspeakable forth-come ^{9 *προόδη*}
^{*προόδη*}
unto His own Person¹⁰), but which yet possesses Him, since not ^{10 *ὑπόστα-*}
^{*σιν*}
by cutting away¹ or division after the flesh, did the Divine ^{1 *ἀποκο-*}
^{*πήν*}
Offspring come forth² of the Father. And indeed the Son ^{2 *προέκυ-*}
^{*ψε*}
somewhere says that He is in the *Father* and has again the *Fa-* Infra xiv.
10.

BOOK I. *ther in Him.* For the very own of the Father's Essence passing
 CAP. i. 18. essentially³ into the Son, shews the Father in Him, and the
^{3 τὸ γένος}
^{τίδον αὐτὸν}
^{... φυσι-}
^{κῶς δῆ-}
^{κον}

Father again has the Son rooted in Himself in exact sameness
 of Essence and begotten of Him, yet not by division or inter-
 val of place, but inherent and ever co-existing; thus rather
 shall we piously understand that the Son is *in the Bosom of*
the Father, not as some of those who are wont to fight

Rom. iii. against God have taken it, *whose damnation is just*: for they
 8.
 Mic. iii. *pervert all equity*, as the Prophet says, undoing the ears of
 9.
 1 Cor. viii. the simpler ones and *sinning without heed⁴ against the*
 12, 11. *brethren, for whom Christ died.*

^{4 ἀφύλα-}
^{κτως}

What it is then that these both think and say and try to
 teach others, we must needs say. When the holy Evangelist
 says that the Son is *in the Bosom of God the Father*, and the
 children of the Church think rightly, and affirm that He is
 therefore of the Father and in the Father, and contend and
 that aright, that the true mode of Generation must be pre-
 served; straightway they that are drunk with all unlearning
 laugh outright and even dare to say: Your opinion, sirs, is
 all nonsense: for not well-instructedly do ye think of God,
 deeming that because the Son is said to be *in the Bosom of*
the Father, He is therefore wholly of His Essence, and
 foolishly imagining that He is the Fruit of the Inoriginate
 Nature. For have ye not heard, say they, in the Gospel
 parables, when Christ Himself was discoursing of the Rich
 man and Lazarus, that *it came to pass that Lazarus died and*
 S. Luke *xvi. 22.* *was carried by the angels into Abraham's bosom?* will ye
 then grant, because Lazarus was in the bosom of Abraham,
 that therefore he is of him and in him by nature, or will ye
 not rightly refuse to say this, and yourselves too with us
 allow that love is meant by the "bosom"? we say therefore
 Infra iii. that the Son is *in the Bosom of God the Father*, instead of
 35. in His love, as Himself also says, *The Father loveth the Son.*

But when the fault-finders hit us with these words, though
 they be zealous to nought but railing, then we too will an-
 swer them, arraying against them the right word of the
 truth: The bosom, good sirs, according to you means love:
 Infra iii. 16. for this we just now heard you say. Shall we then, since God

loved the world, as the Saviour saith, and *The Lord lov-* CHAP. X.
eth the gates of Sion, according to the holy Psalmist, fear- CAP. i. 18.
 lessly say that both the world itself and the gates of Sion Ps.
 are in the bosom of God the Father? And when He says Ixxxvii. 2.
 too to the hierophant Moses, *Put thine hand into thy bosom*, Exod. iv.
 does He bid him, tell me, love his hand and not rather keep 6.
 it hidden? Then how shall we not incur great laughter
 hereby, yea rather how shall we not behave with impiety to-
 wards the Father Himself, if we say that all things are in
 His Bosom, and make that common to the rest which is the
 special prerogative of the Only-Begotten, in order that the
 Son may have nought above the creature?

Hence bidding good bye to their ill-counsel, we will go on the straight road of thoughts of the Truth, when the Son is said to be in the Bosom of the Father, conceiving of Him as of Him and in Him: and accurately taking in the force of the thought, we shall find it thus and not otherwise. *The Only-Begotten God*, he says, *Which is in the Bosom of the Father*, *He hath declared*. For when he said *Only-Begotten* and *God*, he straightway says, *Which is in the Bosom of the Father*, that He may be conceived of as Son of Him and in Him Naturally, saying *Bosom of the Father* instead of *Essence*, as by corporeal simile. For things manifest are types of things spiritual, and things among us lead us by the hand to the apprehension of the things which are above us: and the corporal things are often taken in the way of image and introduce to us the apprehension of subtler thoughts, even though they be in their proper time understood as they were uttered, as I mean that to Moses, *Put thine hand into thy bosom*. And it will no way hurt our argument to say that Lazarus was laid in Abraham's bosom, but will aid it rather and will go along with our thoughts. For the Divine Scripture says so to speak thus: Lazarus having died and deceased from his life in the body, was carried into Abraham's bosom, instead of "was numbered among Abraham's children." For "I have made thee a father of many nations," said God to him, for so is it somewhere written of him, *For a father of* Gen. xvii. 5. *many nations have I made thee.*

BOOK I. 19 *And this is the record of John, when the Jews sent priests c.i.19-21. 20 and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ.*

Supra
ver. 6, 7.

Ib. 8.

The Evangelist recalls his own words and endeavours to explain to us more fully (doing exceeding well) what he had already told us told us briefly as in summary. For having said *There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light,* needs does he bring in the mode also of the witness given by him. For *when*, he says, the chiefs of the Jewish divisions after the Law, *sent priests and Levites* to him, bidding them ask him, what he would say of himself, then very clearly did *he confess*, spurning all shame for the truth's sake. For he said, *I am not the Christ.* Therefore neither do I, says he, the compiler of this Book, lie saying of him, *He was not the Light but to bear witness of the Light.*

Ib. 20.

Rom. i.
22.

21 *And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that Prophet? And he answered, No.*

Having said by way of explanation, *he confessed, I am not the Christ;* he tries to shew how or in what manner the confession was made; and he appears to me to wish thereby to lay bare the ill-instructedness of the Jews. For *professing themselves to be wise they became fools*, and puffed up at their knowledge of the Law, and ever putting forward the commandments of Moses and asserting that they were perfectly instructed in the words of the holy Prophets, by their foolish questions they are convicted of being wholly uninstructed. For the hierophant Moses saying that the Lord should be revealed as a Prophet⁵ foretold to the children of Israel, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb.* The blessed Isaiah, introducing to us the fore-

Isa. xl. 3: runner and fore-messenger, says, *The voice of one crying in the wilderness Prepare ye the way of the Lord, make His paths straight:* and in addition to these the Prophet Joel^b says of

^b Joel. S. Cyril quotes apparently from memory.

⁵ ἐστὶν εἶναι
Προφῆταν
τὰξει
Deut.
xviii. 15,
16.

the Tishbite (he was Elias) *Behold, I send you Elijah the Tishbite*^c who shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth with a curse.

CHAP. X.

c.i.22, 23.

Mal. iv.

5, 6.

S. Luke

i. 17.

There being then three, who were promised should come, Christ and John and Elias, the Jews expect that more will come, that they may rightly hear, *Ye do err not knowing the Scriptures.* For when they enquired of the blessed Baptist and learned that he was not the Christ, they answer, *What then? art thou Elias?* and on his saying *I am not*, when they ought to have asked respecting the fore-runner (for he it was that remained) they ignorantly return to Christ Himself, Who was revealed through the Law as a Prophet. For see what they say, not knowing what was told them through Moses, *Art thou the Prophet? and he answered, No.* For he was not the Christ, as he had already before declared.

S. Matt.

xxii. 29.

22 23 What sayest thou of thyself? I am the voice of one crying in the wilderness.

He accuses them sharply as knowing nothing, and accredits the design or purpose entrusted to him by Prophetic testimony. For I come, he says, to say nothing else than that He, The Looked for, is at length at the doors, yea rather the Lord within the doors. Be ye ready to go whatsoever way He bids you, ye have gone the way given you through Moses, take up that by Christ: for this the choir of the holy Prophets foretold you.

A setting forth of sayings concerning the way that is after Christ.

Isaiah. *Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths.*

The same. *And an highway shall be there and a way, and it shall be called The way of holiness; no lion shall be there nor any ravenous beast shall go up thereon, but the redeemed shall walk there.*

Ib. xxxv.

8, 9.

^c Tishbite LXX. "Prophet" Heb.

BOOK I. The same. *I will give beginning^a to Sion, and will exhort
CAP. i. 24. Isa. xli. Jerusalem unto the way.*

27. LXX. The same. *And I will bring the blind by a way that they
Ib. xlii. knew not: I will lead them in paths that they have not
16. known.*

Jer. vi. 16. Jeremiah. *Stand ye in the ways and see and ask for the
old paths, where is the good way and walk therein, and ye
shall find rest for your souls.*

What then is the good way and that purifies those who
Infra xiv. walk in it, let Christ Himself say: *I am the Way.*
6.

24 *And they had been sent from the Pharisees.*^e

They who were sent from the Jews (they were Levites and certain of those who belonged to the priesthood) were convicted of asking foolish questions. For supposing that Christ was one person, the Prophet declared by the Law another, they said, after the holy Baptist had said, *I am not the Christ,*
Supra ver. 20, 21. *Art thou the Prophet?* But lo, the multitude of the Pharisees
⁶ δοκησι-
σοφοῦσα also is caught in conceit of wisdom^b rather than having really an accurate knowledge of the Divine oracles. For why, it says, *baptizest thou at all, if thou be not the Christ nor Elias neither the Prophet?* and they are shewn again to be full of no small senselessness against the Baptist. For they do not, it seems, vouchsafe to put him in the number of those expected, but sick with the haughtiness that was their foster-sister^c, they deem that he is nought, albeit he be fore-announced by the Prophet's voice. For though they heard, *I am the voice of one crying in the wilderness Prepare ye the way of the Lord:*
Supra ver. 23; S. Matt. iii. 3. receiving not his word, they rebuke him without restraint saying after this sort: There is nought in thee, Sir, worthy of credit, nor wondrous nor great: why *baptizest thou even at all?* why dost thou, who art absolutely nothing, take in hand so great a thing? It was the habit of the ungodly Pharisees to act thus, to disparage one who was already

^a ἀρχὴν, "beginning" or "sovereignty"; vide supra p. 14.

^b τὴν δὲ ἔαυτοῖς συντεθραμμένην
^c So the uncial MSS. ABCL & the Codex Sinaiticus read, giving ἀπεσταλ-

μένοι in place of οἱ ἀπεσταλμένοι.

τὴν δὲ ἔαυτοῖς συντεθραμμένην

νοσοῦντες ἀλαζονέαν

come, to pretend to honour one who was to come. For CHAP. X.
in order that they might always procure for themselves CAP. I. 26.
honours at the hand of the Jews, and might procure to them-
selves incomes⁷ of money, they desire that none save them-^{7 πορι-}
selves should appear illustrious. For thus slew they the
heir Himself also, saying *Come let us kill Him and let us S. Matt.*
seize on His inheritance. ^{σημαύς} *xxi. 38.*

26 I baptize with water.

Much enduringly⁸ does the blessed Baptist bear with the ^{8 Ανεξι-}
fault finders: and very seasonably does he make the declara- ^{κάκως}
tion regarding himself a basis of saving preaching: and
teaches those who were sent from the Pharisees now even
against their will that Christ was within the doors. For I, he
says, am bringing in an introductory⁹ Baptism, washing those ^{9 παιδα-}
defiled by sin with water for a beginning of penitence and ^{γνωγικόν}
teaching them to go up from the lower unto the more per-
fect. For this were to accomplish in act, what I was sent to
preach, Prepare ye, I mean, the way of the Lord. For the
Giver of the greater and most notable gifts and Supplier of
all perfection of good things, *standeth among you*, unknown
as yet by reason of the veil of flesh, but so much surpassing
me the Baptist, that I must deem myself not to have the
measure even of a servant's place in His Presence. For
this I deem is the meaning of, *I am not worthy to unloose*
His shoe-latchet.

And in saying what is true, he works something else that
is useful, for he persuades the haughty Pharisee to think
lowly, and brings himself in as an example of this.

But he says that *these things were done in Bethabara be-*
yond Jordan, putting this too as a sign of accurate and care-
ful narration. For we are all accustomed, so to speak, in
our accounts of things that require it to mention also the
places where they happened.

Cyril Arch-Bishop of Alexandria on the Gospel according to
John, Book I.

CHAPTERS IN BOOK II.

CHAPTER 1. That the Holy Ghost is in the Son, not by participation, nor from without, but Essentially and by Nature : on the words, *And John bare record, I saw the Spirit descending from Heaven like a dove and It abode upon Him.*

CHAPTER 2. That the Son is not in the number of things originate, but above all, as God and of God, on the words, *He that cometh from above is above all.*

CHAPTER 3. That the Son is God and of God by Nature, on the words, *He that hath received His testimony, hath set to his seal that God is true.*

CHAPTER 4. That not by participation are the Properties of God the Father in the Son, but Essentially and by Nature, on the words, *The Father loveth the Son, and hath given all things into His Hand.*

CHAPTER 5. That the Son is not in the number of worshippers, in that He is Word and God, but rather is worshipped with the Father, on the words, *Ye worship ye know not what, we know what we worship.*

CHAPTER 6. That the Son is not inferior to the Father, either in power, or in operation for any work, but is Equal in Might, and Consubstantial with Him, as of Him and that by Nature, on the words, *The Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these also doeth the Son likewise.*

CHAPTER 7. That nought of God-befitting dignities or excellences is in the Son, by participation, or from without, on the words, *For the Father judgeth no man, but hath committed all judgment unto the Son.*

CHAPTER 8. That the Son being God and of God by Nature, and the Exact Image of Him Who begat Him, hath equal honour and glory with Him, on the words, *That all men should honour the Son even as they honour the Father.*

CHAPTER 9. That the Son is in nothing inferior to God the Father, but is of Equal Might in operation as to all things, as God of God, on the words, *I can of Mine own Self do nothing : as I hear, I judge.*

OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK II.

29 The next day he seeth Jesus coming to him.

IN a very little time, the Baptist is declared to be Prophet alike and Apostle. For Whom he was heralding as coming, Him now come he points out. Therefore, he bounded beyond even the measure of prophets, as the Saviour Himself saith when discoursing with the Jews concerning him, *What went ye out into the wilderness for to see? A prophet, yea, I say unto you and more than a prophet.* For they in their times prophesied that Christ should be revealed, but he, crying that He shall come, also pointed Him out come. For the next day, saith he, *he seeth Jesus coming to him.*

S. Matt.
xi. 9.

And saith, Behold the Lamb of God, Which taketh away the sin of the world.

No longer has *prepare ye the way* fit place, since He at length is seen and is before the eyes for Whom the preparation is made: the nature of the thing began to need other words. It needed to explain, Who He is Who is come, and to whom He maketh His descent Who hath come to us from Heaven. *Behold,* therefore, saith he, *the Lamb of God Which taketh away the sin of the world,* Whom the Prophet Isaiah did signify to us, saying, *He is brought as a lamb to the slaughter,* Isa. liii. 7. *and as a sheep before her shearers is dumb:* Whom of old, too, saith he, the law of Moses typified, but then it saved in part, not extending mercy to all (for it was a type and shadow): but now He Who of old was dimly pictured, the very Lamb, the spotless Sacrifice, is led to the slaughter for all, that He

- BOOK 2.** might drive away *the sin of the world*, that He might overturn
CAP. i. 30. the destroyer of the earth, that dying for all He might bring
 to nought death, that He might undo the curse that is upon
Gen. iii. 19. us, that He might at length end *Dust thou art, and unto dust
 shalt thou return*, that He might become the second Adam,
1 Cor. xv. 47. not of the earth, but from heaven, and might be the beginning
 of all good to the nature of man, deliverance from the imported
 corruption, Bestower of eternal life, foundation of our recon-
 ciliation to God, beginning of godliness and righteousness,
2 Cor. v. 14. way to the Kingdom of Heaven. For one Lamb died for all,
 saving the whole flock on earth to God the Father, One for
 all, that He might subject all to God, One for all, that He
Ib. 15. might gain all : that at length all *should not henceforth live to
 themselves but to Him Which died for them and rose again*. For
 since we were in many sins, and therefore due to death and
 corruption, the Father hath given the Son a redemption for us,
 One for all, since all are in Him, and He above all. One died
Isa. xxv. 8. for all, that all should live in Him. For death having swal-
 lowed up the Lamb for all, hath vomited forth all in Him
LXX. and with Him. For all we were in Christ, Who on account
 of us and for us died and rose again. But sin being de-
 stroyed, how could it be that death which was of it and because
 of it should not altogether come to nothing ? The root dying,
 how could the shoot yet survive ? wherefore should we yet
 die, now that sin hath been destroyed ? therefore jubilant
1 Cor. xv. 55, from Hos. xiii. 14. in the Sacrifice of the Lamb of God we say : *O death, where
 is thy sting ? O grave, where is thy victory ? For all iniquity,*
Ps. cxvii. 42. as the Psalmist sings somewhere, *shall stop her mouth*, no
 longer able to accuse those who have sinned from infirmity.
Rom. viii. 33, 34. For it is *God that justifieth, who is he that condemneth ?*
Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a
 curse for us, that we might escape the curse from transgression.*

30 *This is He of Whom I said.*

He leads the hearers to remembrance of his words, and yields to Christ the superiority in glory, accomplishing the work, not of love, but rather of truth and necessity. For the creature is subject, even if it willeth not, to the Creator;

the bond to the Lord, the supplied to the Giver. But in what manner Christ was after John, but preferred before him, for He was before him, as himself confesseth, we have spoken sufficiently in what has preceded.

Book 2.
Car. i. 31.
Supra pp.
113 sqq.

31 *And I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water.*

He that leaped in the depth of the womb of his mother at the voice of the Holy Virgin while yet bearing the Lord, prophet before the travail-pang, disciple in the womb, says of the Saviour, *I knew Him not*, and says truly, for he does not lie. For God knows all things of Himself and untaught, but the creature, by being taught. For the Spirit indwelling in the Saints, fulfils what is lacking, and gives to human nature His Own good, I mean, knowledge of things to come, and of the hidden mysteries. Therefore the holy Baptist saying that he does not know the Lord, will by no means speak untruly, in regard of the property of human nature, and the measure befitting the creature, but will attribute the knowledge of all things to God Alone, Who through the Holy Ghost enlighteneth man to the apprehension of hidden things. And very profitably doth he say that of himself he knew not Christ, but is come for that very purpose, to make Him manifest to Israel, that he may not seem to run of his own accord to bear testimony, nor be thought by any the minister of his own will, but the worker of the Divine dispensation, the minister of the Counsel from above revealing to him *the Lamb Which taketh away the sin of the world.*

In order therefore that the Jews may the more easily come to believe on our Saviour Christ, and may have the most worthy conception of Him, he says that having not known Him, he knows Him, that they may understand then at length God Who revealed Him, and awestruck¹ at the judgment from above, may receive his word concerning Him, and, seeing the servant so great, may proportionally estimate the Dignity of the Master. For his saying, that he was come to make Him manifest to Israel, how does it not denote the care² belonging to a servant?

¹ ἀποναρ-
² θεπανεί-

CHAPTER I.

That the Holy Ghost is in the Son not by participation, not from without, but Essentially and by Nature.

32 *And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and It abode upon Him. And I knew Him not : but He That sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining upon Him, the Same is He Which baptizeth with the Holy Ghost.*

HAVING said above that he knew Him not, he profitably explains¹ and uncovers the Divine Mystery, both shewing that He Who told him was God the Father, and clearly relating the manner of the revelation. By all does he profit the mind of the hearers ; and whereby he says that the Mystery of Christ to men-ward was taught him of God, he shews that his opposers are fighting against the decree from above, and to their own peril arraying themselves against the mighty purpose of the Father. For this was the part of one skillfully persuading them to desist from their vain counsel, and to receive Him Who by the goodwill of the Father came for the salvation of all. He therefore testifieth, both that he *saw the Spirit descending from Heaven upon Him*, in the form of a Dove, and that *It abode upon Him*. Then besides, he says that himself was the ear-witness of Him Who *sent him to baptize with water*, that He upon Whom the Spirit came and abode upon Him is He which baptizeth with the Holy Ghost. Most worthy of belief then the witness, supernatural the sign, above all the Father Who revealed.

And these things are thus. But perchance the heretic fond of carping will jump up, and with a big laugh², say ; What again, sirs, say ye to this too, or what argument will ye bring

¹ επεξηγεῖται
γνῶσται

² πλαντάριον
γελάσας

forth, wresting that which is written ? Lo, he saith that the CHAP. 1.
c. i. 32, 33. Spirit descendeth upon the Son; lo, He is anointed by God the Father ; That Which He hath not, He receives forsooth, the Psalmist co-witnessing with us and saying, as to Him: *Wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* How then will the Son any more be Consubstantial with the Perfect Father, not being Himself Perfect, and therefore anointed ? To this then I think it right to say to those who overturn the holy doctrines of the Church, and pervert the truth of the Scriptures : *Awake, ye drunkards, from your wine,* that viewing the clear beauty of the truth, ye may be able with us to cry to the Son : *Of a truth Thou art the Son of God.* For if thou fully believe that He is by Nature God, how will He not have perfection ? For time is it that ye now speak impiously against the Father Himself also: for whence must He needs, as thou sayest, have perfection ? how will He not be brought down to the abasement of His Offspring, which according to you is imperfect, in that the Divine Essence in the Son has once received the power of not having Perfection, according to your unlearned and uninstructed reasoning ? For we will not divide that Great and Untaint Nature into different Words, so that it should be imperfect perchance in one, and again Perfect in the other. Since the definition of human nature too is one in respect of all men, and equal in all of us, what man will be less, *qua man* ? but neither will he be considered more so than another. And I suppose that one angel will differ in nothing from another angel in respect of their being what they are, angels to wit, from sameness of nature³, being all linked with one another unto one nature. How then can the Nature Which is Divine and surpassing all, shew Itself in a state inferior to things originate in Its own special good, and endure a condition which the creature cannot endure ? How will It be at all simple and uncompounded, if Perfection and imperfection appear in It ? For It will be compounded of both, since Perfection is not of the same kind as imperfection. For if they be of the same kind, and there be no difference between them, every thing which is perfect will without dis-

Ps. xlvi. 7.
Joel i. 5.
LXX.
S. Matt. xiv. 33.

διοειδής
as

Book 2. *tinction be also imperfect: and if ought again be imperfect,*
 c.i.32, 33. *this too will be perfect. And the charge against the Son will be nought, even though according to your surmisings He appear not Perfect: but neither will the Father Himself, though witnessed to in respect of His Perfection, surpass the Son, and there is an end of our dispute. But if much interval severs imperfection from perfection, and the Divine Nature admits both together, It is compound, and not simple.*

But perchance some one will say, that contraries are incompatible, and not co-existent in one subject at the same time, as for instance in a body white and black skin together. Well, my friend, and very bravely⁴ hast thou backed up my argument. For if the Divine Nature be One, and there be none other than It, how, tell me, will It admit of contraries? How will things unlike to one another come together into one subject? But since the Father is by Nature God, the Son too is by Nature God. He will therefore in nothing differ, in respect of being Perfect, from the Father, since He is begotten of His Divine and most Perfect Essence. For must not He needs be Perfect Who is of a Perfect

Heb. i. 3. Parent, since He is both His exact Likeness, *and the express Image of His Person*, as it is written? But every one will I suppose consent and agree to this. Or let him come forward and say, how the Son is the exact Image of the Perfect Father, not having Perfection in His Own Nature, according to the uncounsel of some. For since He is the Impress and Image, He is Himself too perfect as He, Whose Image He is.

But, says one, John *saw the Spirit descending from Heaven upon the Son*, and He has Sanctification from without, for He receives it as not having it. Time then is it to call Him openly a creature, barely honoured with a little excellence, perfected and sanctified in equal rank with the rest, and having His supply of good things an acquired one. Then how does the Evangelist not lie, when he says, *Of His fulness have all we received?* For how will He be full in His Own Nature, Who Himself receiveth from Another? Or how

will God be at all conceived of as Father if the Only-
 Begotten is a creature, and not rather Son? For if this be
 so, both Himself will be falsely called Father, and the Son
 will not be Truth, having upon Him a spurious dignity, and
 a title of bare words. The whole therefore will come to
 nothing; the Father being neither truly father, nor the Son
 this by Nature, which He is said to be. But if God be
 truly Father, He surely has whereof He is Father, the
 Son, that is, of⁵ Himself.

CHAP. I.
v. 32, 33.⁵ et

Then how will the Godhead Holy by Nature beget that of
 Itself which is void of holiness, and bring forth Its own
 Fruit destitute of Its own inherent Properties⁶? For if⁶ ἵδιωμα-
 των
 He hath sanctification from without, as they babbling say;—
 they must needs confess, even against their will, that He
 was not always holy, but became so afterwards, when *the*
Spirit descended *upon* Him, as John saith. How then
 was the Son holy even before the Incarnation? for so did
 the Seraphim glorify Him, repeating the *Holy*, in order, Isa. vi. 3.
 from the first to the third time. If then He was holy, even
 before the Incarnation, yea rather being ever with the Fa-
 ther, how needed He a sanctifier, and this in the last times,
 when He became Man? I marvel how this too escapes
 them, with all their love of research. For must we not needs
 conceive, that the Son could at any time reject sanctifica-
 tion, if it be not in Him essentially, but came to Him as it does
 to us, or any other reasonable creature? But that which
 falls away from sanctification, will it not be altogether under
 the bonds of sin, and sink to the worse, no longer retaining
 power to be apart from vice? Therefore neither will the
 Son be found to be unchangeable, and the Psalmist will lie
 crying in the Spirit as to Him, *But Thou art the Same.*

Ps. cii. 27.

Besides what has been already said, let this too be con-
 sidered, for it brings in a kindred idea: All reasoning will
 demonstrate that the partaken is somewhat other by nature
 than the partaker. For if this be not true, but *that* shall
 in no wise differ from this, and is the same; that which par-
 takes of ought partakes of itself, which is incredible even to
 think of (for how can any one be imagined to partake of

Cf. supra
pp. 61, 67.

Book 2; himself?). But if the things mentioned lie altogether in natural diversity one to another, and the necessity of reasoning separates them, let them who give the Spirit by participation to the Only-Begotten, see to what a depth of impiety they sink unawares. For if the Son is partaker of the Spirit, and the Spirit is by Nature holy, He Himself will not be by Nature holy, but is shewn to be hardly so through combination with another, transelemented by grace to the better, than that wherein He was at first. But let the fighter against God again see, into how great impiety the question casts him down. For first some change and turning, as we said before, will be found to exist respecting the Son. And being according to you changed, and having advanced unto the better, He will be shewn to be not only not inferior to the Father, but even somehow to have become superior: and how this is, we will say, taking it from the Divine Scripture.

Phil. ii. 5-8. The divine Paul says somewhere of Him: *Be each among you so^a minded, according to what was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself.* Since then even before the Incarnation, He was in the form and equality of the Father, but at the time of the Incarnation receiving the Spirit from Heaven was sanctified, according to them, and became by reason of this better alike and greater than Himself, He surpasses at length it is plain even the measure of His Father. And if on receiving the Spirit He mounted up unto dignity above that of the Father, then is the Spirit superior even to the Father Himself, seeing that He bestows on the Son the superiority over Him. Who then will not shudder at the mere hearing of this? For hard is it in truth even to go through such arguments, but no otherwise can the harm of their stubbornness be driven off. Therefore we will say again to them: If when the Word of God became Man, He is then also sanctified by receiving

^a S. Cyril reads Τοῦτο φρονεῖτε (or below and Book 2. c. 5; 3. c. 4; 9.: ad φρονεῖτω) ἔκαστος ἐν ὑψῷ αὐτοῖς, a little Herm. 404 E, 718 B; de recta fide 141 B.

the Spirit : but before the Incarnation was in the Form and CHAP. I.
Equality of the Father, not yet according to them sanctified,
time is it they should boldly say, that God the Father is not
holy, if the Word Who is in all things altogether Con-formal
and Equal to Him, was not holy in the beginning, but barely
in the last times became so. And again, if He is truly
the Word of God, Who receiveth the Spirit, and is sanc-
tified in His Own Nature, let our opponents say, whether
in doing this, He became greater or less than Himself, or
remained the Same. For if He hath nothing more from the
Spirit, but remaineth the same as He was, be not offended
at learning that It descended on Him. But if He was in-
jured by receiving It, and became less, you will introduce
to us the Word as possible, and will accuse the Essence of
the Father as wronging rather than sanctifying. But if He
became better by receiving the Spirit, but was in the Form
and Equality of the Father, even before, according to you,
He became bettered, the Father hath not attained unto the
height of glory, but will be in that measure of it, in which
the Son Who hath advanced to the better was Con-formal
and Equal to Him. Convenient is it then, I deem, to say
to the ill-instructed heretics, *Behold o foolish people and* Jer. v. 21.
without understanding, which have eyes, and see not; which
have ears and hear not; for the god of this world hath indeed 2 Cor. iv.
blinded the eyes of them which believe not, lest the light of the
glorious gospel of Christ should shine unto them: worthy of
pity are they rather than of anger. For they understand
not, what they read.

But that the reasoning is true, will be clear from hence,
even if we have not, by our previous attempts, made the de-
monstration perfectly clear. Again shall this that is spoken
by the mouth of Paul be brought forward : *Be each among you,* Phil. ii.
said he, so minded, according to what was also in Christ
Jesus, Who being in the Form of God thought it not robbery to
be equal with God, but emptied Himself, and took upon Him
the Form of a servant, and was made in the likeness of men, and
being found in fashion as a Man, He humbled Himself. Lo,
he much marvels at the Son, as being Equal and Con-formal

- Book 2.** with God the Father, not, by reason of His Love to us, seizing c.i.32, 33. this, but descending to lowness, through the Form of a servant, emptied by reason of His Manhood. But if, sirs, He on receiving the Spirit were sanctified rather, when He became Man, and were, through the sanctification, rendered superior to Himself, into what kind of lowness shall we see Him to have descended? How is That made low that was exalted, how did That descend that was sanctified, or how did it not rather ascend, and was exalted for the better? What emptiness hath filling through the Spirit? or how will He at all be thought to have been Incarnate for our sakes, Who underwent so great profit in respect of Himself?
- 2Cor.viii. 9.** How did the *Rich* become *poor for our sakes*, who was enriched because of us? How was He rich even before His Advent, Who according to them received in it what He had not, to wit the Spirit? Or how will He not rather justly offer to us
- Jer. ii. 12.** thank-offering for what by means of us He gained? *Be 13. astonished*, as it is written, *O ye heavens, at this: and be horribly afraid, saith the Lord: for the people of the heretics*
- 1 Tim. i. 7.** *have in truth committed two evils, understanding neither what they say, nor whereof they affirm,* and think it not grievous thus to incur such danger in the weightiest matters. For else would they, shedding bitter tears from their eyes, and lifting up
- Ps. cxli. 3; 4.** a mighty voice on high, have approached, saying, *Set a watch, O Lord, before my mouth, keep the door of my lips. Incline not my heart to words of wickedness.* For words of wickedness in truth are their words, travailing with extremest mischief to the hearers. But we, having expelled their babbling from our heart, will walk in the right way of the
- 2 Cor. x. 5.** faith, bearing in mind that which is written: *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Come then, and bringing into captivity our mind as to the subjects before us, let us subject it to the glory of the Only-Begotten, bringing all things wisely to His obedience, that is, to the mode of the Incarnation. For, being *Rich, for our sakes He became poor, that we through His poverty might be rich.*
- Ib. viii. 9.**

Receive then, if you please, our proof through that also which is now before us, opening a forbearing ear to our words. The Divine Scripture testifies that man was made in the Image and Likeness of God Who is over all. And indeed, he who compiled the first book for us (Moses, who was known to God) says, *And God created man, in the Image of God created He him.* But that through the Spirit he was sealed unto the Divine Image, himself again taught us, saying, *And breathed into his nostrils the breath of life.* For the Spirit at once began both to put life into His formation and in a Divine manner to impress His own Image thereon. Thus the most excellent Artificer God, having formed the reasonable living creature upon the earth, gave him the saving commandment. And he was in Paradise, as it is written, still keeping the Gift, and eminent in the Divine Image of Him That made him, through the Holy Ghost That indwelt him. But when perverted by the wiles of the devil, he began to despise his Creator, and by trampling on the law assigned him, to grieve his Benefactor, He recalled the grace given to him, and he that was made unto life then first heard *Dust thou art, and unto dust shalt thou return.* And now the Likeness to God was through the inroad of sin defaced, and no longer was the Impress bright, but fainter and darkened because of the transgression. But when the race of man had reached to an innumerable multitude, and sin had dominion over them all, manifoldly despoiling each man's soul, his nature was stripped of the ancient grace ; the Spirit departed altogether, and the reasonable creature fell into extrekest folly, ignorant even of its Creator. But the Artificer of all, having endured a long season, at length pities the corrupted world, and being Good hastened to gather together to those above His runaway flock upon earth ; and decreed to trans-element human nature anew to the pristine Image through the Spirit. For no otherwise was it possible that the Divine Impress should again shine forth in him, as it did aforetime.

What then He contrives to this end, how He implanted in us the inviolate grace, or how the Spirit again took root in man,

Book 2. in what manner nature was re-formed to its old condition, it is
 c.i.32, 33. meet to say. The first man, being earthly, and of the earth,
 and having, placed in his own power, the choice between good
 and evil, being master of the inclination to each, was caught
 of bitter guile, and having inclined to disobedience, falls to the
 earth, the mother from whence he sprang, and over-mastered
 now at length by corruption and death, transmits the penalty
 to his whole race. The evil growing and multiplying in us, and
 our understanding ever descending to the worse, sin reigned,
 and thus at length the nature of man was shewn bared of
 Wisd.i.5, the Holy Ghost Which indwelt him. *For the Holy Spirit of*
wisdom will flee deceit, as it is written, nor dwell in the body
that is subject unto sin. Since then the first Adam preserved
 not the grace given him of God, God the Father was minded
 to send us from Heaven the second Adam. For He sendeth
 in our likeness His own Son Who is by Nature without
 variableness or change, and wholly unknowing of sin, that
 Rom. v. 19. *as by the disobedience* of the first, we became subject to
 Divine wrath, so through the obedience of the Second, we
 might both escape the curse, and its evils might come to
 nought. But when the Word of God became Man, He re-
 ceived the Spirit from the Father as one of us, (not receiv-
 ing ought for Himself individually, for He was the Giver of the
 Spirit) ; but that He Who knew no sin, might, by receiving
 It as Man, preserve It to our nature, and might again in-
 root in us the grace which had left us. For this reason, I
 deem, it was that the holy Baptist profitably added, *I saw*
the Spirit descending from Heaven, and It abode upon Him. For It had fled from us by reason of sin, but He Who knew
 no sin, became as one of us, that the Spirit might be accus-
 tomed to abide in us, having no occasion of departure or
 withdrawal in Him.

Therefore through Himself He receives the Spirit for us,
 and renews to our nature, the ancient good. For thus is He
 2 Cor. viii. 9. also said *for our sakes to become poor.* For being rich, as
 God and lacking no good thing, He became Man lacking all
 1 Cor. iv. 7. things, to whom it is somewhere said and that very well, *What*
hast thou that thou didst not receive? As then, being by

Nature Life, He died in the Flesh for our sakes, that He might overcome death for us, and raise up our whole nature together with Himself (for all we were in Him, in that He was made Man) : so does He also receive the Spirit for our sakes, that He may sanctify our whole nature. For He came not to profit Himself, but to be to all us the Door and Beginning and Way of the Heavenly Goods. For if He had not pleased to receive, as Man, or to suffer too, as one of us, how could any one have shewn that He *humbled Himself*? or how would the *Form of a servant* have been fittingly kept, if nothing befitting a servant were written of Him? Let not then the all-wise account of the dispensation be pulled to pieces⁷, whereof the divine Paul himself rightly cries in admiration: *To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.* For wisdom indeed and God-befitting, is the great mystery of the Incarnation seen to be.

Such an apprehension of our Saviour do I suppose that we who choose to be pious, and rejoice in orthodox doctrines, ought to have. For we too will not descend to such lack of reason⁸ as to suppose that in the Son by Nature was the ⁸ ἀλογίαν Spirit by participation and not rather essentially inherent even as in the Father Himself. For as of the Father, so also of the Son, is the Holy Ghost. So did we also read in the Divine Scriptures. For it says: *After they were come* ^{Acts xvi. 7.} *to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus*^b *suffered them not.*

But if it seem good to any one, with over contentious zeal, to object to our words hereon, and to assert again, that the Spirit is in the Son by participation, or that, not being in Him before, He then came to be in Him, when He was baptized, in the period of His Incarnation, let him see, into what and how great absurdities he will fall. For first, the Saviour saith: *Among them that are born of women there* ^{S. Matt. xi. 11.}

^b "The Spirit of Jesus." So reads early Syriac version, containing the S. Cyril with oldest MSS. and the first translation of most of the N. T.

Book 2. *hath not arisen a greater than John the Baptist.* And the word is true: but we see him who hath attained to the summit of glory and virtue that belong to us, honouring Christ with incomparable excellencies. For *I am not worthy*, says he,

S. Mark
i. 7.

S. Luke
i. 15.

Ib. 35.

to stoop down and unloose the latchet of His shoes. How then is it not absurd, yea rather impious, to believe that John was *filled with the Holy Ghost, even from his mother's womb*, because it is so written of him: and to suppose that his Master, yea rather the Master and Lord of all, then first received the Spirit, when He was baptized, albeit holy Gabriel says to the holy Virgin: *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God.* And let the lover of learning see, with how great a meaning the word travaileth. For of John, it saith, *he shall be filled with the Holy Ghost* (for the Holy Ghost was in him as a gift, and not essentially), but of the Saviour, he no longer saith *shall be filled*, (in rightness of conception,) but *that holy Thing which shall be born of thee.* Nor did he add *shall be*, for It was always Holy by Nature, as God.

Ib.

But since I deem that we ought to seek after what is profitable from all quarters; the voice of the archangel having been once brought forward, come, let us exercise ourselves a little in it. *The Holy Ghost, says he, shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also That Holy Thing which shall be born of thee, shall be called the Son of God.* Let him then, who from great unlearning, opposeth the right doctrines of the Church, tell us, whether even before the Incarnation the Word of God the Father was Son, or had the glory in name only, but was a bastard, and falsely called. For if he say that He was not the Son at all, he will deny the Father (for of whom will He be the Father, if He have no Son?): and he will think contrary to all the Divine Scriptures. But if he confess that the Son even before the Incarnation both was and was called Son, how does the Archangel tell us that That which should be born of the holy Virgin shall

be called the Son of God, albeit He was this by Nature even long before? As therefore the Son being from eternity with the Father, as having Origin of Being, is at the time of His Incarnation called Son of God, from His appearing in the world with a Body; so, having in Himself Essentially His Own Spirit, He is said to receive It as Man, preserving to the Humanity the order befitting it, and with it appropriating for our sakes the things befitting it. But how can the Word be thought of at all apart from Its Own Spirit? For would it not be absurd to say, that the spirit of man, which is in him, according to the definition⁹ of nature,^{9 ὅποι} and for the completeness¹ of the living-being, was separated^{1 ἀπαρτί-}_{σμόν} from him? But I suppose that this is most evident to all. How then shall we sever the Spirit from the Son, Which is so inherent and essentially united, and through Him proceeding² and being in Him by Nature, that It cannot be thought^{2 προκύ-}_{πτών} to be Other than He by reason both of Identity of working, and the very exact likeness of Nature. Hear what the Saviour saith to His own disciples, *If ye love Me, keep My Commandments, and I will pray the Father, and He shall give you Another Comforter, the Spirit of Truth, Whom the world cannot receive.* Lo, plainly He calls the Holy Ghost Spirit of Truth. But that He and none other than He is the Truth, hear Him again saying, *I am the Truth.* Ib. 6. The Son by Nature then being and being called Truth, see how great Oneness with Him the Spirit hath. For the disciple John saith somewhere of our Saviour, *This is He that came by water and blood and the spirit*^c, *Jesus Christ; not by water only, but by water and blood: and it is the Spirit That beareth witness, because the Spirit is Truth.* Therefore also, the Holy Ghost indwelling in our inner man, Christ Himself is said to dwell therein, and so it is. And indeed the blessed Paul most clearly teaching this, says, *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body*

^c So reads S. Cyril here, cf. De recta fide p. 95; infra Book iii. c. 4. "by water" reading of the codex Alexandrinus.

BOOK 2. *is dead because of sin, but the Spirit is life because of righteousness.* ^{c.i.32, 33.} Apply, sir, a quick ear to what is said. Having

named the Spirit of Christ That dwelleth in us, he straight-way added, *If Christ be in you*, introducing the exact likeness of the Son with the Spirit, Which is His Own and proceeding from Him by Nature. Therefore He is called the

^{15.} *Spirit of adoption also, and in Him we cry Abba, Father.*

^{1 S. John} ^{iv. 13.} And as the blessed John somewhere says, *Hereby know we that He dwelleth in us, because He hath given us of His Spirit.*

I think then that these things will suffice, to enable the children of the Church to repel the mischief of the heretics. But if any one be soured in the unmixed strong drink of their unlearning, and suppose that the Son then first received the Spirit, when He became Man: let him shew that the Word of God was not holy before the Incarnation, and we will hold our peace.

But one may well wonder that the holy Evangelist every where preserves with much observance what befits the ^{Supraver.} vine Nature. For since he said above, that *no man hath seen God at any time*, and now says that the blessed Baptist

^{18.} *saw the Spirit descend from Heaven upon the Son*, he adds of necessity, *I saw the Spirit, but in the form of a Dove,* not Himself by Nature, as He is, but shadowed³ in the gentlest animal; that in this again He might be shewn to pre-serve His Natural Affinity and Likeness to the Son, Who

<sup>3 σχημα-
τισόμενον</sup> saith, *Learn of Me, for I am meek and lowly in heart.* Therefore the Spirit will not fall away from being God by Nature: for the never having been seen at any time has been preserved to Him, save under the form of a dove, by reason of the need of the disciple. For the blessed Baptist says that the descent of the Spirit was given him by way of a sign and token, adding to his testimonies respecting our Saviour, *He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the Same is He Which baptizeth with the Holy Ghost.* Therefore I think we may fitly laugh to scorn those senseless heretics who take as matter of fact, that which was set forth by way of sign, even though

^{S. Matt.} ^{xi. 29.}

it took place as part of the œconomy, as hath been already CHAP. I.
said, for the need's sake of the human race. CAP. I. 34.

34 And I saw, and bare record that this is the Son of God.

Sure is the witness; who, what he hath actually seen, that he also speaketh. For haply he was not ignorant of that which is written, *That which thine eyes have seen, tell.* *I saw* Prov.xxv. then, says he, the sign, and understood That Which was signified by it. I bear record that this is the Son of God, Who was proclaimed by the Law that is through Moses, and heralded by the voice of the holy Prophets. The blessed Evangelist seems to me again to say with some great confidence, *This is the Son of God*, that is, the One, the Only by Nature, the Heir of the Own Nature⁴ of the Father, to Whom we too, sons by adoption, are conformed and through Whom we are called by grace to the dignity of sonship. For as from God the Father every family in Heaven and earth is named, Eph. iii. 15. from His being properly, and first, and truly Father, so is all sonship too from the Son, by reason of His being properly and Alone truly Son, not bastard nor falsely-called, but of the Essence of God the Father, not by off-cutting or emanation⁵ κατὰ ἀποκοπὴν or division or severance (for the Divine Nature is altogether ἡ δέσποιν Impassible) : but as One of One, ever Co-existing and Co- eternal and Innate⁶ in Him Who begat Him, being in Him, κόπτα and coming forth⁷ from Him, Indivisible and without Dimensions ; since the Divinity is neither after the manner of a body, nor bounded by space, nor of nature such as to make progressive footsteps. But like as from fire proceedeth the heat that is in it, appearing to be separate from it in idea, and to be other than it, though it is of it and in it by nature, and proceedeth from it without suffering any harm in the way of offcutting, division, or emanation (for it is preserved whole in the whole fire) : so shall we conceive of the Divine Offspring too, thinking thereon in a manner most worthy of God, and believing that the Son subsists of Himself, yet not excluding Him from the One Ineffable Godhead, nor saying that He is Other in substance than the Father. For then would He no longer be rightly conceived

BOOK 2. of as Son, but something other than He, and a new god
 c.i. 35-37. would arise, other than He That Only Is. For how shall not that which is not consubstantial with God by Nature, wholly fall away from being Very God? But since the blessed Baptist is both trustworthy, and of the greatest repute, and testifieth that *This is the Son of God*: we will confess the Son to be altogether Very God, and of the Essence of the Father. For this and nothing else, does the name of Sonship signify to us.

35 *Again the next day after John stood, and two of his
 36 disciples, and looking upon Jesus as He walked, he saith, Behold
 the Lamb of God, Which taketh away the sin of the world.*

Already had the blessed Baptist pointed Him out before; but lo, repeating again the same words, he points Jesus out to his disciples, and calls Him *the Lamb of God*, and says that He *taketh away the sin of the world*, all but bringing his hearers to remembrance of Him Who saith in the Isa. xliii. Prophets: *I, even I, am He That blotteth out thy transgres-*
 25. *sions, and will not remember thy sins.* But not in vain does the Baptist repeat the same account of the Saviour. For it belongs to skill in teaching, to infix in the souls of the disciples the not yet received word, not shrinking at repetition, but rather enduring it for the profit of the pupils. For Phil. iii. 1. therefore does the blessed Paul too say, *To write the same things to you, to me indeed is not grievous, but for you it is safe.*

37 *And the two disciples heard him speak, and they followed Jesus.*

Seest thou the fruit, handmaid of teaching, yielded therefrom? Seest thou how great gain accrued from repetition? Let him then who is entrusted with teaching learn from this, to shew himself superior to all indolence, and to esteem silence more hurtful to himself than to his hearers, and not to bury the Lord's talent in listless sloth, as in the earth,
 S. Matt. xxv. 18.
 Ib. 27. but rather to give His money to the exchangers. For the Saviour will receive His own with usury, and will quicken as seed the word cast in. You have here a most excellent proof of

what has been said. For the Baptist, not shrinking from pointing out the Lord to his disciples, and from saying a second time, *Behold the Lamb of God*, is seen to have so greatly profited them, as to at length even persuade them to follow Him and already to desire discipleship under Him.

38 Then Jesus turned and saw them following, and saith unto them, What seek ye?

Fitly does the Lord turn to them that follow Him, that thou mayest learn in act that which is sung, *I sought the Lord, and He heard me.* For while we do not yet seek the Lord by good habits and rightness in believing, we are in some sort behind Him: but when, thirsting after His Divine law, we track the holy and choice way of righteousness, then at length will He look upon us, crying aloud what is written, *Turn ye unto Me, and I will turn unto you*, saith the Lord of Hosts. But He saith unto them, *What seek ye?* not as though ignorant (whence could it be so?), for He knoweth all things, as God; but making the question a beginning and root of His discourse.

They said unto Him, Rabbi, where dwellest Thou?

Like people well instructed do they that are asked reply. For already do they call Him, *Master*, thereby clearly signifying their readiness to learn. Then they beg to know His home, as about therein to tell Him at a fit season of their need. For probably they did not think it right to make talk on needful subjects the companion⁸ of a journey.^{8 παρερ-γον} Be what is said again to us for a useful pattern.

39 He saith unto them, Come and see.

He doth not point out the house, though asked to do it, but rather bids them come forthwith to it: teaching first, as by example, that it is not well to cast delays in the way of search after what is good (for delay in things profitable is altogether hurtful): and this too besides, that to those who are still ignorant of the holy house of our Saviour

Book 2. Christ, that is, the Church, it will not suffice to salvation
 c.i.39.⁴². that they should learn where it is, but that they should enter into it by faith, and see the things mystically wrought therein.

They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour.

Assiduously did the disciples apply themselves to the attainment of the knowledge of the Divine Mysteries. For I do not think that a fickle mind beseems those who desire to learn, but rather one most painstaking, and superior to feeble mindedness in good toils, so as during their whole life time to excel in perfect zeal. For this I think the words, *they abode with Him that day*, darkly signify. But when he says, *it was about the tenth hour*, we adapting our own discourse to each man's profit, say that in this very thing, the compiler of Divinity through this so subtle handling again teacheth us, that not in the beginning of the present world was the mighty mystery of our Saviour made known, but when time now draws towards its close. Isa. liv.
 13. For in the last days, as it is written, we shall be *all taught of God*. Take again I pray as an image of what has been said about the tenth hour, the disciples cleaving to the Saviour, of whom the holy Evangelist says that having once become His guests they abode with Him: that they who through faith have entered into the holy house, and have run to Christ, may learn that it needs to abide with Him, and not to desire to be again estranged, either turning aside into sin, or again returning to unbelief.

40 *One of the two which heard John speak and followed Him, was*

41 *Andrew Simon Peter's brother. He first findeth his own brother*

42 *Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.*

They who even now received the talent, straightway make traffic of their talent, and bring it to the Lord. For such are in truth obedient and docile souls, not needing many words for profit, nor bearing the fruit of their instruction,

after revolutions of years or months, but attaining the goal CHAP. 1.
of wisdom along with the commencement of their instruction. c.i.42,43.
For give, it says, instruction to a wise man, and he will Prov.ix.9.
be yet wiser : teach a just man, and he will increase in learn-
ing. Andrew then saves his brother (this was Peter), having
declared the whole mystery in a brief summary. For we
have found, he says, Jesus, as *Treasure hid in a field*, or as S Matt.
One Pearl of great price, according to the parables in the Ib. 46.
xiii. 44.
Gospels.

And when Jesus beheld him, He said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

He after a Divine sort looketh upon him, Who *seeth the hearts and reins*; and seeth to how great piety the disciple Cf Jer. xx. 12.
will attain, of how great virtue he will be possessed, and at what consummation he will leave off. For He Who know-
eth all things before they be is not ignorant of ought. And Hist. Susanna
herein does He specially instruct him that is called, that 42.
being Very God, He hath knowledge untaught. For not having needed a single word, nor even sought to learn who or whence the man came to Him ; He says of what father he was born, and what was his own name, and permits him to be no more called Simon, already exercising lordship and power over him, as being His : but changes it to Peter ^{9 πέτρα, a} rock. S. Matt.
from *Petra*⁹ : for upon him was He about to found His ^{S. Matt.} xvi. 18.
Church.

43 *The day following Jesus would go forth into Galilee ; and findeth Philip, and saith unto him, Follow Me.*

Likeminded with those preceding was Philip, and very ready to follow Christ. For Christ knew that he would be good. Therefore also He says *Follow Me*, making the word a token of the grace that was upon him, and wherein he bid him follow, testifying to him that most excellent was his conversation. For He would not have chosen him, if he had not been altogether good.

Book 2. 45 *Philip findeth Nathanael, and saith unto him, We have found c.i.45,46. Him, of Whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph.*

Exceeding swift was the disciple unto the bearing fruit, that hereby he might shew himself akin in disposition to them that had preceded. For he *findeth Nathanael*, not simply meeting him coming along, but making diligent search for him. For he knew that he was most painstaking and fond of learning. Then he says that he had found the Christ Who was heralded through all the Divine Scripture, addressing himself not as to one ignorant, but as to one exceedingly well instructed in the learning both of all-wise Moses and of the prophets. For a not true supposition was prevailing among the Jews as regards our Saviour Jesus Christ, that He should be of the city or village of Nazareth, albeit the Divine Scripture says that He is a Bethlehemite,

Mic. v. 2. as far as pertains to this. *And thou, Bethlehem, it says, LXX. in the land of Judah, house of Ephrata, art little to be among the thousands of Judah, for out of thee shall He come forth unto Me That is to be ruler in Israel, Whose goings forth have been from of old, from everlasting.* For He was brought up in Nazareth, as the Evangelist himself too somewhere testified, saying, *And He came to Nazareth, where He had been brought up ; but He was not thence, but whence we said before, yea rather, as the voice of the prophet affirmed.* Philip therefore following the supposition of the Jews says, *Jesus of Nazareth.*

S. Luke iv. 16.

46 Can there any good thing come out of Nazareth ?

Nathanael readily agrees that something great and most fair is that which is expected to appear *out of Nazareth*^d. It is, I suppose, perfectly clear, that not only did he take Nazareth as a pledge of that which he sought, but bringing ¹ *ἐπανίσθη* together¹ knowledge from the law and Prophets, as one fond of learning he gained swift understanding.

Come and see.

Sight will suffice for faith, says he, and having only con-

^d As if S. Cyril read, not as a question something good come." but affirmatively "Out of Nazareth can

versed with Him you will confess more readily², and will un- CHAP. 1.
hesitatingly say that He is indeed the Expected One. But ^{c.i.47, 48.} *γόργη-*
we must believe that there was a Divine and Ineffable grace, ^{τέρπων}
flowing forth with the words of the Saviour, and alluring
the souls of the hearers. For so it is written, that *all won-* S. Luke
dered at the gracious words which proceeded out of His Mouth. ^{iv. 22.}
For as His word is mighty in power, so too is it efficacious
to persuade.

47 Behold an Israelite indeed, in whom is no guile.

Not having yet used proof by means of signs, Christ en-
deavoured in another way to persuade both His own disciples,
and the wiser of those that came to Him, that He was by
Nature Son and God, but for the salvation of all was come
in human Form. What then was the mode that led to faith ?
God-befitting knowledge. For knowledge of all things
befitteth God Alone. He receiveth therefore Nathanael, not
hurrying him by flatteries to this state, but by those things
whereof he was conscious, giving him a pledge, that he
knoweth the hearts, as God.

48 Whence knowest thou me?

Nathanael begins to wonder, and is called to a now firm
faith : but desires yet to learn, whence He has the knowledge
concerning him. For very accurate are learning-seeking³ ^{3 φιλο-}
and pious souls. But perhaps he supposed that somewhat of ^{μαθεῖς}
him had been shewn to the Lord by Philip.

*Before that Philip called thee, when thou wast under the figtree,
I saw thee.*

The Saviour undid⁴ his surmise, saying that even before his ^{4 ξλυσεν}
meeting and conversing with *Philip*, He had seen him *under*
the fig-tree, though not present in Body. Very profitably
are both the fig-tree and the place named, pledging to him
the truth of his having been seen. For he that has already
accurate knowledge of what was with him, will readily
be admitted.

Book 2. 49 *Rabbi, Thou art the Son of God, Thou art the King of Israel.*
c.i.49-51.

He knows that God Alone is Searcher of hearts, and giveth to none other of men to understand the mind, con-
Ps. vii. 9. sidering as is likely that verse in the Psalms, *God trieth
the hearts and reins.* For as accruing to none else, the Psalmist hath attributed this too as peculiar to the Divine Nature only. When then he knew that the Lord saw his thoughts revolving in his mind in yet voiceless whispers, straightway he calls Him *Master*, readily entering already into discipleship under Him, and confesses Him *Son of God* and *King of Israel*, in Whom are inexistent the Properties of Divinity, and as one well instructed he affirms Him to be wholly and by Nature God.

50 *Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.*

Thou shalt be firmer unto faith, saith He, when thou seest *greater things than these.* For he that believed one sign, how shall he not by means of many be altogether bettered, especially since they shall be more wonderful than those now wondered at ?

51 *Verily, verily I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.*

Common now to all is the word which seals the faith of Nathanael. But in saying that angels shall be seen speeding up and down upon the *Son of Man*, that is, ministering and serving His commands, for the salvation of such as shall believe, He says that then especially shall He be revealed as being by Nature Son of God. For it is not one another that the rational powers serve but surely God. And this does not take away subjection among the angels (for this will not be reasonably called bondage). But we have heard S. Matt. iv. 11. of the Holy Evangelists, that *angels came to our Saviour Christ, and ministered unto Him.*

CHAP. ii. *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus* CHAP. I.
c. ii. 1-4.
3 was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

Seasonably comes He at length to the beginning of miracles, even if He seems to have been called to it without set purpose⁵. For a marriage feast being held (it is clear that ^{5 ἀβουλή-}
^{τῶς} it was altogether holily), the mother of the Saviour is present, and Himself also being bidden comes together with His own disciples, to work miracles rather than to feast with them, and yet more to sanctify the very beginning of the birth of man: I mean so far as appertains to the flesh. For it was fitting that He, Who was renewing the very nature of man, and refashioning it all for the better, should not only impart His blessing to those already called into being, but also prepare before grace for those soon to be born, and make holy their entrance into being.

Receive also yet a third reason. It had been said to the woman by God, *In sorrow thou shalt bring forth children.* Gen. iii.
16. How then was it not needful that we should thrust off this curse too, or how else could we escape a condemned marriage? This too the Saviour, being loving to man, removes. For He, the Delight and Joy of all, honoured marriage with His Presence, that He might expel the old shame⁶ of child-bearing. ^{6 κατῆφει-}
^{αν} 2 Cor. v.
17. For if any man be in Christ, he is a new creature; and old things are passed away, as Paul saith, *they are become new.* He cometh therefore with His disciples to the marriage. For it was needful that the lovers of miracles should be present with the Wonderworker, to collect what was wrought as a kind of food to their faith. But when wine failed the feasters, His mother called the Lord being good according to His wonted Love for man, saying, *They have no wine.* For since it was in His Power to do whatsoever He would, she urges Him to the miracle.

4 *Jesus saith unto her Woman, what have I to do with thee? Mine hour is not yet come.*

Most excellently did the Saviour fashion for us this dis-

Book 2. course also. For it behoved Him not to come hastily⁷ to c.ii.5-10. ^{7 δρομαῖον} action, nor to appear a Worker of miracles as though of His Own accord, but, being called, hardly to come thereto, and to grant the grace to the necessity rather than to the lookers on. But the issue of things longed for seems somehow to be even more grateful, when granted not off-hand to those who ask for it, but through a little delay put forth to most lovely hope. Besides, Christ hereby shews that the deepest honour is due to parents, admitting out of reverence to His Mother what He willed not as yet to do.

5 His mother saith unto the servants, Whatsoever He saith unto you, do.

The woman having great influence to the performing of the miracle, prevailed, persuading the Lord, on account of what was fitting, as her Son. She begins the work by preparing the servants of the assembly to obey the things that should be enjoined.

7 Jesus saith unto them, Fill the waterpots with water. And 8 they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And 9 they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast 10 called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

The ministers accomplish what is commanded, and by unspeakable might was the water changed into wine. For what is hard to Him Who can do all things? He that calleth into being things which are not, how will He weary, trans-ordering into what He will things already made? They marvel at the thing, as strange; for such are Christ's works to look upon. But the governor of the feast charges the bridegroom with expending what was better on the latter end of the feast, not unfitly, as appears to me, according to the narration of the story.

11 *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.* CHAP. I.
CAP. ii. 11.

Many most excellent things were accomplished at once through the one first miracle. For honourable marriage was sanctified, the curse on women put away (for no more in sorrow shall they bring forth children, now Christ has blessed the very beginning of our birth), and the glory of our Saviour shone forth as the sun's rays, and more than this, the disciples are confirmed in faith by the miracle.

The historical account then will stop here, but I think we ought to consider the other view of what has been said, and to say what is therein signified. The Word of God came down then from Heaven, as He Himself saith, in order that having as a Bridegroom, made human nature His own⁸, He might persuade it to bring forth the spiritual offspring of Wisdom. And hence reasonably is the human nature called the bride, the Saviour the Bridegroom; since holy Scripture carries up language from human things to a meaning that is above us. The marriage is consummated on the third day, that is, in the last times of the present world: for the number three gives us beginning, middle, end. For thus is the whole of time measured. And in harmony with this do we see that which is said by one of the prophets, *He hath smitten, and He will bind us up. After two days will He revive us, in the third day He will raise us up, and we shall live in His Sight. Then shall we know if we follow on to know the Lord; His going forth is prepared as the morning.* For He smote us for the transgression of Adam, saying, *Dust thou art, and unto dust shalt thou return.* That which was smitten by corruption and death He bound up on the third day: that is, not in the first, or in the middle, but in the last ages, when for us made Man, He rendered all our nature whole, raising it from the dead in Himself. Wherefore He is also called *the Firstfruits of them that slept.* Therefore in saying it was the third day, whereon the marriage was being consummated, he signifies the last time. He mentions the place too; for he says it was *in Cana of*

⁸ οἰκειω-
σάμενος

Hos. vi.

1-3.

Gen. iii.

19.

1 Cor. xv.

20.

BOOK 2. *Galilee.* Let him that loves learning again note well: for
CAP. ii. 14. not in Jerusalem is the gathering, but without Judæa is the
 feast celebrated, as it were in the country of the Gentiles.

Isa. ix. 1. For it is *Galilee of the gentiles*, as the prophet saith. It is
 I suppose altogether plain, that the synagogue of the Jews
 rejected the Bridegroom from Heaven, and that the church
 of the Gentiles received Him, and that very gladly. The
 Saviour comes to the marriage not of His own accord; for
 He was being bidden by many voices of the Saints. But wine
 failed the feasters; for the law perfected nothing, the Mosaic
 writing sufficed not for perfect enjoyment, but neither did

⁹ *νήψεως* the measure of implanted sobriety⁹ reach forth so as to be able
 to save us. It was therefore true to say of us too, *They have*

¹ *πλουσι- no wine.* But the Bounteous¹ God doth not overlook our na-
 δόμαρος ture worn out with want of good things. He set forth *wine*

2 Cor. iii. 6. better than the first, *for the letter killeth, but the Spirit giveth life.* And the law hath no perfection in good things, but
 the Divine instructions of Gospel teaching bring in fullest
 blessing. The *ruler of the feast* marvels at the wine: for
 every one, I suppose, of those ordained to the Divine Priest-
 hood, and entrusted with the house of our Saviour Christ, is
 astonished at His doctrine which is above the Law. But
 Christ commandeth it to be given to him first, because,

2 Tim. ii. 6. according to the voice of Paul, *The husbandman that la-
 boureth must be first partaker of the fruits.* And let the
Cf. ib. 7. hearer again consider what I say.

14 *And found in the temple those that sold oxen and sheep and
 doves, and the changers of money sitting.*

The Jews are again hereby too convicted of despising the
 laws given them, and making of no account the Mosaic writ-
 ings, looking only to their own love of gain. For whereas the
 law commanded that they who were about to enter into the
 Divine temple should purify themselves in many ways; those
 who had the power of forbidding it hindered not the bankers
 or money-changers, and others besides, whose employment
 was gain, usury and increase, in their lusts (for the whole
 aim of merchants is comprised in these things): they hinder-

The scourge a punishment befitting slaves.

ed them not from defiling the holy court, from entering it as it were with unwashen feet, yea rather they the altogether used to enjoin it, that God might say truly of them, *Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness, they have made it desolate.* For of a truth the Lord's vineyard was destroyed, being taught to trample on the Divine worship itself, and through the sordid love of gain of those set over it left bare to all ignorance.

15 And when He had made a scourge of small cords, He drove them all out of the temple.

Reasonably is the Saviour indignant at the folly of the Jews. For it befitted to make the Divine Temple not an house of merchandise, but *an house of prayer*: for so it is written. But He shows His emotion not by mere words, but with stripes and a scourge thrusts them forth of the sacred precincts, justly devising for them the punishment befitting slaves; for they would not receive the Son Who through faith maketh free. See I pray well represented as in a picture that which was said through Paul, *If any man dishonour the Temple of God, him shall God dishonour.*

S. Matt.
xxi. 13.

1 Cor. iii.
17.

16 Take these things hence ; make not My Father's House an house of merchandise.

He commands as Lord, He leads by the hand to what is fitting, as teacher; and along with the punishment He sets before them the declaration of their offences, through shame thereof not suffering him that is censured to be angry. But it must be noted that He again calls God His own Father specially², as being Himself and that Alone by Nature ^{μοναδικῶς} of Him, and truly Begotten. For if it be not so, but the Word be really Son with us, as one of us, to wit by adoption, and the mere Will of the Father: why does He alone seize to Himself the boast common to and set before all, saying, *Make not My Father's House*, and not rather, our Father's House. For this I suppose would have been more meet to

• Book 2. say, if He had known that Himself too was one of those who
 ii. 14 sqq. are not sons by Nature. But since the Word knows that He
 is not in the number of those who are sons by grace, but of
 the Essence of God the Father, He puts Himself apart from
 the rest, calling God His Father. For it befits those who are
 called to sonship and have the honour from without, when
 S. Matt. vi. 9. they pray to cry, *Our Father Which art in Heaven*: but
 the Only Begotten being Alone One of One, with reason
 calls God His Own Father.

But if we must, applying ourselves to this passage, harmonize it more spiritually³ with that above, the lecture must be considered differently.

14 sqq.

And found in the temple those that sold oxen and sheep, &c.

S. Matt.
viii. 11.

Isa. xxxv.
10.

Prov. v.
22.

See again the whole scheme of the Dispensation to usward drawn out by two things. For with the Cananites, I mean those of Galilee, Christ both feasts and tarries, and them that bade Him, and hereby honoured Him, He made partakers of His Table; He both aids them by miracles and fills up that which was lacking to their joy (and what good thing does He not freely give?): teaching as in a type that He will both receive the inhabitants of Galilee, that is the Gentiles, called as it were to them through the faith that is in them, and will bring them into the Heavenly Bridal-chamber, that is unto the church of the first-born, and will make them sit down with the saints (for the holy disciples sat down with the feasters): and will make them partake of the Divine and spiritual feast, as Himself saith, *Many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven*, nought lacking unto their joy. For *everlasting joy* shall be upon their heads.

But the disobedient Jews He shall cast forth of the holy places, and set them without the holy inclosure of the saints; yea, even when they bring sacrifices He will not receive them: but rather will subject them to chastisement and the scourge, *holden with the cords of their own sins*. For hear Him saying, *Take these things hence*; that thou mayest understand again those things which long ago by

³ λογικῶς
τέρπον

the mouth of the Prophet Isaiah He saith, *I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks and of he goats, neither come ye to appear before Me, for who hath required this at your hand ? tread not My courts any more. If ye bring an offering of fine flour, vain is the oblation, incense is an abomination unto Me ; your new moons and sabbaths and great day I cannot endure, your fasting and rest and feasts My soul hateth : ye are become satiety unto Me, I will no longer endure your sins.* This He most excellently signifies in type, devising for them the scourge of cords. For scourges are a token of punishment.

17 And His disciples remembered that it was written, The zeal of Thine House hath eaten Me up.

The disciples in a short time get perfection of knowledge, and comparing what is written with the events, already shew great progress for the better.

18 What sign shwest Thou unto us, seeing that Thou doest these things ?

The multitude of the Jews are startled at the unwonted authority, and they who are over the temple are extremely vexed, deprived of their not easily counted gains. And they cannot convict Him of not having spoken most rightly in commanding them not to exhibit the Divine Temple as a house of merchandise. But they devise delays to the flight of the merchants, excusing themselves that they ought not to submit to Him off-hand, nor without investigation to receive as Son of God Him Who was witnessed to by no sign.

19 Destroy this temple.

To them who of good purpose ask for good things, God very readily granteth them : but to them who come to Him, tempting Him, not only does He deny their ambition in respect of what they ask, but also charges them with wickedness. Thus the Pharisees demanding a sign in other parts of

BOOK 2. the Gospels the Saviour convicted saying, *An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.* What therefore He said to those, this to these too with slight change: for these (as did those) ask, tempting Him. Nor to those who were in such a state of mind would even this sign have been given, but that it was altogether needful for the salvation of us all.

But we must know that they made this the excuse of their accusation against Him, saying falsely before Pontius Pilate, what they had not heard. For, say they, *This Man saith, I am able to destroy the Temple of God.* Wherefore of them too did Christ speak in the prophets, *False witnesses did rise up: they laid to My charge things that I knew not:* and again, *For false witnesses are risen up against Me, and such as breathe out cruelty.* But He does not urge them to bloodshed saying, *Destroy this Temple,* but since He knew that they would straightway do it, He indicates expressively⁴ what is about to happen.

20 *Forty and six years was this Temple in building, and wilt Thou rear it up in three days?*

They mock at the sign, not understanding the depth of the Mystery, but seize on the disease of their own ignorance, as a reasonable excuse for not obeying Him, and considering the difficulty of the thing, they gave heed rather as to one speaking at random, than to one who was promising ought possible to be fulfilled, that that may be shewn to be true that was written of them, *Let their eyes be darkened, that they see not, and ever bow Thou down their backs:* in order that in a manner ever stooping downwards and inclining to the things alone of the earth, they may receive no sight of the lofty doctrines of piety towards Christ, not as though God Who is loving to man grudged them those things, but rather with even justice was punishing them that committed intolerable transgressions.

For see how foolishly they insult Him, not sparing their own souls. For our Lord Jesus Christ calls God His Father, saying, *Make not My Father's House an House of merchandise.* Therefore when they ought now to deem of Him as Son and God, as shining forth from God the Father, they believe Him to be yet bare man and one of us. Therefore they object the time that has been spent in the building of the Temple, saying, *Forty and six years was this Temple in building, and wilt Thou rear it up in three days?* O drunken with all folly, rightly, I deem, one might say to you, if a wise soul had been implanted in you, if ye believe that your Temple is the House of God, how ought ye not to have held Him to be God by Nature, Who dares fearlessly tell you, *Make not My Father's House an House of merchandise?* How then, tell me, should He have need of a long time for the building of one house? or how should He be powerless for anything whatever, who in days only seven in number, fashioned this whole universe with ineffable Power, and has His Power in only willing? For these things the people skilled in the sacred writings ought to have considered.

21 22 But He spake of the Temple of His Body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them: and they believed the Scripture, and the word which Jesus had said.

Acceptable to the wise man is the word of wisdom, and the knowledge of discipline abideth more easily with men of understanding, and as in wax not too hard, the impression of seals is well made, so in the more tender hearts of men the Divine Word is readily infix'd: wherefore the hard of heart is also called wicked. The disciples then, being of a good disposition, become wise, and ruminate the words of divine Scripture, nourishing themselves to more accurate knowledge, and thence coming firmly to belief. Since the Body of Christ is called a temple also, how is not the Only-Begotten Word Which indwelleteth therein, God by Nature, since he that is not God cannot be said to dwell in a Tem-

BOOK 2. ple? Or let one come forward and say, what saint's body
 c. ii. 21, 22. was ever called a temple; but I do not suppose any one can shew this. I say then, what we shall find to be true, if we accurately search the Divine Scripture, that to none of the Saints was such honour attached. And indeed the blessed Baptist, albeit he attained unto the height of all virtue, and suffered none to exceed him in piety, was through the madness of Herod beheaded, and yet is no such thing attributed to him. On the contrary, the Evangelist devised a grosser word for his remains, saying this too, as appears to me by an oeconomy, in order that the dignity may be reserved to Christ Alone. For he writes thus; *And the blood-shedder*
 S. Matt. ^{c.} *to wit, Herod, sent and beheaded John in the prison, and his*
 xiv. 10, 12. *disciples came and took up his carcase*^c. If the body of John be called a carcase, whose temple will it be? In another sense indeed, we are called temples of God, by reason of the Holy Ghost indwelling in us. For we are called the temples of God, and not of ourselves.

But haply some one will say: How then, tell me, doth
 1b. xxiv. the Saviour Himself call His own Body a carcase, *For*
 28. ⁵ *πτῶμα wheresoever He saith the carcase⁵ is, there will the eagles*
be gathered together. To this we say, that Christ saith this not of His Own Body, but in manner and guise of a parable He signifieth that concourse of the Saints to Him, that shall be at that time when He appeareth again to us,
 1b. xvi. 27. *with the holy angels, in the glory of His Father.* For like as, saith He, flocks of carnivorous birds rush down with a sharp whizzing to fallen carcases, so shall ye too be gathered together to Me. Which indeed Paul too doth make known
 1 Cor. xv. 52. *to us, saying, For the trumpet shall sound, and the dead shall be raised incorruptible;* And again in another place,
 1 Thess. iv. 17. *and we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.* That therefore which is taken by way of similitude for an image will no wise damage the force of the truth.

^c *πτῶμα.* S. Mark vi. 29, and so reads uncial MSS. BCDL and the Codex S. Cyril in S. Matthew too, as do the Sinaiticus.

23 Now when He was in Jerusalem at the Passover in the feast CHAP. 1.
day, many believed in His Name, when they saw the miracles ^{c.ii.28-29.}
which He did.

Christ ceaseth not from saving and helping. For some He leads to Himself by wise words, the rest startling by God-befitting Power too, He taketh in His net ⁶ to the faith, ^{σαγηνεύ-}_{ει} by the things which they see Him work persuaded to confess, that the Artificer of these so great wonders is of a truth God.

24 But Jesus did not commit Himself unto them.

Not firmly established is the judgment ⁷ of new believers, _{τρυμανη} nor is the mind firmly built upon fresh miracles. And how should they whose course of instruction was yet so to say green, be already rooted in piety? Therefore Christ doth not yet commit *Himself* to the novices, shewing that a great thing and most worthy of love ⁸ is affinity with God, and ^{άξιερα-}_{στότατον} that it doth not just lie before those who desire to have it, but is achieved by zeal for good, and diligence and time.

Let the stewards of the Mysteries of the Saviour hence learn, not suddenly to admit a man within the sacred veils, nor to permit to approach the Divine Tables, neophites untimely baptized and not in right time believing on Christ the Lord of all. For that He may be an Ensample to us in this also, and may teach us whom fittingly to initiate, He receives indeed the believers, but is seen not yet to have confidence in them, in that He does *not commit Himself to them*: that hence it may be manifest, that it befits novices to spend no small time under instruction; for scarce even so will they become faithful men.

25 Because He knew all, and needed not that any should testify of man; for He knew what was in man.

Divine is this excellence too along with the rest which are in Christ, and in no one of created beings is it. For to Him Alone Who is truly God doth the Psalmist ascribe it, saying, *He fashioneth their hearts alike, He considereth all* Ps. xxxiii. _{15.}

BOOK 2. *their works.* But if while God Alone understandeth what is
 c. iii. 1, 2. in us, Christ understandeth them : how shall He not be God
 Hist. Sus. 42. by Nature, Who knoweth *the secrets*, and knoweth *the deep and*
 Dan. ii. 22. *secret things*, as it is written ? *For what man knoweth the things*
 1 Cor. ii. 11. *of a man, save the spirit of man which is in him ?* Though no
 man knoweth, God will not be ignorant, for neither is He
 reckoned in the number of all, of whom "No man" may
 rightly be predicated, but as being external to all, and all
 things under His Feet, He will know. And Paul too will
 Heb. iv. 12, 13. testify, saying, *For the word of God is quick and powerful and*
sharper than any two edged sword, piercing even to the dividing
asunder of soul and spirit, and of the joints and marrow, and
is a discerner of the thoughts and intents of the heart : neither
is there any creature that is not manifest in His sight, but all
things are naked and opened unto the Eyes of Him. For as
 Ps. xciv. 9. having planted the ear, He hears all things, and as having
 formed the eye, He observeth. And indeed He is introduced
 Job xxxviii. 2. saying in Job, *Who is this that hideth counsel from Me, hold-*
 LXX. *ing words in his heart, and thinketh to conceal them from Me ?*
 In order then that we might acknowledge that the Son is by
 Nature God, needs does the Evangelist say that *He needed*
not that any should testify of man, for He knew what was in
man.

CHAP. iii. *There was a man of the Pharisees, named Nicodemus, a ruler of*
 2 *the Jews : the same came to Jesus by night and said unto Him,*

More ready is Nicodemus to believe, but overcome by no
 good fear, and not despising the opinion of men, he refuses
^{9 παρη-}
^{στατ}
 1 Kings xviii. 21. boldness ⁹, and is divided in opinion into two, and halts
 in purpose, feeble upon both his knee joints, as it is written,
 forced by the convictions of his conscience to the duty of
 believing by reason of the exceedingness of the miracles,
 but esteeming the loss of rulership over his own nation a
 thing not to be borne, for he was *a ruler of the Jews.* Deem-
 ing that he can both preserve his repute with them, and be
 a disciple secretly, he cometh to Jesus, making the darkness
 of the night an aider of his scheme, and by his secret com-
 ing convicted of double mindedness.

⁹ παρη-
 στατ
 1 Kings
 xviii. 21.
 LXX.

Rabbi, we know that Thou art a Teacher come from God; for CHAP. 1.
c. iii. 3-5.
no man can do these miracles that Thou doest, except God be
with him. Jesus answered and said unto him

In these words he supposes that he can attain complete piety, and imagines that it will be sufficient for his salvation, to marvel merely at those things which call for wonder: nought else but this does he seek. Calling him a *Teacher from God*, and a co-worker with Him, he does not yet know that He is by Nature God, nor understand the plan of the dispensation with Flesh, but still approaches as to a mere man, and hath but slight conception of Him.

Verily verily I say unto thee, Except a man be born again,
4 he cannot see the kingdom of God. Nicodemus saith unto Him,

Faith consisteth not, O Nicodemus, in what thou thinkest. Speech sufficeth not unto thee for righteousness, neither wilt thou achieve piety by mere words. For *not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father Which is in Heaven.* But the will of the Father is, that man be made partaker of the Holy Ghost, that the citizen of earth reborn unto an unaccustomed and new life, be called a citizen of Heaven. When He calls the new birth of the Spirit *from above*, He sheweth clearly that the Spirit is of the Essence of God the Father, as indeed Himself too saith of Himself, *I am from above.* And the most wise Evangelist again saith S. Matt. vii. 21. *Infra viii. 23.* of Him, *He that cometh from above is above all.* Infra ver. 31.

But that the Spirit is of the Essence of God the Father we shall speak more largely in its proper place.

How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered,

Nicodemus is convicted hereby of being still carnal, and therefore no way receiving *the things of the Spirit of God.* 1 Cor. ii. 14. For he thinketh that this so dread and illustrious Mystery is foolishness. And hearing of the birth spiritual and from above, he imagineth the carnal womb returning to birth-pang of things already born, and, not attaining beyond the law of

BOOK 2. our nature, measureth¹⁰ things Divine: and finding the height
 CAP. iii. 5,
¹⁰ κανονί^ς
 falleth down, and is carried off. For as things that are dashed by mighty blows upon the hard stones again rebound, so too I deem the unskilled mind falling upon conceptions of greater calibre than it, being relaxed returns, and ever glad to remain in the measure that suits it, despises an understanding better and loftier than itself. In which case the ruler of the Jews now being, receives not the spiritual birth.

Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

Since the man did not understand as he ought, what the need of being born from above meant, He instructs him with plainer teaching, and sets before him the more open knowledge of the Mystery. For our Lord Jesus Christ was calling the new birth through the Spirit *from above*, shewing that the Spirit is of the Essence

2 S. Pet. That is above all essences, through Whom we become *partakers of the Divine Nature*, as enjoying Him Who proceeds from It Essentially, and through Him and in Him re-formed to the Archetype-Beauty, and thus re-born unto newness of life, and re-moulded to the Divine Sonship. But Nicodemus not so understanding the word *from above*, imagined it was meant that the future birth should take place after the manner of bodies: therefore also falling into imaginations which shut him up in impossibility, he was caught alike senseless and hard of learning. Of necessity therefore

¹¹ τρυφε-
 πάτερον does the Saviour answer yet more mildly¹¹, as to one more infirm of habit, and removing the veil that seemed to be thrown over His Words, He now says openly, *Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God.* For since man is compound, and not simple in his nature, being combined of two, to wit, the sensible body and intellectual soul, he will require two-fold healing for his new birth akin to both the fore-named. For by the *Spirit* is the spirit of man sanctified, by the sanctified *water* again, his body. For as the water poured into the

kettle, being associated with the vigour of fire, receives in <sup>CHAP. I.
c. iii. 6-8.</sup> itself the impress of its efficacy, so through the inworking of the Spirit the sensible water is trans-elemented to a Divine and ineffable efficacy, and sanctifieth those on whom it comes.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

By another argument again He persuades him to mount up to a higher understanding, and on hearing of spiritual birth, not to think of the properties of bodies. For as it is altogether necessary, saith He, that the offspring of flesh should be flesh, so also is it that those of the Spirit should be spirit. For in things the mode of whose being is different, in these must surely the mode of generation also be not the same. But it is to be known that we call the spirit of a man the offspring of the *Spirit*, not as being of It by Nature (for that were impossible), but in the first place, and that in order of time, because that through Him that which was not was called into being, and in the second place and economically, because of its being re-formed unto God through Him, He stamping ¹ His Own Impress upon us, and ^{1 ενθλίβο-} _{ντος} trans-fashioning our understanding to His own Quality², so to ^{2 ποιότη-} _{τα} speak. For so I deem, you will understand aright that too which is said to some by Paul, *My little children, of whom Gal. iv. 19. I travail in birth again until Christ be formed in you, and again, For in Christ Jesus I have begotten you through the 1 Cor. iv. 15. Gospel.*

7 8 Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.

It is the excellence of a teacher, to be able manifoldly to manage the mind of the hearers, and to go through many considerations³, heaping up proofs where the argument appears hard. He takes then the figure of the mystery from examples, and says, This spirit⁴ belonging to the world and ^{3 θεωρη-} _{μάτων} ^{4 πνεῦμα,} _{spirit or} _{wind.}

Book 2. of the air, blows throughout the whole earth, and running
 c.iii.9, 10.
⁵ κτύπω where it listeth, is shewn to be present by sound ^b only, and escapeth the eye of all, yet, communicating itself to bodies by the subtlest breaths, it infuseth some perception of its natural efficacy. So do thou, saith He, conceive of the new birth also through the Spirit, led on by little examples to what is greater, and by the reasoning brought forward as it were in an image, conceiving of what is above the senses.

9 *Nicodemus answered and said unto Him, How can these things be?*
 10 *Jesus answered and said unto him,*

Long discourse nothing profits him who understandeth not a whit. Wise then is the saying in the book of Proverbs, *Well is he that speaketh in the ears of them that will hear.* And this the Saviour shewed by trial to be true, giving Himself an ensample to us in this too. For the teacher will be wholly free from the charge of not being able to persuade, saying what himself thinks good, though he profit nothing by reason of the dulness of the hearers. Besides we learn

Rom. xi. by this, that *hardness in part is happened to Israel.* For
^{25.}
 Isa. vi. 9. *hearing they hear and understand not.*

Art thou a master of Israel and knowest not these things?

By one Christ convicts all, that adorned with the name of teachers, and clothed with the mere repute of being learned in the law, they bear a mind full of ignorance, and unable to understand one of those things, which they ought not only to know, but also to be able to teach others. But if he that instructeth be in this condition, in what is he that is instructed, seeing that the disciple exceedeth not the measure of his master, according to the word of the Saviour? For

S. Matt. *the disciple, saith He, is not above his master.* But since x. 24. they were thus uninstructed, true is Christ in likening them Ib. xxiii. to *whited sepulchres.* Most excellently doth Paul too say to 27. *God shall smite thee, thou whited Acts xxiii. 3. wall.*

11 *Verily, verily, I say unto thee, We speak that we do know and testify that we have seen.* CHAP. 1.
c. iii. 11.

He finds the man careless of learning and exceedingly uninstructed and, by reason of his great grossness of mind, utterly unable to be led unto the comprehension of Divine doctrines, albeit many words had been expended with manifold examples. Whence letting alone, as was fitting, accurate explanation, He at length advises him to accept in simple faith, what he cannot understand. He testifies that Himself knows clearly what He saith, by the illustriousness of His Person shewing that yet to gainsay is most dangerous. For it was not likely that Nicodemus would forget, who had affirmed that he knew it of our Saviour Christ, that He was *a Teacher come from God.* But to resist one who is from God and God, how would it not be fraught with peril? for the thing is clearly a fighting with God. But hence *we* ought to know, who have authority to teach, that for those just come to the faith, faith in simple arguments is better than any deep reasoning, and more elaborate explanation. And Paul also used to feed *with milk* some, not yet able to bear stronger meats. And the most wise Solomon again somewhere says to us, *Thou shalt wisely⁶ know the souls of thy flock,* meaning that we should not set before those who come to us the word of doctrine indiscriminately, but fitly adapted to the measure of each.

And ye receive not our witness.

As having in Himself the Father and the Spirit Naturally, the Saviour set forth the person of the Witnesses in the plural number, that, as in the law of Moses, by the mouth of two or three witnesses, what is said may be established. For He shews that the Jews in no wise will to be saved, but with unbridled and heedless impetus are they being borne unto the deep pit of perdition. For if they can neither from their great unlearning understand what is proclaimed to them, nor yet receive it in faith, what other means of salvation may be devised for them? Well then and very justly did the Saviour say that Jerusalem would be without excuse, as

Supra
ver. 2.

1 Cor. iii.
2.

Prov.
xxvii. 23.
LXX.

⁶γνωστῶς

Deut. xix.
15.

Book 2. snatching upon herself self-called destruction. *O Jerusalem, iii. 12, 13. S. Matt. Jerusalem, saith He, that killest the prophets and stonest them xxiii. 37, which are sent unto thee, how often would I have gathered thy 38.*

children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you.

12 *If I have told you earthly things and ye believe not, how 13 shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but He that came down from heaven, the Son of man Which is in heaven.*

A doctrine, saith He, not exceeding the understanding befitting man, ye from your extreme folly received not, and how shall I explain to you things more Divine ? For they who in their own matters are most foolish, how shall they be wise in matters above them ? And they who are powerless as to the less, how shall they not find the greater intolerable ? And if, says He, ye believe not Me being Alone in speaking, but seek many witnesses for every thing, whom shall I bring to you as a witness of the heavenly Mysteries ? For *no man hath ascended up to heaven but He That came down from heaven the Son of man.* For since the Word of God came down from heaven, He says that the son of man came down, refusing after the Incarnation to be divided into two persons, and not suffering certain to say that the Temple taken by reason of need of the Virgin is one Son, the Word again which appeared from God the Father another : save only as regards the distinction⁷ which belongs to each by nature. For as He is the Word of God, so Man too of a woman, but One Christ of both, Undivided in regard of Sonship and God-befitting Glory. For how does He clothe as its own the Temple of the Virgin, with what befitteth the bare Word Alone : and again appropriateth to Himself what befitteth the Flesh only ? For now He saith that the *Son of man hath come down from heaven :* but at the time of His Passion, He feareth, and is sore afraid, and *very heavy*, and is recorded as Himself suffering the Sufferings which befitted His Human Nature only.

7 διορίσ-
μόν

Ib. xxvi.
87.

- 14 *And as Moses lifted up the serpent in the wilderness, even so* CHAP. I.
15 *must the Son of man be lifted up, that whosoever believeth in* iii. 14, 15.
Him should not perish but have eternal life.

Having explained sufficiently, and set before him the reason, why His Word of teaching does not run forth into the boundless and supernatural, but descends again to those things that were typically done by Moses of old, knowing that he could by leadings by means of figures scarce arrive at knowledge of the truth, rather than by the exactitude of spiritual inspirations, He saith He must surely *be lifted up*, as *the serpent was by Moses*, shewing that search of history is most necessary, and all but saying to this man of no understanding, *Search the Scriptures, for they are they which Infra v.*
testify of Me. For serpents were springing upon them of 39.
Israel in the wilderness, and they, falling like ears of corn, and not a little distressed at this danger unexpectedly visiting them, with most piteous cry called for salvation from above and from God. But He, since He was Good and full of compassion, as God, commands Moses to set up a brazen Num.xxi.
serpent; and commands them therein to have a forethought 8 8 προμε-
of the salvation by faith. For the remedy to one bitten, λετᾶν
was to look at the serpent put before him, and faith along with the sight wrought deliverance at the last extremity to the beholders. So much for the history. But it represents in act as it were in a type, the whole Mystery of the Incarnation. For the serpent signifies bitter and manslaying sin, which was devouring the whole race upon the earth, manifoldly biting the soul of man, and infusing the varied poison of wickedness. And no otherwise could we escape it thus conquering us, save by the succour alone which is from heaven. The Word of God then was made in the likeness of Rom. viii.
3. *sinful flesh*, that He might *condemn sin in the flesh*, as it is written, and to those who gaze on Him with more steadfast faith, or by search into the Divine doctrines, might become the Giver of unending salvation. But the serpent being fixed up on a lofty base, signifies that Christ was altogether clear and manifest, so as to be unknown to none, or His being *lifted up* Infra xii.
32. *from the earth*, as Himself says, by His Passion on the Cross.

Book 2. 16 *For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

⁹ γοργῶς

He desireth to shew openly herein, that He is God by Nature, since one must needs deem that He Who came forth from God the Father, is surely God also, not having the honour from without, as we have, but being in truth what He is believed to be. With exceeding skill does He say this, having joined therewith the love of God the Father to us, well and opportunely coming to discourse thereon. For He shames the unbelieving Nicodemus, yea rather, He shews that he is ungodly also. For the not coming readily to believe, when God teaches anything, what else is it, than laying upon the Truth a charge of falsehood? Besides this, in saying that He was given for the life of the world, He persuades him to consider seriously⁹, of how great punishment they will be in danger, who from their mad folly, have made of no account so wondrous grace of God the Father. *For God, says He, so loved the world that He gave His Only Begotten Son.*

Let the Christ-opposing heretic again hear, and let him come forward and say, what is the greatness of the Love of God the Father, or how we should reasonably marvel at it. But he will say that the marvel of the love is seen, in His giving His Son for us, and that the Only Begotten. In order then that the great love of God the Father may remain and be preserved, let Him be held to be Son not a creature, I mean Son of the Essence of the Father, that is to say, Consubstantial with Him Who begat Him, and God verily and in truth. But if, according to thy speech, o thou, He possesseth not the being of the Essence of God the Father, He will also lose the being by Nature Son and God, and the wide-spread marvel of the Love of God will at length come to nought: for He gave a creature for creatures, and not truly His Son. Vainly too will the blessed Paul trouble us, saying, *He that despised Moses' law died without mercy under two or three witnesses: of how much sorcer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?* For confessedly

he that despised trampleth under foot, but not the Very Son, ^{CHAP. 1.}
^{c. iii. 17.} but a fellow servant of Moses, if indeed creature be always akin to creature, in respect at least of having been made, even if it surpass the glory of another, in the excellences of being greater or better. But the word of Paul is true ; and a severer penalty shall he pay who hath trodden under foot the Son, not as though he were transgressing against a creature, or one of the fellow servants of Moses. Great then and above nature is the Love of the Father, Who for the life of the world gave His Own Son and Who is of Himself.

**17 For God sent not His Son into the world to condemn the world,
but that the world through Him might be saved.**

Having plainly called Himself the Son of God the Father, He thought not good to leave the word without witness, but brings forward proof from the quality, so to say, of the things themselves, making the hearers more steadfast unto faith. For I was not sent, saith He, like the law-expounder Moses, condemning the world by the law, nor introducing the commandment unto conviction of sin, nor do I perform a servile ministry, but I introduce loving-kindness befitting the Master : I free the embondaged, as Son and Heir of the Father, I transform the law that condemneth into grace that justifieth, I release from sin him that is *holden* ^{Prov. v. 22.} *with the cords of his transgressions*, I am come to save the world, not to condemn it. For it was right, it was right, saith He, that Moses, as a servant, should be a minister of the law, that condemns, but that I as Son and God should free the whole world from the curse of the law and, by exceedingness of lovingkindness, should heal the infirmity of the world. If then the grace that justifieth is better than the commandment that condemneth, how is it not meet to conceive that He surpasseth the measure of the servant Who introduceth so God-befitting authority, and releaseth man from the bonds of sin ?

This then is one aim of the passage under consideration, and no mean one. A second besides this, revolving through the same circuit, and introducing a consideration akin to

Book 2. those above, will be given from love of learning. The c. iii. 18. Saviour saw that Nicodemus was cleaving to the law of Moses, and was fast held to the more ancient commandment, and was somehow startled at the new Birth through the Spirit, shrinking from the new and Gospel polity, supposing it seems that this would be more burdensome than the things already enjoined. Being therefore not ignorant, as God, of the fear which from his ignorance had sprung upon him, by using one short argument, He frees him from all trouble on this score, and shews that the commandment of Moses, by reason of its condemning the world, is harder to be borne, and introduces Himself as a mild Judge, saying, *For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.*

18 *He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God.*

Having proved by facts, that He is both Son of God the Father, and introduceth into the world grace which is more excellent than the ministration of Moses (for how is not the being justified by grace better than the being condemned by the law ?), He devised, as God, another way to bring unto the faith, from all quarters driving together to salvation them that were lost. He puts forth then to the believer as his reward the not being called to judgement, to the unbeliever punishment, bringing into one and the same way by both, calling to come readily unto the faith, some by desire for the grace, others by fear of suffering. He shews that heinous and great is the crime of unbelief, since He is Son and Only Begotten. For by how much is that worthy of belief which is insulted, so much the more will that which despises be condemned for his dire transgression. He says that *he that believeth not is condemned already*, in that he hath already determined against himself the due sentence of punishment, by knowingly rejecting Him Who gives not to be condemned.

19 And this is the condemnation, that light is come into the world, CHAP. 1.
and men loved darkness rather than light. iii. 19, 20.

He lets not the condemnation of the unbelievers remain without consideration, but recounts its causes, and shews clearly that, according to the words of the Proverbs, *Not un-* Prov.i.17.
justly is the net spread for the birds. For they, saith He, who when it was in their power to be illuminated preferred to remain in darkness, how will not they fairly be determiners of punishment against themselves, and self-invited to suffering which it was in their power to escape, if they had been right provers of things, choosing rather to be enlightened than not, and studying to make the baser things second to the better? But He preserved the mind of man free from the bonds of necessity, and tending by its own impulses to both sides, that it might justly receive praise for good things, and punishment for the contrary. As indeed He sheweth in another place, saying, *If ye be willing and obedient, ye shall Isa. i. 19,
 eat the good of the land; but if ye refuse and rebel, ye shall 20.* be devoured with the sword.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Profitably doth He go over what has been said, and convicts indolence unto things helpful of proceeding from love of evil, and of having its root in unwillingness to learn those things whereby one may become wise and good. For the doer of evil, says He, flees from and refuses the being in the Divine Light: not hiding from shame on account of evil (for so he would have been saved) but desiring to remain in ignorance of what is becoming, lest transgressing he should be smitten, falling upon the now keener¹ convictions of his own conscience, and by means of at length clearly knowing what is good, should pay a more woeful account to the Judge, if he should not do what was pleasing to God. *But he that doeth truth* (that is, the lover and doer of the works of the Truth) *cometh to the light, that his deeds may be made manifest that they are wrought in God.* For he doth not reject the illumination in the Spirit, by It specially led to be able to

Book 2. understand in all calm collectedness, whether he hath transgressed the Divine commandment, and whether he hath wrought all things according to the Law of God.
 iii. 22-24.

It is then a plain proof of an unbridled tendency to evil, and unrestrained pleasure in what is worse, not to wish to learn that whereby one may avail to attain unto what is better: again of desire for the best, to thirst for illumination, and to make His Law a rule so to say and index unto a conversation pleasing to God. And the Divine

Ps. xix. 7. Psalmist knowing that this was so, sings, *The Law of the Lord is perfect converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.*
 8.

22 *After these things came Jesus and His disciples into the land
 23 of Judea. And John also was baptizing in Aenon near to
 Salim, because there was much water there ; and they came,
 24 and were baptized. For John was not yet cast into prison.*

After the conversation with Nicodemus had now reached its conclusion, the Divine Evangelist again prepares something else most profitable. For enlightened by the Divine Spirit to the exposition of things most needful, he knew that it would exceedingly profit his readers to know clearly, how great the excellence, and by how great measures, the baptism of Christ surpasses that of John. For it was indeed not far from his expectation, that certain would arise who of their folly should dare to say, either that there was no difference whatever between them, but that they ought to be crowned with equal honours ; or, having stumbled into folly even wilder than this, say, that the vote of superiority ought to be taken away from Christ's baptism, and the superiority shamelessly lavished on the baptism by water. For what daring is not attainable by the ill-instructed, or through what blasphemy do they not rush, who rising up against

Mic. iii. 9. the holy doctrines of the Church, *pervert all equity*, as it is written ? The most wise Evangelist then, that he might destroy beforehand the plea for their vain-babbling, intro-

duces the holy Baptist laying before his disciples the solution of the question. Christ therefore baptizes through His own disciples : likewise John too, and not altogether by the hands of others, nor yet did he baptize in those same fountains, where Christ was manifested doing this, but *near to Salim*, as it is written, and in one of the neighbouring fountains. And through the very distinction (in a way) of the fountains of waters does he shew the difference of the baptism, and signify as in a figure that his baptism is not the same as that of our Saviour Christ : yet was it near and round about, bringing in a kind of preparation and introduction to the more perfect one. As then the law of Moses too is said to have *a shadow of the good things to come, not the very image of the things* (for the Mosaic letter is a kind of preparatory exercise and pre-instruction for the worship in the Spirit, travailing with the truth hidden within), so shalt thou conceive too of the baptism unto repentance.

CHAP. 1.
iii. 25, 26.

25 *Then there arose a question between some of John's disciples*
26 *and a Jew^a about purifying. And they came unto John, and said unto him,*

The Jews being powerless to command the purifications of the law, and not able to advocate the cleansing through the ashes of an heifer, plan something against John's disciples, whereby they thought to cause them no slight vexation, albeit easily worsted in their own matters. For since they who attended the blessed Baptist, appeared to be more excellent and of more understanding than the Pharisees, admiring the baptism of their own teacher, and opposing the purifications after the law ; they are vexed at these things, who are diligent in reviling only and most ready unto all wickedness: and even overturning their own case, they praise Christ's Baptism, not rightly disposed, nor pouring forth true praise on it, but exasperated to the mere distressing of them ; and lending out a statement against their opinion, until their purpose should attain its accomplishment. They cannot

Ib. ix. 13.

^a So S. Cyril reads with the Vatican MSS. and the Syriac version (dating and Alexandrine Codices and other old from the second century).

Book 2: then adduce any reasonable proof, nor do they even support Christ out of the holy Scriptures (for whence were such understanding to the uninstructed ?) : but they merely allege in confirmation of their own arguments, that very few in number are those who come to John, but that they flock together to Christ. For haply they in their exceeding folly thought that they should carry off the vote of victory, and might speak out in behalf of the legal purifications, as having already conquered, by giving the palm over John's to the Baptism bestowed by Christ on those who come to Him. And they vex those with whom their dispute was : but they get off with difficulty and leave the disciples of John, much more beaten by their ill-considered dispute. For they crown with compulsory praises, and against their will, the Lord.

*Rabbi, He that was with thee beyond Jordan, to Whom thou
barest witness, behold, the Same baptizeth, and all men come to
Him. John answered and said,*

The disciples bitten by the words of the Pharisees, and looking to the very nature of the thing, were not able to convict them as liars, but were reasonably at a loss, and being ignorant of the great dignity of our Saviour, are exceedingly startled at John's shortcoming, and mingling words of love with reverence and admiration, they desire to learn, why He That was borne witness to by his voice, prevents him in honour, outstrips him in grace, and in baptizing takes in His net, not a portion of the whole Jewish multitude, but even all of them. And they made the inquiry as it seems not without the Will of God²: for hence the Baptist invites them to an accurate and long explanation respecting the Saviour, and introduces the clearest distinction between the baptisms.

A man can receive nothing, except it be given him from heaven.

He says that there is nothing good in man, but must needs be wholly the gift of God. For it befits the creation to hear,
1 Cor. iv. What hast thou that thou didst not receive? I think then
 7. that we ought to be content with the measures allotted

to us, and to rejoice in the honours apportioned to us from CHAP. 1.
heaven, but by no means to stretch out beyond, nor in
desire ever of what is greater unthankfully to despise the
decree from above, and fight against the judgment of the
Lord, in shame that one should appear to receive what is
less than the more perfect: but with whatsoever God
shall please to honour us, to value that highly. Let not
my disciple therefore, saith he, be ashamed, if I do not
overleap the measure given me, if I do not contemplate the
greater, and am contracted to the glory befitting a man.

28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.

He brings his disciples to the recollection of the words which they have already often heard, partly reproving them rightly, as steeped in forgetfulness of things profitable, and slumbering in respect to this so most dread doctrine, partly persuading them to remember the Divine Scripture, as^{3 3} τῷ ἐπὶ τούτοις φιλομαθεῖα as the Baptist the forerunner. For thus would they, having received knowledge of each, be in no wise angry, seeing them in the state befitting each. I shall need then, saith he, no other witnesses to this, I have my own disciples as ear-witnesses, I confessed my state of servitude, when I fore-announced, *I was sent, I am not the Christ.* Let Him overcome, prevail, shine forth yet more as Lord and God.

29 He That hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled.

The discourse again took its rise from likeness to our affairs, but leads us to the knowledge of subtle thoughts. For types of things spiritual are those which endure the touch of the hand, and the grossness of corporeal examples introduceth oftentimes a most accurate proof of things spiri-

Book 2. tual. Christ then, says he, is the *Bridegroom* and ruler of
 c. iii. 30. the assembly ⁴, I the bidder to the supper and conductor of
^{4 παντρυ-} the bride, having as my chiefest joy and illustrious dignity,
^{πιάρχης} to be only enrolled among His friends, and to hear the Voice
 of Him That feasteth. I have therefore even now that that
^{5 τρόπον-} I long for, and my dearest wish ⁵ is fulfilled. For not only
^{δασμα} did I preach that Christ would come, but Him already pre-
 sent have I seen, and His very Voice do I lay up in my ears.
 But ye, most wise disciples, seeing the human nature
 that is betrothed to Christ, going to Him, and beholding the
 nature which was cut off and a run-away from its love to
 Him attaining to spiritual union through holy Baptism,
 grieve not, saith he, that it befits not me, but rather runs
 very gladly to the spiritual Bridegroom (for this were in
 truth just and more fitting). For *He That hath the bride is*
the Bridegroom; that is, seek not in me the crown of the
 Bridegroom, not for me does the Psalmist rejoice, saying,

Ps. xlvi. *Hearken, O daughter, and consider, and incline thine ear; for-*
 10, 11. *get also thine own people and thy father's house, for the King*
 LXX. *hath desired thy beauty:* nor seeking my chamber doth the
 Cant. i. 7. *bride say, Tell me, O Thou Whom my soul loveth, where Thou*
feedest, where Thou makest Thy flock to rest at noon: she has
 the Bridegroom from Heaven. But I will rejoice, having
 surpassed the honour becoming a bondman, in the title and
 reality of friendship.

I deem then that the meaning of the passage, has been
 Supra pp. full well interpreted: and having already sufficiently ex-
 157, 158. plained the spiritual marriage, I think it tedious to write
 any more about it.

30 *He must increase, but I must decrease.*

He convicts his disciples of being yet troubled about
 trifles, and of taking unseasonable offence at what they by
 no means ought, and of not yet knowing accurately, Who
 and whence Emmanuel is. For not thus far, saith he, shall
 His Deeds be marvelled at, nor because more are baptized
 by Him, shall He for this alone surpass my honour, but He

shall attain to so great a measure of honour, as befitteth C^HA^P. I.
c. iii. 30. God. For He *must* needs come to increase of glory, and, through daily additions of miracles, ever mount up to the greater, and shine forth with greater splendour to the world: *but I must decrease*, abiding in that measure wherein I appear, not sinking from what was once given me, but in such a degree inferior to Him That advanceth ever to an increase of glory, as He hasteth and passeth on.

And this the blessed Baptist interpreteth to us. But our discourse will advance profitably through examples, making the force of what has been said clearer. Let then a stake two cubits long be fixed in the ground: let there lie near a plant too, just peeping above the ground, putting forth green shoots into the air, and ever thrust up to a greater height by the irresistible vigour from the roots; if then one could put voice into the stake, and it should then say of itself and its neighbour the plant, This must increase, but I decrease; one would not reasonably suppose that it indicated any harm to itself, nor that its existing measure would be clipped, but it would be affirming its decrease in that sort only, in which it is found less than that which is ever advancing towards increase. Again you may take an example akin to this one, and suppose the brightest of the stars to cry out saying of the sun, It must increase, but I decrease. For while in the gloom of night the depth of the atmosphere is darkened, one may well admire the morning star flashing forth its golden light, and conspicuous in its full glory: but when the sun now gives notice of its rising, and bedews the world with a moderate light, the star is surpassed by the greater, and gives place to him advancing little by little. And it too might well speak the words of John, being in that same state, which he says he is enduring.

CHAPTER II.

That the Son is not in the number of things originate, but above all, as God of God.

31 *He That cometh from above is above all.*

No great thing is it, saith he, nor exceeding wonderful, if Christ surpass the glory of human nature: for not thus far doth He set the bounds of His own glory, but is over all creation, as God, *is above all* things made, not as numbered among all, but as excepted from all, and Divinely set over all. He adds the reason, shaming the gainsayer, and silencing the opposer. *He That cometh from above*, saith he, that is, He That is born of the root from above, preserving in Himself by Nature the Father's Natural goodness¹, will confessedly possess the being *above all*. For it would be impossible that the Son should not altogether appear to be such as He That begat is conceived of, and rightly. For the Son Who excelleth in sameness of Nature, the Brightness and express Image of the Father, how will He be inferior to Him in glory? Or will not the Property of the Father² be dishonoured in the Son, and we insult the Image of the Begotten, if we count Him inferior? But this I suppose will be manifest to all. Therefore is it written also, *That all men should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father.* He That glorieth in equal honour with God the Father, by reason of being of Him by Nature, how will He not be conceived of as surpassing the essence of things originate? for this is the meaning of *is above all*.

¹ εὐφύταν
Infra v.
23.

² τὸ τοῦ
πατρὸς
ὑἱοῦ

But I perceive that the mind of the fighters against Christ will never rest, but they will come, as is probable, vainly babbling and say, „When the blessed Baptist says that the „Lord sprang *from above*, what reason will compel us to „suppose that He came of the Essence of the Father, by „reason of the word *from above*, and not rather from heaven, „or even from His inherent superiority above all, so that „for this reason He should be conceived of and said to be „also above all? „ When therefore they aim at us with such words, they shall hear in return, Not your most corrupt reasonings o most excellent, will we follow, but rather the Divine Scriptures and the Sacred Writings only. We must then search in them, how they define to us the force of *from above*. Let them hear then a certain one of the Spirit-clad crying, *Every good gift and every perfect gift is from above, and cometh down from the Father of lights*. Lo, plainly he says that *from above* is from the Father : for knowing that nought else surpasseth things originate save the Ineffable Nature of God, he rightly attached to it the term *from above*. For all things else fall under the yoke of bondage, God alone riseth above being ruled, and reigneth : whence He is truly *above all*. But the Son, being by Nature God and of God, will not be excluded from the glory in respect of this. But if ye deem that *from above* ought to be taken as Of heaven, let the word be used of every angel and rational power. For they come to us from heaven who inhabit the city that is above, and *ascend and descend*, as the Saviour somewhere says, *upon the Son of man*. What then persuaded the blessed Baptist to attribute that which was in the power of many to the Son Alone specially, and as to One coming down from above to call Him, *He That cometh from above?* For surely he ought to make the dignity common to the rest, and say, They that come from above are above all. But he knew that the expression was due to the One Son, as sprung of the Supreme Root.

Therefore *from above* does not mean from heaven : but will be piously and truly understood, in the sense we spoke of before. For how is He at all *above all*, if *from above*

CHAP. 2.
c. iii. 31.

S. James
i. 17.

Supra .
51.

Book 2. c. iii. 31. signify not From the Father, but rather From Heaven ? For if this be so, every one of the angels too will be *above all*, as coming from thence. But if each one escapes being reckoned among *all*, of whom at last will *all* be composed ? or how will the word *all* remain intact, preserving accurately its meaning, while such a multitude of angels overpass and break down the boundary of *all* ? For *all* it is no longer, if they remain outside, who were in *all*. But the Word That shone forth ineffably from God the Father, having His Proper Birth *from above*, and being of the Essence of the Father as of a fountain, will not by His *coming* wrong the word *all*, seeing He escapes being reckoned among all as if a part : but rather will be *above all*, as Other than they, both by Nature and God-befitting Power and all other Properties of Him Who begat Him.

But perchance they will say abashed at the absurd result of the investigation, „*From above* means not „, from heaven, but from His inherent superiority above „, *all*, „. Come then, testing more accurately the force of what is said, let us see at what an end their attempt will terminate. First then, it is wholly foolish and without understanding, to say that the Son Himself hath come from His Own Dignity, and that as from a certain place or out of one, He One and the Same advances from His Own Excellency to be *above all*. In addition to this, I would also most gladly enquire of them, in respect of the excellency above all, whether they will grant it to the Son Essentially and irrevocably, or added from without in the nature of accident. If then they say that He hath the Excellence by acquisition, and is honoured with dignities from without, one must needs acknowledge that the Only-Begotten could exist deprived of glory, and be stripped of the acquired (as they call it) grace, and be deprived of being *above all*, and appear bare of the excellence which they now admire, since an accident may be lost, seeing that it belongeth not to the essence of its subject. There will therefore be change and varying in the Son : and the Psalmist will lie hymning Him with vain words, *The heavens*

shall perish, but Thou shalt endure : yea all of them shall <sup>CHAP. 2.
c. iii. 31.</sup> wax old like a garment, as a vesture shalt Thou change them and they shall be changed : but Thou art the Same, and Thy years shall have no end. For how is He the Same, if with us He changeth, and that with changes for the worse ? Vainly too (it seems) doth He glory of Himself, saying, ^{Mal. iii. 6.} Behold, behold, I am, I change not, and there is no God beside Me. And how will not the passions of the offspring ^{Isa. xlvi. 5.} reach up to the Father Himself too, since He is His Impress and Exact Likeness ? God the Father then will be changeable, and has the Supremacy over all accruing to Him : I omit the rest. For what belongs to the Image will of necessity appertain unto the Archetype. But they will not say that He hath the supremacy from without (shuddering at such difficulties alike and absurdities of their arguments), but Essential rather and irrevocable. Then again (o most excellent) how will ye not agree with us even against your will, that the Son being by Nature God, is above all, and therefore cometh of the Alone Essence of God the Father ? For if there be nought of things originate which is not parted off by the force of the All, but the Son is above all, to wit, as Other than all, and having the Essential Supremacy over all, and not the same in nature with all, how will He not be at length conceived of as Very God ? For He Who is Essentially separate from the multitude of created beings, and by Nature escapes the being classed among things originate, what else can He be, save God ? For we see no mean, as far as regards existing essence^{3.} For the creation is ruled over, ^{οὐσίας} and God is conceived of as over it. If then the Son be by ^{ὑφεστῶς} ^{σης} Nature God, and have been ineffably begotten of God the Father, from above signifies the Nature of the Father. Therefore the Only Begotten is above all, inasmuch as He too is seen to be of that Nature.

He that is of the earth is earthly and speaketh of the earth.

The earthborn (says he) will not effect equally in power of persuasion with Him Who is God over all. For he that

Book 2. c. iii. 31. *is of the earth* will speak as man, and will rank merely as an adviser, committing to his disciples the whole reins of desire to believe : but *He That cometh from above*, as God, having used discourse with a certain Divine and ineffable grace, sends it into the ears of those who come to Him. But in proportion as He is by Nature Superior, so much the more effectually⁴ will He surely in-work. And with much profit does the blessed Baptist say such things to his disciples. For since they were beholding him surpassed by the glory of the Saviour, and were now not a little offended thereat, wherefore they came to him and said, *Rabbi, He That was with thee beyond Jordan, to Whom thou barest witness, behold the Same baptizeth, and all men come to Him;* needs did the Spirit-clad, cutting off the sickness of offence, and implanting in his disciples a healthful perception on most necessary points, explain the Saviour's supremacy over all, and teach no less the cause why all men were already going to Him, and leaving the baptism by water alone, went to the more Divine and perfect one, to wit, that by the Holy Ghost.

He that cometh from heaven is above all.

This testifieth (saith he) that very great and incomparable the distinction between those of the earth and the Word of God That cometh down from above and from Heaven. If I am not fit to teach, and my word alone suffice you not, the Son Himself will confirm it, testifying that in an incomprehensible degree differs the earth-born from the Beginning Which is above all. For disputing some-

Infra viii. 23. where with the unholy Jews, the Saviour said, *Ye are from beneath ; I am from above.* For He says that the nature of things originate is *from beneath*, as subject and of necessity in bondservice to God Who calleth them into being : *from above* again He calleth the Divine and Ineffable and Lordly Nature, as having all things originate under Its feet, and subjecting them to the yoke of His Authority. For not idly did the blessed Baptist add these things to,

those above. For that he may not be supposed by his <sup>CHAP. 2.
c. iii. 32.</sup> disciples to be inventing empty arguments, and from fear of seeming with reason inferior to Christ, to call Him greater and *from above*, himself *from beneath and of the earth*; needs does he from what the Saviour Himself said, seal the force of the things said, and shew the explanation to be not as they thought, an empty excuse, but rather a demonstration of the truth.

But since the other part of the verse runs thus, *And what He hath seen and heard, that He testifieth*, come we will discuss a few things on this too. We are so constituted and habituated, as to receive the full proof of everything, by means of two especial senses particularly, I mean sight and hearing. For having been both ear-witnesses and eye-witnesses of anything, we come to speak positively thereof. Persuading them therefore to hasten to belief in Christ (for He speaks, says he, that He knows accurately), he takes again, as it were, from the likeness to us, that we may understand it more Divinely, and says, *What He hath seen and heard, that He testifieth.*

And no man receiveth His testimony.

Not as though no one receiveth the *testimony*, that Christ is God by Nature and, sprung from above and the Father, *is above all*, does the blessed Baptist say this (for many received, and have believed it, and before all Peter, saying, *Thou art the Christ, the Son of the Living God*) : ^{S. Matt.} _{xvi. 16.} but as having himself conceived of the great dignity of the Speaker more rightly than they all, does he all but shaking his head, and smiting with right hand on his thigh, marvel at the folly of them that disbelieve Him.

CHAPTER III.

That Christ is God and of God by Nature.

33 *He that hath received His testimony hath set to his seal that God is true.*

IN no other way was it possible to shew the impiety of them that believe not, except the glorious achievement of the believers were made known. For by the contrast of good things is the evil easily discerned, and the knowledge of what is better convicts the worse. If any then (saith he) have assented to the words of Him That cometh *from above*, he hath sealed and confirmed by his understanding, that truth is ever akin and most dear to the Divine Nature. Whence the converse is manifest to them that see. For he who thrusts away the faith will surely witness against himself, that God is not true. But we must again take notice, that he removes the Son from consubstantiality with the creation, and shews by what has been said that He is by Nature God. For if he that believeth the things spoken by Him, and receiveth the *testimony* which He gave of Himself, *sealed* and well confirmed *that God is true*; how shall not Christ be conceived of as by Nature God, Who is testified of as *true* by the credit of the things just said? or let our opponent again say how the Divine Nature is honoured, as being true, by our Saviour's testimony being received. For if He be not wholly by Nature God, he that believeth will not be reverencing the Divine Nature, as true, but rather one (according to them) the fairest of creatures. But since, when Christ is believed, the declaration¹ of being true extendeth to God, it is I suppose altogether clear, that He being God, not falsely so called, Himself taketh honour to Himself from those who believe.

¹ψῆφος

But the enemy of the truth will not (it seems) agree to ^{CHAP. 3.}
^{c. iii. 33.} these words of ours, but will start up strong, not admitting
 the Son to be by Nature God : and will say again, Thou ca-
 villest, sir, and contrivest turns of many-varied reasonings,
 ever rejecting somehow the simple and right sense.
 For since the Word of God hath come down from Heaven,
 calling out openly, *I speak not of Myself, but the Father* ^{Infra xiv.}
^{10; xii. 49.} *Which sent Me, He gave Me a commandment, what I should*
say and what I should speak : and again, *All things that I* ^{Infra xv.}
^{15.} *have heard of My Father, I will make known unto you :* or
 also, as the holy Baptist averred in the following words,
For He Whom God hath sent speaketh the words of God : ^{Infra xvi.}
^{ver. 34.} therefore of Him is he saying, *He that receiveth His testimony*
hath set to his seal, that God is True. For verily is God the
 Father true, but thou attemptest to bring round to the Son
 what is due to Another.

What then shall we say to these things ? shall we class the Only-Begotten among the prophets, fulfilling the ministry be-fitting Prophets, and doing nought besides ? For by whom is it not unhesitatingly received, that Prophets used to bring us voices from God ? Then what excellence is there in the Son, if He accomplish this alone ? how is He *above all*, if He is still ranked along with Prophets, and is clad in slave-be-fitting measure ? How, as though surpassing them in glory doth He say in the Gospels, *If He called them gods unto whom* ^{Infra x.}
^{35, 36.} *the Word of God came, and the Scripture cannot be broken, say*
ye of Him Whom the Father hath sanctified and sent into the
world, Thou blasphemest : because I said, I am the Son of God ? For in these words He clearly severeth Himself off from the company of Prophets, and saith that they were called gods, because the Word of God came to them, but Himself He confesseth Son. For to the holy Prophets was imparted grace by measure through the Spirit ; but in our Saviour Christ it hath ^{Col. i. 19.}
^{cf. ii. 9.} pleased all the fullness of the God-head to dwell bodily, as Paul saith ; wherefore also of His fullness have all we received, as ^{Supra i.}
^{16.} John affirmed. How then will the Giver be on a par with the recipients, or how will the Fullness of the God-head be reckoned in the portion of the minister ?

Book 2. Let them then hence consider narrowly, into how great c. iii. 34. blasphemy their argument will hazard them. And how one Infra xiv. ought to understand the words, *I speak not of Myself, but 10, xii. 49. the Father Which sent Me, He gave Me a commandment what I should say and what I should speak*, will be explained more at large in its proper time and place. But I think that at present the objections of our opponents ought to be made a foundation of piety, and from what they put forth, we ought to contend for the doctrines of the Church. They then affirm that the Son has received commandments from the Father, and says nothing of Himself: but whatsoever He heard, as Himself says, these things He is zealous to say to us too. Well, let him hold to this; for we will agree, since this nothing wrongeth the Son, as far at least as concerns the question of whence He is; yea rather it bringeth in a most beautiful economy in respect of the present subject. Therefore Infra x. when they hear Him say, *I and the Father are One; He that 30. Ib. xiv. 9. hath seen Me hath seen the Father; I am in the Father, and the Father in Me*: let them receive His testimony, let them set to 10. their seal, that God the Father is true, persuading the Son to speak what He knoweth accurately; let them not disbelieve the words of the Saviour, interpreting to us the things of His Father.

34 *For He Whom God hath sent speaketh the words of God.*

The Father then knoweth that His own Son is in Him the Same by Nature (for this I suppose the words, *are One*, signify, and nothing else), and acknowledgeth Him as Son not creature; Son I mean of His own Essence, and not honoured with the bare name of Sonship. For He knows that He is the Exact Image of His own Proper Self², so that <sup>τὸν οἶδας
ἰδούσης</sup> He is perfectly seen in Him, and depicts in Himself Him That by Nature Ineffably beamed forth from Him, and hath in Himself the Son, is again in the Son, by reason of Sameness of Essence.

These things, o heretic, by considering, thou shalt release thyself from bitter disease, and us from trouble in argument

and controversy. *For He Whom God hath sent speaketh the words of God.* If these words be considered simply³, what will there be of marvel in the Son? For was not every one of the holy Prophets also both sent from God, and did he not declare His words? And indeed it is somewhere said to the hierophant Moses, *And now come, I will send thee into Egypt, and thou shalt say unto Pharaoh, Thus saith the Lord : to the most holy Jeremiah, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.* What more then is there in the Son by Nature Who speaketh the words of God, because He is sent by Him? He will be declared to us again (it seems) as a Prophet, and nothing else, in respect of ministry.

Therefore you will here understand *hath sent*, either in respect of the Incarnation and the Coming into this world with Flesh: or again you will take it in a more God-befitting and higher sense. For the Father hid not the Son in Himself, but He beamed forth of His Nature, as brightness from light, after the unspeakable and inexplicable mode of Divine Generation: which too the Only-Begotten was making known to us, in saying, *I came forth from the Father, and am come.* For the Son hath come forth from the Father into His Proper Being, even though He be in Him by Nature. And what *I came forth* there means, this again the *being sent* here signifies. The Word then (he says) That hath appeared and flashed forth from the Father, in that He is God of God, will use words befitting God: but the words befitting God are true words, and such as reject all stain of falsehood. *He then that receiveth the testimony of the Saviour hath sealed that God is true;* for He is indeed by Nature God.

For He giveth not the Spirit by measure.

Promise now specially keen attention, my good friend, that with me you may wonder at the sober wisdom⁴ of the Saints. He said therefore that the Son was both sent of God, and speaketh the words of God. But he is observed as far as belongs to the simple⁵ force of the words to clothe ^{5 πρόχειρον, above.}

Book 2. Him with the prophetic measure, as we have just said. He c. iii. 34. removes Him then in these words from equality with them, and through this one token gives us to understand, how great, yea, rather now how incomparable the difference. For it is impossible, saith he, that they who have received the Spirit by measure, could give It to another. For never hath saint to saint been the bestower of the Holy Ghost: but the Son giveth to all, as of His own fulness. He then giveth not by measure, nor hath He, as they, some little portion of the Spirit, and this by participation: but since He was shewn to be the Giver too of It, it is manifest I suppose that He hath It wholly Essentially in Himself. He then that hath so great superiority over them, will not speak the things of God as one of them, but being God of God, will pour forth words befitting God.

But it will no how interfere with what has been said that Acts viii. certain deem that by Apostolic hands the Spirit was given to 18. some: for we will believe them to be invokers of the Spirit⁶, τοκλήτο- rather than truly givers of It: since the blessed Moses too pas Num. xi. 17. was not enjoined himself to take of the Spirit that was on him but God kept this too in His Power alone, saying that he must put forth the seventy, and promising to take of the Spirit that was on him, and put it upon them. For He knew that it befits God Alone to perform things God-be-fitting.

CHAPTER IV.

That not by participation are the Properties of God the Father in the Son, but Essentially and by Nature.

35 *The Father loveth the Son and hath given all things into His Hand.*

FOR since he had said, that it behoved not the Son Who had beamed forth God of God, to be able to use words other than He That begat Him, to wit, true words; *for He Whom* ^{Supraver.} *34.* *God hath sent,* saith he, *speaketh the words of God,* needs does he subjoin what is before us, and saith, *The Father loveth the Son.* We shall not grieve (saith he) God the Father by clothing in equal honour Him That is begotten of Him, we shall not offend Him by crowning with God-befitting Glory Him Who is Essentially the Heir of the Father's goods. For He *loveth the Son.* He will therefore be pleased at His being glorified by us, and be grieved by the contrary. And let no one suppose, saith he, that He hath His Own Son Heir of this one Divine Excellence only. For He *hath given all things into His Hand;* i. e., everything, which is essentially good in the Father, this is altogether in the power of the Son. For he calleth power *Hand* in these words, as when God saith by one of the Prophets, *My right Hand hath* ^{Isa. xlviii.} _{13.} *spanned the heavens,* instead of, *My Power.* But the Son hath in Himself the whole Property of the Father, not by participation, though the Father be said to have given it (for so He would have an acquired, not a Natural Godhead) but the Father gives all that is His to His Son, just as a man too may be conceived to give to the child born of him all the properties of manhood, or as the fire too may be said to give to the heat proceeding from it in the way of energy, the property

Book. 2. of its own nature. In such things, both is the giving no loss
 c. iii. 35. to the givers (for not by division or severance is the going forth of what is conceived to be given) and the appearance of receiving is blameless on the part of the recipients. For only because of the ‘whence,’ are such things said, and the offspring are conceived of as being a certain natural quality, so to say, of their begetters, shewing clearly what the generator is by nature, and flashing forth the natural energy of their own source. And these things again are adduced by way of examples, but God is above them all.

Prov.
xxv. 2. We will not for this accuse human language which is weak,
LXX. for the glory of God hideth speech, as it is written. And if

1 Cor.
xiii. 12, 9. we see through a glass and darkly, and conceive in part, how shall we not be yet more powerless in the words through the tongue? You will then piously conceive, either that in this way *all things* are given by the Father to the Son: or you will take it again of the economy with Flesh, no longer introducing the giving and receiving in respect of Natural Properties, but as putting the Son in authority over all things originate, that you may conceive of it in some such way as this,

The Father loveth the Son and hath given all things into His Hand.

Let not the slow to hearken (he says) be bold in speech, at seeing the Lord of all a Man, nor let him suppose that the Truth is false, rejecting the due belief in God by reason of the Flesh. Let him receive *His testimony*, let him readily *set to his seal that God is true*, lest he grieve the Father Which is in Heaven. For He loveth His Son: and the proof of His Love for Him, is that authority over all is given to Him.

Supra
ver. 33. **S. Matth.** Which also the Saviour Himself says, *All things are delivered xi. 27.* **Ib. xxviii.** *unto Me of My Father*, and again, *All power is given unto 18.* *Me in heaven and in earth.* Nor do I suppose that because of the Son’s seeming to receive it, will He reasonably be predicated by any as lesser: and why? for He receives when He became Man, when He humbled Himself for our sakes,

when the Lord was called a slave, when the Son, Who is <sup>CHAP. 4.
c. iii. 35.</sup> free, became among servants. For how did He humble Himself? or how is He said to have descended from His Equality with God the Father? Dost thou not in these things see Him Who Divinely giveth, Him Who Humanly and as a servant is said to receive what as God He had? For not strictly a gift from the Father is that which appointed the Son to the beginning of Lordship over all things; but rather a return and regain with the Flesh also of the authority that He had before the Flesh. For not when He became Man, did He then begin to rule the creation.

Since to what lowliness would one say that He had descended, if, when He became Man, He then began to have lordship? how will He appear in the Form of a servant, if then at length and scarcely declared Lord of all? Away with the absurdity of the reasonings herein. But when He became Man, then even so begins He to rule, not losing by reason of His Flesh the Divine Dignity, but mounting again with the Flesh also, to what He was from the beginning. But that the things spoken of as Christ's, were but the regain of what He had before, Himself will prove, saying, *Father, glorify Thou Me with the glory which I had with Thee Infra
before the world was.* Seest thou that He asketh not for a beginning of glory, but a renewal of the pristine glory, saying this too as Man? But that because of the Human Nature is it said that *all things* are given to the Son, he that is fond of learning will from all quarters heap up proofs with wisdom, and will be able to understand, but specially from that most dread vision of Daniel, wherein he says that he saw *the Ancient of Days* set on His Throne, and declares <sup>Dan. vii.
9, 10.</sup> that *thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him.* And hereto he added, *And behold one like the Son of Man came with Ib.13, 14.
the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him.* Thou seest how here is the whole Mystery of the Incarnation accurately delineated

Book 2: to us ; thou seest how the Son is said to receive the kingdom of the Father ; shewn to the Prophet as no bare Word^a, c. iii. 36. Phil. ii. 8. but as the Son of Man (for *He humbled Himself*, as it is written, *being found for our sakes in fashion as a Man*), that He first brought back to His Kingdom, might be shewn forth a Beginning and Way to us of Glory into the Kingdom. And as He being by Nature Life did for our sakes descend unto death after the Flesh for all, that He might free us both from death and corruption, by His likeness to us having immingled us as it were with Himself and rendered us partakers of eternal life : so doth He confashion Himself to our low repute, being Lord of Glory as God, that He might Col. i. 18. restore the nature of man to the royal honour also. For *in all things He hath the preeminence*, as Paul saith, being both the Way and the Door and the Firstfruits of the good things of human nature, from death to life, from corruption to incorruption, from weakness to might, from bondage to sonship, from dishonour and ignominy to honour and kingly glory. Therefore when the Son appears to receive as Man what He had as God, let us no wise be offended but let us consider rather the mode of the œconomy on our account and for us. For so we shall preserve our mind unwounded and unhurt.

36 *He that believeth on the Son hath everlasting life.*

Not simply, nor without examination doth the most wise Baptist testify that to them that believe in Christ is life set forth, as their Reward¹, but he brings forth to us the proof of it from the very quality so to speak of things. For the Only Be-
¹ γέρας
Acts xvii. gotten is by Nature Life : for *in Him we live and move and*
^{28.}
² εἰσεντ. *are.* But He is introduced² into us of a surety through faith,
ἅτε and dwelleth in us through the Holy Ghost : and the blessed John the Evangelist will testify saying in his epistles
^{1 S. John} *Hereby know we that He dwelleth in us, because He hath given*
^{iv. 13.} *us of His Spirit.* Christ will therefore quicken them that believe in Him, as being Himself Life by Nature and dwell-

^a γυμνὸς Λόγος, used constantly by was before the Incarnation, before He S. Cyril to express God the Word as He deigned to clothe Himself with our flesh.

ing in them. But that the Son indwelleteth in us by faith, <sup>CHAP. 4.
c. iii. 36.</sup> Paul will furnish proof, saying, *For this cause I bow my knees* <sup>Eph. iii.
14-17.</sup> *unto the Father, of Whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit; that Christ may dwell in your hearts by faith.* Since then through faith Life by Nature entereth into us, how is he not true that saith, *He that believeth on the Son hath everlasting Life?* that is to say, the Son Himself, nought else than Him being conceived of as Life.

and he that believeth not the Son shall not see life.

Doth then (will haply some one say) the Baptist preach to us another opinion, and corrupt the doctrine of the resurrection, saying that he that believeth shall be quickened, wholly asserting that he that doth not *shall not see life?* We shall not all, it seems, rise; his word introducing to us this distinction. Whither then will that pass away, that is said absolutely and as it were to all, *The dead shall be raised?* <sup>1 Cor. xv.
52.</sup> What is Paul too about, saying, *For we must all appear before the judgement seat of Christ, that every one may receive* <sup>2 Cor. v.
10.</sup> *the things done in his body, according to that he hath done, whether it be good or bad?* I suppose then that he that is eager after learning ought to be praised, nevertheless most accurate scrutiny must be made in Holy Scripture. For see clearly, I pray you, the distinction between the things said. For of the believer he says that he shall have *everlasting life*, of the unbeliever, the word hath a different significance. For he does not say that he shall not have life: for he shall be raised by the common law of the resurrection; but he says that he *shall not see life*, that is, he shall not so much as arrive at the bare sight of the life of the saints, he shall not touch their blessedness, he shall remain untasting of their life passed in bliss. For that is indeed life. But to exist in punishment is bitterer than all death, holding the soul in the body only for the sensation of sufferings. Some such difference in life Paul also brings forward. Hear what he says to those who are dead to evil for Christ's sake, *For* <sup>Col. iii.
3, 4.</sup>

BOOK 2. *ye are dead, and your life is hid with Christ in God ; when Christ, your^b life, shall appear, then shall ye also appear with Him in glory.* Seest thou how he calls appearing in glory with Christ the life of the saints ? But what when the **c. iii. 36.** *Psalmist too sings to us, saying, What man is he that desireth life, and loveth many days, that he may see good ? Keep thy tongue from evil.* Shall we not say that herein is signified the life of the saints ? but it is, I think, evident to all. For he does not, forsooth, bid some to refrain from evil, that they may obtain the resurrection of the flesh hereafter (for they will rise again even if they do not cease from evil), but he rouses them rather to that life, wherein they may wholly see good days, passing an endless life in bliss and glory.

but the wrath of God abideth on him.

More openly by means of this which follows did the blessed Baptist shew us the aim of what has been said. Let him who loves to search consider carefully the force of the thought. *He that believeth not* (he saith) *on the Son shall not see life, but the wrath of God abideth on him.* But if it were possible to understand that the unbeliever should be indeed bereft of the life in the body, he would surely have immediately added, “but death abideth on him.” But since he calls it *the wrath of God*, it is plain that he is contrasting the punishment of the ungodly with the enjoyments of the saints, and that he calls *that life*, which is the true life in glory with Christ, and the torments of the ungodly, *the wrath of God.* That punishment is oftentimes called *wrath* by the Divine Scriptures, I will adduce two witnesses, Paul and John : for the one said to the converted among **Eph. ii. 3.** *the Gentiles, And were by nature the children of wrath, even as others ;* and the other to the Scribes and Pharisees, **S. Matth. iii. 7.** *O generation of vipers, who hath warned you to flee from the wrath to come ?*

^b S. Cyril seems to have read “your” with the uncial MSS. CDF.

Chap. iv. *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John 2 3 (though Jesus Himself baptized not but His disciples), He left Judæa and departed again into Galilee.*

Whence our history proceeds to this point, or from what commencement the order of the narrative progressing, introduces the Lord as knowing that *the Pharisees had learnt what they enquired, it will not be amiss (it appears) to say.* For in that the holy Evangelist saith *When therefore the Lord knew,* it clearly brings forth a certain declaration of a subject previously under consideration. For He knew all things, without any one telling Him, of Himself, as God, and not at their first coming into existence, but even *before they be,* as the prophet testified. Hist. Sus. 42. But He awaiteth the right season for each, and yields rather to the order of things, than to His foreknowledge : for this too was worthy of God-befitting economy.

There being then a question between some of *John's* Supra iii. 25. *disciples and a Jew about purifying,* there was much disputing on both sides. For the one taking the part of their own master, were contending that his Baptism was far superior to the legal sprinklings and typical purifications of the others. And indeed probably they were adducing as a proof of this, that many came to him, and very gladly left the more ancient and older customs. These again on the other hand, when the argument was being borne down headlong by the opposite party, and the force of truth rushing down like waters, was overwhelming the feeble mind of its opponents, go against their own opinion, and against their own will say that the baptism bestowed through Christ is far more excellent. And now they begin to have the upper hand, using like arguments for their proof, and rising up against their conquerors with the same arguments. For they were affirming that many more are seen going to Christ, and that all men hasten to Him rather than to John. Whence I suppose the disciples of John kindled with grief go to their master and say, *Rabbi, He* Ib. 26.

BOOK 2. *That was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him.*
 c. iv. 4, 5.

The propositions or arguments of the Jews put forth out of strife, they put forward interrogatively. Hence therefore the Evangelist says that *the Lord knew that the Pharisees had heard that Jesus made more disciples than John*, then that He shunning their lawless jealousy, and keeping His Passion for its own time, retreats from the land of the Jews, and withdraws again into Galilee.

4 5 *And He must needs go through Samaria. Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

³ *whence* O great readiness of mind and deep prudence³! He prevents by his answers the things that would have been asked of him. For some one would straightway have said, either speaking to another, or secretly reasoning, Why did our Lord Jesus Christ, in not fit season, give illumination to the Samaritans? For once there came to Him the Syrophoenician woman, with tears entreating mercy for her wretched daughter; and what said the Compa-

S. Matth. *sionate to her? It is not meet, saith He, to take the children's bread, and to cast it to dogs.* For He did not think it right, I suppose, to pour forth upon the Gentiles before the time the grace assigned to them of Israel. And this Himself

Ib. 24. *made clearer by saying, I am not sent but unto the lost sheep of the house of Israel.* How then (will one say) did He Who was sent to Israel alone begin to instruct the race of the Samaritans, albeit Israel had not yet wholly spurned the grace? To such things does he introduce the reply persuasive with power, to wit, that *He must needs go through Samaria.* For not for this reason alone did He arrange His sojourn with the Samaritans, that He might preach the word among them, and wholly transfer the whole blessing from Israel: but since *He must needs pass through*, therefore doth He teach, fulfilling the work of wisdom.

For as fire will never cease from its inherent natural operation of burning; so I deem it wholly impossible, that

the Wisdom of all should not work what befits wisdom. And as, while saying that it is not meet to take the children's bread and to cast it unto dogs, yet to the woman who wept and entreated for pity with many words, He cast the grace, not admonished by another of the season for giving it, but Himself with the Father being Appointer of it, as Son and God and Lord: so did He pity the Samaritans too, and unveiling the Ineffable Might of His God-befitting Authority, He made the illumination of a whole country the bye-work of a journey.

It were besides strange, that Israel, who was already mad in folly, and imagining slaughter against the Lord, should be perfectly loved. But since they do not yet thoroughly persecute Him, but as yet only in measure, therefore our Lord Jesus the Christ also doth not yet wholly strip them of His grace, but doth nevertheless draw off the blessing by little and little to others. But His departing wholly from the country of the Jews, and hastening to go into that of aliens, by reason of the cruelty of His persecutors, was a threat, depicted on the nature of the thing as in a type, that they should endure the total loss of grace, and should dismiss unto others their own good, that is, the Christ, unless they abstained from their violence against Him.

6 Now Jacob's well was there. Jesus, therefore, being wearied with His journey, sat thus on the well.

Having crossed the borders of Judæa, and being now among aliens, the Saviour rests upon *Jacob's well*: shewing us again as in a type and darkly, that even though the preaching of the Gospel should depart from Jerusalem, and the Divine Word at length hasten forth to the Gentiles, there shall not be lost therewith to Israel the love to their fathers, but Christ shall cleave to them again, and shall again be refreshed and rest, as in His Saints, preserving to them the pristine unfading grace. For He loveth to dwell in the memories of His saints, that He may make Himself an example to us in this also, and may become the Beginning

CHAP. 4.
c. iv. 6.

Book 2. and Door of the honour given to the fathers. But *being wearied with His journey*, as it is written, He resteth, that in this too He may accuse the impiety of those that drove Him away. For whereas they ought to have gained His friendship by kindly honours, cherishing Him with reverence and fear, as a Benefactor, they maltreat the Lord with toil and labours, that He may be true, saying of them in the book of **Ps. xxxv.** Psalms, *And they rewarded Me evil for good.*

12.

Herein then is seen the daring of the Jews. But what will the Arians again, neighbours of these in folly, answer us to this, yea rather to whom it would rightly be said, **cf. Ezek. xvi. 52.** Sodom was justified by thee? For the one crucify Christ in the Flesh, but the others rage against the Ineffable Nature Itself of the Word. Lo, He was wearied with His journey: Who was He Who suffered this? will ye bring before us the Lord of Hosts lacking in might, and will ye lay upon the Only Begotten of the Father the toil of the journey, that He may be conceived of as even Possible, Who cannot suffer? Or will ye, acting rightly, refuse so to think, and attribute the charge of these to the nature of the Body only, yea rather will ye say that the toil befits the Human Nature, rather than Him Who is, and is conceived of, as bare Word by Himself⁴? As then He Who possessth in His Own Nature Power over all things, and is Himself the Strength of all, is said to be *wearied* (for do not I pray do not divide the One Christ into a Duality of Sons, even though He make His own the sufferings of His Human Nature) albeit He abideth Impassible, since He became Man, Who had it not in Him to be weary; so if He at all speak also of things which we think rather befit man, and not God, let us not hunt after words⁵, nor, when we most need skill unto piety, be then caught in exceeding folly, putting the plan of the œconomy of the Flesh far away from us, ascending hotly to the Very Godhead of the Word, and laying hold with much folly of the things above us. For if He were not altogether called Man, if He were not made in the form of a servant, it were right to be troubled, when one said anything servile of Him, and to demand rather all things according to what befits

⁴ Χυμνός καὶ καθ' ἐαυτὸν τῷ Λόγῳ

⁵ λέξι-θηρῶμεν

God. But if in firm faith and unswervingly we are confident, that according to the voice of John, *The Word was made Flesh, and tabernacled among us*, when thou seest Him speaking as Flesh, that is, as Man, receive discourse befitting man, for confirmation of the preaching. For in no other way could we know certainly, that He being God and Word, became Man, had not the Impassible been recorded to have suffered something, and the High One to have uttered something lowly.

CHAP. 4.
c. iv. 6-9.
Supra.
14.

it was about the sixth hour.

He shews that opportunely did Jesus rest upon the well. For the sun pouring down its strongest rays from the mid-vault on those upon the earth, and consuming bodies with its unmitigated strokes, it would not have been without hurt to have gone further, but was more convenient to rest a little, especially when He would easily have thrust away the charge of luxuriousness ⁶, if the fitness of the season had agreed thereto.

He does not say that it was *the sixth hour* precisely, but *about* the sixth hour, that we too may learn not to be indifferent even about the least things, but rather to try and practise truth in common things ⁷.

^{7 τοῦς τυχούσιν}

7 *There cometh a woman of Samaria to draw water : Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat).* Then saith the woman of Samaria unto Him,

The Saviour was not ignorant of the woman's coming. For right well did He know being Very God, that she would forthwith be there to draw the cold stream from the fountain. But when she was now come, He began to get His prey within the toils, and straightway holding forth the word of teaching, made His discourse from what was before Him.

The Law appointed for the Jews that they must not be defiled in any way, and therefore ordered them to withdraw from every unclean thing, and not to mix themselves up with strangers, or uncircumcised. But they, carrying forward the force of the commandment to something more, and fol-

Lev. v. 2,
3.

Book 2. lowing most empty observances, rather than the exactness of
 c.iv.9-11. the Law, nor venturing so much as to touch the flesh of any alien, used to think that they would incur all uncleanness, if they were found having to do with the Samaritans in anything. To so great an extent did their disagreement at length advance, that they recoiled from tasting water or food brought to them by the hand of aliens. In order then that the woman may exclaim, and that His unwonted conduct may invite her to ask Who He is, and whence, and how He despises the Jewish customs ; and so at length the conversation may come to His aim, He makes as though thirsty, saying, *Give Me to drink.* But she said,

How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the

10 Samaritans. Jesus answered and said unto her,

Enquiry is the beginning of learning, and to those who are ignorant upon any subject, doubt concerning it is the root of understanding. This commencement the discourse aims at : wherefore the Saviour wisely hints, that He accounts of no value the customs of the Jews.

If thou knewest the gift of God, and Who It is That saith to thee, Give Me to drink; thou wouldest have asked of Him, and He

11 would have given thee living water. The woman saith unto Him,

Not knowing the Essence of the Only Begotten, surpassing earth and heaven, yea rather being wholly ignorant of the Incarnate Word, the woman was calling Him a Jew. And profitably is He silent to this, that the foundation of His discourse with her may be kept. Yet does He uplift her to a higher conception of Himself, saying that she knows not *Who It is* Who asked drink, or how great grace Divine gifts have, insomuch that if she had had knowledge of it, she would not have endured to be behindhand, for she would have prevented the Lord in asking. He rouses her then by these things to a very earnest wish to learn. Observe how now too fashioning His discourse skillfully and free from boast, He says that He is God, even though the woman be slow to understand. For inducing her to marvel

at the gift of God, He introduces Himself as the Giver of CHAP. 4.
c. iv. 11. it. For if (says He,) thou knewest the gift of God and Who It is That saith to thee, thou wouldest have asked of Him. But whom would it befit to give the things of God ? would it not Him Who is by Nature God ?

But He calls the quickening gift of the Spirit living water, whereby alone human nature, albeit well nigh parched to its very roots ⁸, rendered now dry and barren of all ^{8 τοῖς ἐν β-} virtue by the villainies of the devil, runneth back to its ^{πεστι πρέμ-} ^{vols,} pristine beauty of nature, and drinking in the life-giving ^{moun-} grace, is adorned with varied forms of good things, and ^{tain roots.} shooting forth into a virtuous habit puts forth most thriving shoots of love towards God. Some such thing as this God says to us by the Prophet Isaiah also, *The beast of the field* ^{Isa. xlivi.} *shall honour Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen, whom I have formed for Myself to declare Mine excellencies.* And another of the Saints says that the ^{Jer. xxxi.} soul of the righteous *shall be as a fruitful tree, and shall* ^{12.} *spring up as grass among the waters, and shall appear as the willow by running water.* ^{LXX.} ^{Isa. xliv. 4.}

We might heap up, besides those already quoted, many other testimonies also from the Divine Scripture, whence it would be very easy to shew, that under the name of water, the Divine Spirit is often named. But it is no time to linger here. Wherefore we will swim to other places, pressing on upon the great and wide sea of Divine meditations.

Sir, Thou hast nothing to draw with, and the well is deep : from whence then hast Thou that living water ?

The woman imagines nothing more than what she is accustomed to ; and by no means understands the force of what is said, but supposes that like some of those who are accustomed to work wonders by means of charms and devilish deceit, without a line or other contrivance He will draw up the water to her from the depths of the well. But she calls that *living water*, according to her own meaning, which has fresh flowed from the breasts of the fountain.

BOOK 2.
iv. 12-14.

12 *Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

13 *Jesus answered and said unto her,*

The woman arrests herself, and that as quickly as possible, being conscious that she had taken up ideas of Him neither holily nor surely true. For it was not possible that she should not be altogether profited to understanding⁹, who is wholly enjoying the Divine words. Since then it was possible that He Who speaks should not be a magician, but rather a Prophet, and one of those surpassing in holiness, and had therefore promised to give her the living water, without the usual means of buckets, or having found water far better to use from another source, she straightway changes her discourse for the soberer, and as it were compares saint with saint, saying, *Art Thou greater than our father Jacob who gave us this well?* Receive the intelligence of her thought, from her no longer wondering at His promising water without a rope, but speaking only of its quality to the taste.

The Samaritans then were aliens (for they were colonists of the Babylonians), but they call Jacob their father for two reasons. For as inhabiting a country bordering on, and the neighbour of the Jews' land, they were taking a little impression themselves of their worship, and were accustomed to boast of the Jews' ancestors. Besides, it was really true that the greater number of the inhabitants of Samaria were sprung from the root of Jacob. For Jeroboam, the son of Nebat, having gathered together ten tribes of Israel, and the half-tribe of Ephraim, departed from Jerusalem in the time of the kingdom of Rehoboam the son of Solomon, and took Samaria, and built houses therein and cities.

14 *Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him,*

The woman of Samaria proposing, as a hard question

⁹ ρῆψις

and difficult to cope with, *Art Thou greater than our father Jacob;* the Saviour most skilfully avoids all boasting, not saying clearly that He is greater, yet from the nature of the actions does He persuade her to approve Him who excels. Therefore He shews that incomparable is the difference between the spiritual waters, and the sensible and grosser ones, saying, *Whosoever shall drink of this water shall thirst again,* but he that is filled (saith He) with My water, shall not only be shewn to be superior to thirst henceforth, but he shall have in him a *well of water* able to nourish him *to eternal life.* Therefore He that giveth the greater, is greater (saith He) than he that hath the less, and the worsted will not carry off the same glory as the conqueror.

We must know again, that the Saviour here calls the grace of the Holy Ghost water, whereof if any be partaker, he shall have the gift of the Divine teaching evermore flowing up within him, so as no more to be in need of admonition from others, yea rather, readily to suffice to exhort those who thirst after the Divine and heavenly Word, such as were some yet living in this present life and upon earth, the holy Prophets and Apostles, and the heirs of their ministrations, of whom it was written, *And ye shall draw water with joy out of the wells of salvation.* Isa.xii.3.

Give me this water, that I thirst not neither come hither to draw. Jesus saith unto her,

Again does she both speak and imagine only ordinary things, and of the things that were said understands no whit; but she supposes that in being released from petty toils, will consist all the aim of our Saviour, and to thirsting no more does she bound the measure of the grace of God, not so much as in bare idea receiving things above the world.

Go call thy husband, and come hither.

Well and not untruly might one say, that the minds of woman are womanish, and that an effeminate soul is in them, never having the power of understanding readily. But the nature of man somehow is apter for learning, and far more ready for reasoning, having a mind awake to

Book 2. wisdom, and (so to say) warm, and of matured manhood.
iv. 17-21. For this reason (I suppose) did He bid the woman call her husband, secretly convicting her as having a heart most slow to learn, not practised in the words of wisdom ; yet He is at the same time contriving something else most beautiful.

17 *The woman saith to Him I have no husband. Jesus saith
unto her, Thou hast well said I have no husband : for thou
hast had five husbands ; and he whom thou now hast is not
thy husband : in that saidst thou truly. The woman saith
unto Him,*

To whom is it not now evident that the Saviour was not ignorant that she was bereft of any rightful husband and that He made the enquiry about her husband who was not, a plea for making known hidden things ? For He was, He was thus with difficulty able to help her no longer marvelling at Him as one of us, but as now above man, by reason of His wondrous knowledge of her circumstances. And profitably does He approve her saying she has *no husband*, although she had had so many; for not the coming together out of pleasure, but the approval of the law and bond of pure love make marriage blameless.

Sir, I perceive that Thou art a Prophet.

With difficulty does she brighten up to apprehension, and that again not yet perfect. For she still calls the Lord of Prophets *a Prophet*. But she has by degrees shewn herself better than before, in no way ashamed at reproof, seizing to her own profit the force of the sign and so going forth from her effeminate understanding, attaining to some extent to a vigorous mind, and stretching forth the eye of her heart to an unwonted view of things. Wherein we must chiefly admire alike the forbearance and power of our Saviour, who easily remodels our untutored understanding to an admirable condition¹.

¹ Εξιν

20 *Our fathers worshipped in this mountain, and ye say that
21 in Jerusalem is the place where men ought to worship. Jesus
saith unto her,*

Conceiving that the Lord is in truth a Prophet and a

Jew, she boasts exceedingly of the customs of her country, CHAP. 4.
c. iv. 21. and asserts that the Samaritans are far superior in wisdom to the Jews. For the Jews admitting too gross notions of the Divine and Incorporeal Nature, contended that *in Jerusalem* alone, or its neighbour Sion, ought the God over all to be worshipped, as though the whole Ineffable and Incomprehensible Nature had once for all there taken abode, and was enclosed in temples made with hands. Wherefore they were convicted of being utterly without understanding, by the voice of the Prophets, God saying, *Heaven is My Throne and earth is My Footstool, what house will ye build Me, saith the Lord, or what is the place of My rest?* The Samaritans again little remote from the folly of the Jews, bordering both in country alike and uninstructedness, supposing that in the mount called Gerizim they ought both to pray and worship, rightly escape not being laughed at. But the plea to them also of their senselessness was, that the blessing was given in Mount Gerizim, as we find written in Deuteronomy. This Deut. xxvii. 12. question the woman proposes to the Saviour, as some great and difficult problem, saying, *Our fathers worshipped in this mountain, &c.*

Woman, believe Me, the hour is coming, when neither in Jerusalem nor in this mountain, shall ye worship the Father.

He condemns alike the folly of all, saying that the mode of worship of both shall be transformed to the more truthful. For no longer (saith He) shall a place be sought, wherein they shall deem that God properly dwells, but as filling and able to contain all things, *shall they worship the Lord every one from his place,* as one of the Zeph. ii. 11. holy Prophets says. He says that His own sojourn in the world with a Body is the time and season for a change of such customs.

Observe how with most gentle leading of discourse, does He guide the mind of the woman to right conceptions respecting the Son, by calling God *the Father.* For how shall the Father at all be conceived of, if the Son be not?

CHAPTER V.

That the Son is not in the number of worshippers, in that He is Word and God, but rather is worshipped with the Father.

**22 YE worship ye know not what: we know what we worship,
for salvation is of the Jews.**

HE speaks again as a Jew and a man, since the economy of the matter in hand demands now too this mode of speaking (for Christ would not have missed meet opportunity): yet does He attribute something more in respect of understanding to the worship of the Jews. For the Samaritans worship God simply and without search, but the Jews having received through the Law and Prophets the knowledge of Him Who is, as far as they were able. Therefore He says that the Samaritans *know not*, but that the Jews have good knowledge, of whom He affirms, that *salvation* shall be revealed, that is Himself. For Christ was of the seed of David according to the flesh, David of the tribe of Judah. Amongst the worshippers again as Man does He class Himself, Who together with God the Father is worshipped both by us and the holy angels. For since He had put on the garb of a servant, He fulfilleth the ministry befitting a servant, having not lost the being God and Lord and to be worshipped. For He abideth the Same, even though He hath become Man, retaining throughout the plan of the dispensation after the Flesh.

And even though thou see an abasement great and supernatural, approach wondering, not accusing, not fault-finding, but rather imitating. For such Paul desireth to see us, saying, *Let this mind be in each of you, which was also in Christ Jesus, Who, being in the Form of God, thought*

it not robbery to be equal with God; but emptied Himself, taking upon Him the form of a servant, made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Seest thou how the Son became to us a Pattern of lowliness, being in Equality and Form of the Father as it is written: yet descended for our sakes to a voluntary obedience and lowliness? How then could the garb of obedience, how could that of lowliness appear, otherwise than through deeds and words beneath His Godbefitting Dignity, and having a great inferiority to those wherein He was while yet bare Word with the Father, and not involved in the form of a servant? How shall we say that He has at all descended, if we allow Him nothing unworthy of Him? How was He *made in the likeness of men*, according to the voice of Paul, if He imitated not what befits man? But a thing most befitting men is worship, regarded in the light of a debt, and offered by us to God. Therefore He worshippeth as Man, when He became Man; He is worshipped ever with the Father, since He was and is and will be, God by Nature and Very.

But our opponent will not endure this, but will withstand us, saying: „Think it not strange when we say „that the Son worships: for we do not suppose that „the Son ought to worship the Father, in the same way „as we or the angels, for example: but the worship of „the Son is something special and far better than ours.”

What then shall we reply to these things? Thou thinkest, fellow, to mislead us, by putting a most noble bondage about the Only-Begotten, and gilding over the dignity of a servant by certain words of deceit. Cease from glorifying the Son with dishonour, that thou mayest continue to honour the Father. For *he that honoureth not the Son*, neither ^{Infra v.} _{23.} doth he honour the Father, as it is written. For what (tell me) will it profit the Only-Begotten in respect of freedom, that His worship of the Father should be made more excellent than ours? For so long as He is found among worshippers, He will be altogether a bondman, and

Book 2. even though He be conceived of as a superior worshipper,
 c. iv. 22. yet will He by no means differ from creatures in respect of being originate, but only in the remaining excellencies, as to men is superior Michael or any other of the holy and reasonable powers, to whom superiority to those upon earth seems essentially to belong, either in respect of holiness or any superabundance of glory, it having been so decreed by the Chief Artificer of all things, God: but the being classed with things originate, as having been created, is common to them with the rest. The Word then Who is in the Father and of the Father by Nature will never escape being originate, even though He be said to worship in a more excellent way. Then how will that which is made be yet Son, or how will the bondman and worshipper be by Nature Lord? For I suppose that the royal and lordly dignity is pre-eminent in being worshipped: but the office of servant and slave is defined in his paying worship. We confess then by being subject that we hold ourselves bound to worship the Nature which is superior and above all. Wherefore it was proclaimed to

S. Matth. iv. 10 e. the whole creation by the all-wise Moses, *Thou shalt worship the Lord thy God and Him only shalt thou serve.* So
 Deut. vi. 13. that to whatsoever servitude belongs by nature, and whatever boweth under the yoke of the Godhead, this full surely must needs worship, and submit to the garb of adoration. For in saying *Lord*, he defines the bond, in saying *God*, the creature. For together are they conceived of, and contrasted, the bond with Him who is by Nature Lord, and that which is brought into being, with the Inoriginate Godhead.

But seeing the Son is eternally in the Father and is Lord as God, I am at a loss to shew whence He can appear to owe worship. But let them proceed with their babbling: „The Only Begotten (says he) will worship the „Father, neither as bond nor created, but as a Son the „Father.” We must therefore take adoration into the definition of Sonship, and say that it altogether behoves the Son to worship the Father, for that in this consists

His being, even as does ours in being reasonable mortal Cʜᴀᴘ. 5.
c. iv. 22.
creatures, recipient of mind and knowledge, rather than in committing ourselves to motions external and impulsive^a, and to the mere swayings of will. For if there have been implanted by Nature into the Only Begotten, the duty wholly and of necessity to worship, and they so hold and say, how will they not be caught in naked blasphemy against the Father Himself? For it is altogether necessary to conceive of Him too as such, since the Son is His Image and Impress, and whatever things are in exact likeness, these full surely will differ in nothing. But if they say that the Son pays worship to the Father in will alone, they are guessers, rather than knowers of the truth. For what would hinder others too from saying, fabricating a hazardous piety, that it was the will of the Father to worship the Son, though not a worshipper by Nature?

„But (says he) fitness itself will remove the Person of „the Father, will subject the Son to this, His worship „of the Father not unwilling.”

What sayest thou, o sir? Dost thou again bring forth to us oracles as from shrines¹, or Greek tripods, or comest ¹ *ἀδύτων* thou like that *Shemaiah the Nehelamite*, belching forth out ^{24.} *Jer. xxix.* of thine own heart, and not out of the mouth of the Lord? ^{Ib. xxiii.} *Ib.* ^{16.} and dost thou not blush, opposing to us fitness, as though invincible in these matters? For dost thou not think it befits Him Who is by Nature God, to have the Word begotten of Him God, and that He Whom the whole creation worships, should be called and be by Nature the Father of a Son Who is worshipped, rather than a worshipper? But I think I say nothing displeasing to the truly wise. But how shall we define that it also befits that the Father be worshipped by His Own offspring, when such a conception as to Both endures so great damage? For in the first place that which worships not will be neither in equality of dignity, nor in exact Image of nature with that which worships. For it worships as inferior, and that not mea-

^a ή τοῖς ἔξωθεν καὶ κατὰ νοῦν κινήμασι,
but I should think *κατὰ ροῦν* was the true reading.

Book 2. surable by quantity, in respect of any natural quality
 c. iv. 22. (for He That is God or Lord will not be lesser), but as differing in the definition of mode of being. Then how

Infra xiv. will He be shewn to be true in saying, *He that hath seen*
 9. *Me hath seen the Father?* how doth He say that He ought

to be honoured in no less degree than the Father, if He be not His Equal in glory by reason of His worshipping? Then besides, the Father will Himself too appear to be in no slight unseemliness. For it is His glory to beget such as Himself is by Nature: on the other hand it is no slight disgrace, to have a son of another kind and alien, and to be in such case as even the very nature of things originate shrinks from. For they that have received power to bear, bear not worse than themselves,

by the ordinance and will of the Artificer of all things. For, saith He, *let the earth bring forth grass, the fruit tree yielding fruit after his kind and after his likeness.* The Godhead then will be in worse case than things originate, since they are thus, It not so, but that which was adjudged alike to befit and to have been well arranged for the successions of things which are, this It Alone will be found without.

Who then, most excellent sirs, will endure you saying, that it befits the Son to worship His Father? But when it has been added to those words of yours, that neither is this unwilling by the Only-Begotten, and this gratuitous argument of yours ye fortify merely by fitness; come, let us consider this too from the Divine Scriptures, whence I think one ought zealously to look for proof on every disputed point. The law therefore enjoined the half of a didrachm to be paid by every one of the Jews to Him Who is God over all, not as devising a way of getting wealth, nor contributions of money to no purpose, but imparting us instruction by clearest types: first, that no one is lord of his own head, but that we all have one Lord, enrolled unto servitude by the deposit of tribute; next, depicting the mental and spiritual fruits, as in a grosser representation and act. For (says he) *Honour the Lord with thy*

Exod. xxx. 13.

Prov. iii. 9 LXX.

righteous labours, and render Him the first fruits of thy fruits <sup>CHAP. 5.
c. iv. 22.</sup> of righteousness, which came to pass through the Gospel teaching, the worship after the law being at last closed. For no longer do we think we ought to worship with external offerings the Lord of all, pressing to pay the didrachm of corruptible matter: but being *true worship*. <sup>Infra ver.
23.</sup> *pers*, we worship God the Father in Spirit and in truth. This meaning we must suppose to lie hid in the letter of the law.

When then the Lord was in Jerusalem, the gatherers of the didrachm were asking of Peter, saying, *Doth not your Master pay the didrachm?* <sup>S. Matth.
xvii. 24.</sup> But when he was come into ^{Ib. 25.} the house, as it is written, *Jesus prevented him, saying, of whom do the kings of the earth take custom or tribute?* ^{Ib. 26, 27.} of their own children or of strangers? When he said, *Of strangers*, Jesus said, *Then are the children free; yet lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a stater: that take and give unto them for Me and thee.* Seest thou that the Son endured not to be under tribute, and as one of those under the yoke of bondage, to undergo a servile thing? For knowing the free dignity of His Own Nature He affirms that He owes nothing servile to God the Father: for He says, *The children are free.* How then hath He the worship befitting a slave, and that of His own will? He who shrank at even the bare type of the thing, how could He accept the verity? For shall we not reckon worship as a tribute and spiritual fruit-bearing, and say that it is a kind of service²? For why did the law join ^{2 λατρείας} service to worship, saying, *Thou shalt worship the Lord <sup>Ib. iv.
10. e.</sup> thy God and Him only shalt thou serve?* For worship is <sup>Deut. vi.
12.</sup> so to say the gate and way to service in deed³, being ^{3 τὴς ἐν οὐρανοῖς λατρείας} the beginning of servitude⁴ to God. Wherefore the Psalmist says to some, *O come, let us worship and fall down,* <sup>4 δούκειας
Ps. xcvi. 6</sup> *and weep before the Lord our Maker.* Seest thou how the duty of falling down follows upon, and is joined to, worshipping? than which what will be more befitting a ser-

Book 2. vant, at least in the estimation of those who rightly weigh
iv. 23, 24. the qualities of things, I cannot say.

But if our opponents persist, bearing themselves haughtily in yet unbroken impudence, and cease not from their uninstructed reasonings on these subjects, let them going through the whole Holy Scripture, shew us the Son worshipping God the Father, while He was yet bare Word, before the times of the Incarnation and the garb of servitude. For now as Man, He worships unblamed: but then, not yet so. But they will not be able to shew this from the Divine and sacred Scriptures, but heaping up conjectures and surmisings of corrupt imaginations, will with reason hear, *Ye do err, not knowing the Scriptures, nor the glory of the Only Begotten.* For that He does not worship in that He is Word and God, but having become as we, He undertook to endure this too as befits man, by reason of the dispensation of the Flesh—; the proof shall not be sought by us from without, but we shall know it from His own Words. For what is it that He is saying to the woman of Samaria? *YE worship ye know not what, WE know what we worship.* Is it not hence too clear to every body that in using the plural number and numbering Himself with those who worship of necessity and as bond, that it is as made in human nature which is bond that He is saying this? For what (tell me) would hinder His drawing the worship apart into His own Person, if He wished to be conceived of by us as a worshipper? for He should rather have said, *I know what I worship,* in order that, unclassed with the rest, He might appropriate the force of the utterance to Himself alone. But, now most excellently and with all security He says *we*, as already ranked among the bond by reason of His Manhood, as numbered among the worshippers, as a Jew by country.

23 *But the hour is coming and now is when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship in spirit and truth. The woman saith to Him,*

He is intimating the time now present of His Own Pre-

S. Matth.
xxii. 29.

sence and says that the type shall be transferred to truth ^{CHAP. 5.}
and the shadow of the Law to spiritual worship: He tells ^{iv. 25, 26.}
that through the Gospel teaching *the true worshipper*, that
is, the spiritual man, shall be conducted to a polity well-
pleasing unto the Father, hastening unto ownness⁵ with God. ^{οἰκειό-}
^{τητα} For God is conceived of as a Spirit, in reference to the em-
bodied nature. Rightly therefore does He accept the
spiritual worshipper, who does not in form and type carry
in Jewish wise the form of godliness, but in Gospel manner
resplendent in the achievements of virtue and in rightness
of the Divine doctrines fulfilleth the really true worship.

*We know that Messias is coming, Which is called Christ: when
He is come, He will tell us all things.*

Upon Christ teaching that the hour and season will come, rather is already present, wherein the true worshippers shall offer to God the Father the worship in spirit; forthwith the woman is winged to thoughts above her wont unto the hope spoken of by the Jews. She confesses that she knows that the Messiah will come in His own time, and to whom He will come, she does not exactly say, receiving (as is like) the common reports of Him without any investigation, as being a laughter-loving and carnal-minded woman; yet is she not wholly ignorant that He will be manifested to Israel as a bringer in of better teaching, finding most certainly this information too in the reports about Him.

26 Jesus saith unto her, I that speak unto thee am He.

Not to untutored or wholly ignorant souls doth Christ reveal Himself, but shines upon and appears the rather to those who are more ready to desire to learn, and travailing with the beginning of the faith in simple words, press forward to the knowledge of what is more perfect. Such an one as this was the woman of Samaria also shewn to us, giving her mind more grossly than she ought to the truly Divine ideas, but not entirely removed from the desire of understanding somewhat. For first, on Christ asking for drink, she does not readily give it: but beholding Him breaking (as far as one can speak

^{BOOK 2.}
^{c. iv. 27.}
<sup>Supra
ver. 9.</sup>
<sup>Supra
ver. 20.</sup>
<sup>Supra
ver. 25.</sup> humanly) the national customs of the Jews, she begins to seek first the reason of this, all but, by her mentioning it, inviting the Lord to an explanation : *How is it (says she) that THOU being a Jew askest drink of me which am a woman of Samaria?* But when during the progress of questioning, she at length begun to confess that He was a Prophet, having received His reproof a medicine unto salvation, she added another inquiry saying with zeal for learning : *Our fathers worshipped in this mountain, and YE say that in Jerusalem is the place where men ought to worship.* But He was teaching this again, that the time shall come, yea, is already present, when *the true worshippers*, rejecting worship on the mountains of earth, shall offer the higher and spiritual worship to God the Father. She attributing the best of all as the due of the Christ alone, and keeping the more perfect knowledge for those times, says, *We know that Messias cometh Which is called Christ ; when He is come, He will tell us all things.* Seest thou how ready to believe the woman was already getting, and as though ascending a staircase, springs up from little questions to a higher condition ? It was right then to lay open to her with now clearer voice what she longed for, telling her that that which was preserved in good hope is at length set before her in sight, *I that speak unto thee am He.*

Let them therefore who have the care of teaching in the Churches commit to the new-born disciples, the word of teaching to be digested, and so at length let them shew them Jesus, bringing them up from slight instruction to the more perfect knowledge of the faith. But let them who, taking hold of the alien and so proselyte, and bringing him within the inner veil, suffer him to offer the Lamb with hands yet unwashen, and crown with the dignity of the Priesthood him who is not yet instructed, prepare for a mighty account in the day of judgment. It is sufficient for me only to say this.

27 *And upon this came His disciples*

The presence of the disciples is the conclusion of His

conversation with the woman. For the Saviour is at length silent, and having placed in the Samaritans the glowing spark of the faith, commits it to their inward parts to be kindled to a mighty flame. Thus you may understand what was said by Him, *I am come to send fire on the earth, and what will I, if it be already kindled?* S. Luke xii. 49.

and marvelled that He talked with the woman:

The disciples again are astonished at the gentleness of the Saviour, and wonder at His meek way. For not after the manner of some who are fierce with unslacked religion⁶, did He think right to shun conversation with the woman, but unfolds His Loving-kindness⁷ to all, and hereby shews, that He being wholly One Artificer, doth not φιλανθρωπίας to men alone impart the life through faith, but snareth the female race also thereto.

Let him that teacheth in the Church gain this too as a pattern, and not refuse to help women. For one must in every thing follow not one's own will, but the service of preaching.

yet no man said, What seekest Thou? or, Why talkest Thou with her?

It was the work of wise⁸ disciples, and knowing how στημόνων to preserve their Master's honour, not to seem by their superfluous questions to be going off into strange surmises, because He was talking with a woman, but rather in reverence and fear to restrain their tongue within their teeth, and to await their Lord speaking of His own accord, and giving them a voluntary explanation. We must therefore herein marvel at Christ for His gentleness, at the disciples for their wisdom and understanding and knowledge of what is becoming.

28 *The woman therefore left her waterpot and went her way into the city,*

The woman now shews herself superior to and above the cares of the body, who two or three days ago was the wife of many, and she who oftentimes was easily taken captive by vain pleasures, now overreaches the flesh of its necessary

Book 2. want, disregarding alike thirst and drink, and is re-wrought
c. iv. 29. unto another habit through faith. Forthwith doth she, ex-

^{οὐ τὸν φίλαλητόν λαθούν τρόπου} exercising love the fairest of all virtues, and neighbourly affection⁹, diligently proclaiming to others also the good which appeared to her, hasten quickly into the city. For probably the Saviour was telling her, and secretly whis-

^{S. Matth. x. 8.} pering in her mind, *Freely ye received, freely give.* Learn we hereby, not to imitate that sloth-loving¹ servant, and

^{λανθάνειν}
^{Ib. xxv.} who therefore hid his talent in the earth, but rather let us be diligent to trade with it. Which thing too that much-talked-of woman well doing, communicates to the rest the good which fell to her, no longer taking the water which she came to draw, from its fountain-depths, nor carrying home her waterpot of the earth, but rather with Divine and heavenly grace and the all-wise teaching of the Saviour filling the garners of her understanding.

We must hence learn, as in a type and outline, that by thoroughly despising little and corporal things, we shall receive of God things manifold more and better. For what is earthly water, compared with Heavenly wisdom?

29 and saith to the men Come see a Man which told me all things that ever I did; is not This the Christ?

<sup>Supra
ver. 16.</sup>

O wondrous change! O truly great and God-befitting Might, translucent with unspeakable marvel! Skilful workwoman unto doctrine, and initiator is she, who understood none of the things that were said at first, and therefore rightly heard, *Go, call thy husband and come hither.* For see how skilfully she conversed with the Samaritans. She does not say at once that she has found the Christ, nor does she introduce Jesus at first into her account. For rightly would she have been rejected, as far surpassing the measure of words befitting her, finding her hearers not ignorant of her habits. She first then prepares the way for this wonder, and having first astonished them with the miracle, makes the way smoother, so to say, to the faith. *Come and see,* she wisely says; all but crying aloud with more earnest voice, Sight alone

will suffice to belief, and will assure those present with its C^{HAP.} 5.
more note-worthy marvels. For He Who knoweth the
hidden things, and hath this great and God-befitting digni-
ty, how shall He not speed with prosperous course to the
fulfilment of those things which He willeth ? C. iv. 30.

30 They went out of the city, and came unto Him.

The obedience of the Samaritans is a conviction of the hardness of heart of the Jews, and their inhumanity is clearly shewn in the gentleness of these. And let the seeker of learning see again the difference of habit in both, that he may justly wonder at Jesus, departing from the Synagogue of the Jews, and giving Himself rather to the aliens. For that Christ should come to the Jews, and for what causes He should be revealed, the law of Moses declared to us, the all-august choir of the Prophets did proclaim, and did point Him out at length all but present at the doors, saying, *Behold your God, Behold the Lord*; and Isa. xl. last of all John, the great among them that are born of wo- 9, 10. S. Matth. xi. 11. men, did manifest Him already appeared, and dwelling among us, saying, *Behold the Lamb of God which taketh away the sin of the world*; and (yet more wonderfully than all) the Saviour was revealing Himself through many deeds of power and God-befitting authority. What then do these men unbridled unto strange counsels² at last meditate yet? ² *οἱ πρὸς ἐκτόπους* They devise murder unjustly, they plot impiously, they envy stubbornly, they drive forth of their land and city, *ἀχάλινοι μελετῶσι βουλας* the Life, the Light, the Salvation of all, the Way to the kingdom, the Remission of sins, the Bestower of sonship. Wherefore rightly said the Saviour, *O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* Behold your house is left unto you. But the Samaritans shew themselves superior to the folly of the Jews, and by obedience victorious over their innate unlearning, having given ear to one miracle only, they flock quickly to Jesus, not persuaded thereto by the voices of the holy Prophets, or by the proclamations Supra i. 29. S. Matth. xxiii. 37, 38.

Book 2. of Moses, nor yet the actual pointings³ of John, but iv. 31, 32. one only woman and she a sinner telling them of Him.

^{3 δικτυ-λοδειξιας} With reason then, let us too admiring the sentence of the Ps. cxix. Saviour against them, say, *Righteous art Thou, o Lord, 137. and upright Thy Judgment.*

31 *In the mean time His disciples prayed Him, saying Mas-*
32 *ter, eat. But He saith unto them*

Most excellently doth the Divine Evangelist manage the compilation of this book, and omits nothing which he believes will at all be of use to the readers. Hear therefore how he introduces Jesus again as the Ensample of a most note-worthy act. For I do not think that any thing has been put in vain in the writings of the saints, but what any man deems small, he sometimes finds pregnant with no contemptible profit. The conversion of the Samaritans being then begun, and they on the point of looking for Him (for He knew as God that they would come): wholly and entirely is He intent upon the salvation of them which are called, and makes no account of bodily food, although *wearied with His journey*, as it is written: that hereby again He might profit the teachers in the Churches, and persuade them to disregard all fatigue, and use more diligent zeal for those who are being saved, than for the care of their bodies.

*Supra
ver. 6.*

*Jer.
xlviii. 10.* For *Cursed*, saith the Prophet, be *he that doeth the work of the Lord negligently*. In order then that we may learn that the Lord was accustomed to go without food at such times, he introduces the disciples, begging and all but on their knees, that He would take a little of their provisions, as inevitable and necessary food. For they had *gone away into the city to buy meat* which they had now got and come with.

*Supra
ver. 8.*

I have meat to eat that ye know not of.

Skilfully does the Saviour fashion His answer from what was before Him. He all but says darkly, that if they knew that the conversion of the Samaritans was at the doors, they would have persuaded Him rather to cling to

^{4 ὡς τρυ-φῆς} that as a delicacy⁴ than to nourish the flesh. From this

again we may learn how great love for man the Divine ^{CHAP. 5.}
Nature hath: for It considereth the return of the lost unto
salvation as both meat and treat^b.

⁵ τροφὴν
καὶ τρυ-

33 *Therefore said the disciples one to another, Hath any man φῆν*

34 *brought Him ought to eat? Jesus saith unto them,*

The disciples not yet understanding the discourse which was obscure, were reasoning about what had often happened among themselves, and descend to common place ideas, fancying that food had been brought Him by some one, and that it was perhaps more costly or sweeter than what had been got together by them.

My meat is to do the Will of Him That sent Me and to complete His Work.

Having wholly torn away the veil from His speech, He shewed them in full translucence the truth, and forthwith introduces Himself as a type unto future teachers of the world, of steadfast and most exceeding excellent zeal, to wit in respect of the duty of teaching, and on this account fitly keeping thought for the needful care of the body secondary. For in saying that it was to Himself most pleasant meat, to do the Will of Him that sent Him and to finish His Work, He limns the office of the Apostolic ministry and clearly shews, what manner of men they ought to be in habit^c. For it was necessary (as it seems) ⁶ τὴν
that they should be strung to taking thought for teaching only, and it behoved them to be so far removed from the pleasure of the body^d, as at times not even to desire ⁷ τῆς εἰς
the service necessary for the mere accomplishing its pre- ^{σάρκα}
servation from death. ^{τρυφῆς}

And let this be said for the present, as tending to the type and pattern of Apostolic polity. But if we must in addition to what has been said, apply ourselves to speak more doctrinally, He says that He was *sent*, clearly by God the Father, either in respect of the Incarnation, wherein He beamed on the world with Flesh, by the good Pleasure and Approbation of the Father; or as the Word proceeding^b

^b προκύπτων. This word is used by προελθόντα, p. 147. The word that ex-S. Cyril (above p. 123 and elsewhere) presses the Procession of the Holy Ghost of the Son's Eternal Generation: cf. is ἐκπορεύεται.

Book 2. in some way from the begetting Mind, and sent and fulfilling His decree, not as though taken as a minister of others' wills, but Himself being alike both the Living Word and the most evident Will of the Father, readily saving those that were lost. Therefore in saying that it is *the work of Him That hath sent Him*, Himself is shewn as its Fulfiller: for all things are by the Father through the Son in the Spirit. For that the Son is the Word and Counsel and Will and Power of the Father is, I suppose, evident to all: but it is no trouble to prove it from the Divine Scripture also. Therefore let any one see that He is the Word in this, *In the beginning was the Word and the Word was with God and the Word was God*: let him see Counsel, in that the Psalmist says, as to God the Fa-

Supra
i. 1.

Ps. lxxiii. 24 LXX. ther, *In Thy Counsel Thou guidedst me and with glory didst thou receive me*: let him see Will again in his saying,

Ps. xxx. 7 LXX. *Lord in Thy Will give strength to my beauty.* For He strengtheneth the beauty of His saints, that is, their

⁸ εὐεξίαν vigour⁸ unto every virtue, He, the Living and Hypostatic Will of the Father, that is the Son. That He is Power also, thou shalt again understand hence, *Command, O God* (he says) *Thy strength: strengthen, O God, that which Thou wroughtest for us.* Thou seest clearly herein, that by the good Pleasure of God the Father, His Power, that is, the Son, was Incarnate, that He might strengthen this body, which He perfected^c for us. For if He had not tabernacled among us, neither would the nature of the flesh at all have put off the infirmity of corruption. The Son then being Himself the good Will of the Father, perfects^d His Work, being shewn forth salvation to them that believe on Him.

But some one will say to this: „If the Son is Himself the Will of the Father, what will was He sent to fulfil? „for the fulfilled must needs be other than the fulfiller.” What therefore do we say to this? The giving of names in-

^c κατηρτίσατο; in Ps. lxviii. 28 τὸντο ἔργον, “bring to full completion His work,” in the text of the Gospel now being commented upon.

^d τελειοῖ, from τελειώσω αὐτοῦ τὸ

deed demands difference in the things signified, but often there is no difference in respect of God, and word regarding the supreme Nature rejects accuracy herein. For Its Properties are spoken of, not altogether as they are in truth, but as tongue can express, and ear of man hear. For he that seeth darkly, darkly also he speaketh. For what wilt thou do when He Who is by Nature Simple introduceth Himself to us as compound, in that He saith of them of Israel, And their children they made pass through *the fire, which I commanded not, neither came it* <sup>Chap. 5.
c. iv. 35.</sup> *into My heart?* for must not the heart needs be other than he in whom it is? and how then shall God be yet conceived of as Simple? The things therefore about God, are spoken of after the manner of men: they are so conceived of, as befits God, and the measure of our tongue will not wrong the Nature That is above all. And therefore even though the Son be found speaking of the Will of the Father, as of something other than He, you will make no difference, attributing fitly to the weakness of our words their not being able to say any thing greater, nor to signify their meaning in any other way.

And let these things be said in proof of the Son being conceived of as also the Will of the Father; but in the passage before us, no reason will compel us to conceive that *the Will of the Father* means the Son, but rather we may well receive it as His good Will to the lost.

35 Say not ye, There are yet four months and the harvest cometh?

He again taketh occasions of His Discourse from the time and event, and from the grosser things of sense He fashioneth His declaration of spiritual ideas. For it was *yet* winter at that time, and the tender sprouting and fresh stalk of the seed was scarce bristling forth from the soil: but after the expiration of four months, it was awaiting its fall⁹ into the hand of the reaper. Do not therefore ^{πεσεῖ-} ^{σθαι} ^{κατο-} ye men say (saith He) that *there are yet four months, and the harvest cometh?*

BOOK 2.
iv. 35-37. *Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.*

That is, raising up the eye of your understanding a little from the affairs of the earth, consider ye the spiritual sowing, that it hath progressed already and whitened unto the floor, and at length calls for the reaper's sickle unto itself. But from the similarity to things in actual

¹ τῶν ἐν
ιεροπλα-
πραγμά-
των

life¹, you will see what is meant. For you will conceive that the spiritual sowing and multitude of spiritual ears, are they who, tilled beforehand by the voice of the Prophets, are brought to the faith that should be shewn through Christ. But it is *white*, as being *already* ripe and ready to the faith, and confirmed unto piety. But the sickle of the reaper is the glittering and most sharp word of the Apostle, cutting away the hearers from the worship according to the law, transferring them to the floor, that is, to the Church of God: there they bruised and pressed by good toils shall be set forth pure wheat worthy of the garner of Him Who gathereth it.

cf. S. Iren.
v. 28 fin.
p. 517.
O. T.

36 *And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. For herein is the saying true,*
One soweth and another reapeth.

It is the time (saith He) of the Word calling to the Faith, and shewing to the hearers the arrival at its consummation of the legal and Prophetic preachings. For the law by typical services, as in shadows did foreshew Him That should come, that is, Christ: the Prophets after it, interpreting the words of the Spirit, *Yet a little while*, were fore-signifying that He was even now at hand and coming. But since He hath stepped within the doors, the word of the Apostles will not remove to far distant hope that which was expected, but will reveal it already present: and will *reap* from legal worship those who are yet in bondage to the law and who rest in the letter only, and will transfer them as sheaves into the Evangelic habit² and polity; and will likewise cut off from polytheistic straying

Heb. x. 37
ex Isa.
xxvi. 20.

² ἔξιν

the worshipper of idols, and will transfer him to the know- CHAP. 5.
ledge of Him That is in truth God, and, to speak all in c. iv. 38.
brief and succinctly; will transform them who mind *things* Col. iii. 2.
on the earth unto the life of the Angels through faith to
Christ-ward.

This (saith He) the word of the reapers will effect, yet shall it not be without an hire: for it shall surely gather for them *fruit* which nourisheth *unto life eternal*: nor shall they who receive rejoice in themselves alone but as having entered into the labours of the Prophets, and having reaped the seed fore-tilled by them, shall fill up one company with them ^e. But I suppose that the most wise Paul, having thoroughly learnt the types of things to come, hence says of the holy fathers and Prophets that, *These all, per- Heb. xi. 39, 40.*
fected through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. For the Saviour thought good, that the reaper should *rejoice together* with him who before had sown.

38 *I sent you to reap that whereon YE have not laboured: other men have laboured, and YE are entered into their labours.*

He at length unveils to them the whole mystery, and having removed the dark cloak of words, renders most clear the understanding of His meaning. For the Saviour being a Lover of the Prophets, and a Lover of the Apostles, makes neither the labour of those to be apart from the hand of the Apostles, nor does He allot entirely to the holy Apostles the glorying in respect of those who should be saved through faith in Him: but having mingled as it were the toil of each with their mutual co-work, He says (and with great reason) that one shall be the honour³ to both. He affirms that the Apostles had en- ^{3 φιλοτι-}
^{μίαν} tered into the labours of the holy Prophets, not suffering them to spring upon⁴ the good fame of those who pre- ^{4 ἐνάλλε-}
^{σθαι} ceded them, but persuading them rather to honour them,

^e μίαν σὺν αὐτοῖς ἐπιτελέσουσι τὴν πρωτοτόκων, in Heb. xii. 23.
πανηγυριν, cf. πανηγύρει και ἐκκλησίᾳ

Book 2. as having gone before them in labour and time. That this
iv. 39-41. will be to us too a most beautiful lesson, who will refuse to admit?

39 *And from that city many of the Samaritans believed on Him for the saying of the woman which testified, He told me all that ever I did.*

Israel is again hereby too condemned, and by the obedience^f of the Samaritans, is convicted of being alike reckless of knowing and harsh. For the Evangelist marvels much at the many who believed on Christ, saying, *For the saying of the woman*; although they who were instructed through the law to the knowledge hereof, neither received the words of Moses, nor acknowledged that they ought to believe the heraldings of the Prophets. He in these words prepares the way before, or rather wisely makes a defence before, for that Israel should with reason be thrust away from the grace and hope that is to Christward and that instead should come in the more obedient fulness of the Gentiles, or aliens.

40 *So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there*

41 *two days. And many more believed because of His Own Word,*

⁵ μετα-
μοσχεύε-
σθαι

He explains in simplicity of words what took place: but prepares again another proof, that Israel ought justly to be cast off from their hope, and the aliens to be transplanted⁵ into it. For the Jews with their bitter and intolerable surmises, spitefully entreat Jesus manifoldly working miracles and radiant in God-befitting glory, and blush not to rage to so great an extent as to make Him an exile, and zealously to drive out of their city Him Who is the giver to them of all joy: while the Samaritans persuaded by the words of one woman, consider that they ought to come to Him with all speed. And when they were come,

^f εὐπειθεῖς. This word seems to include also, *readiness to believe*, as the germ and parent of wilful blindness, is contrasted.

ἀφιλομαθῆς, "reckless of knowing," the germ and parent of wilful blindness, is contrasted.

they began zealously to entreat Him to come into their city, and to pour forth to them⁶ of the word of salvation ; and readily does Christ assent to both, knowing that the grace will not be unfruitful. For many believed because of His own Word.

Let him that is God-loving and pious⁷ hence know, that from them that grieve Him Christ departeth, but He dwelleth in them that gladden⁸ Him through obedience and good faith.

42 *And said unto the woman, No longer do we believe, because of thy saying: for ourselves have heard Him and know that This is indeed the Saviour of the world.*

From the greater things does the faith of the Samaritans spring, and not any longer from what they learn from others, but from those whereof they are the wondering ear-witnesses. For they say that they know that He is indeed the Saviour of the world, making the confession of their hope in Him the pledge of their faith.

43 *Now after the two days He departed thence unto Galilee.*

44 *For Jesus Himself testified that a prophet hath no honour in his own country.*

He departs from Samaria, having now sown the Word of salvation, and like a husbandman hidden the faith in them that dwell there, not that it might be bound captive in the silence of them that received it, quiet and deep buried, but rather that it might grow in the souls of all, creeping on and advancing ever to the greater, and running to more evident might. But since He passes by Nazareth lying in the midst, wherein it is said that He was also brought up, so that He seemed to be from thence and its citizen, and goes down rather to Galilee ; of necessity he offers an explanation of His passing it by, and says that Jesus Himself had testified that a prophet hath no honour in his own country. For it is our nature to think nothing of what we are accustomed to, even though it be great and of price. And the Saviour thought not good to seek honour from them,

CHAP. 5.
iv. 42-44.

⁶ ἐπιδαψι-

λεύεσθαι

⁷ δοκιλό-

θεός τε καὶ

φιλευλα-

βής

⁸ εὐφρά-

νουσι

Book 2. like a vain-glorious man and a braggart, but knew well
iv. 45-47. that to those who have no thought that one ought to honour one's teacher, neither would the word of the faith be any longer sweet and acceptable. With reason then does He pass by, not thinking it right to expend useless labours upon them who are nothing profited, and thus to lay down grace before them that despise it. For it was not reasonable that they who sinned so deeply should do so unpunished; since it is altogether confessed and undoubted, that *they* will undergo the severest punishments, who knowingly despise Him and spurn a gift so worthy of marvel.

45 *When therefore He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast.*

Not without consideration do the Galileans receive Jesus, but in just astonishment at the wondrous works which they themselves had already seen Him do, both by their piety towards Him condemning the folly of the Jews, and found far superior in good feeling⁹ to those who were instructed in the law.

46 *He came therefore again into Cana of Galilee where He made the water wine.*

Christ loveth to dwell among those that are well disposed¹, and to those who more readily advance unto the perception and knowledge of benefits done them, He poureth forth² supplies of greater goods. He cometh then to work miracles in *Cana*, thinking it fit to confer an additional benefit on those therein, in that He had through His signs already wrought there, the idea previously implanted in their minds, that He could do all things.

And there was a certain nobleman, whose son was sick at
47 *Capernaum. When he heard that Jesus was come out of Judea into Galilee, he besought Him that He would come down and heal his son: for he was at the point of death.*

48 *Jesus therefore said unto him,*

The nobleman cometh as to One able to heal, but he un-

¹ εὐγνώ-
μοσιν

² ἐπιδα-
ψιλεύεται

derstandeth not yet that He is by Nature God: he calleth <sup>CHAP. 5.
iv. 48-50.</sup> Him *Lord*, but giveth not at all the true dignity of Lord-
<sup>Infra
ver. 49.</sup> ship. For he would have straightway fallen down and be-
sought Him, not that he should by all means come to his
house, and go down with him to the sick lad; but should
rather with authority and God-befitting command drive
away the sickness that fell on him. For what need for
Him to be present to the sick, whom He could easily heal,
even absent? how was it not utterly without understanding
to suppose that He is superior to death, and in no wise to
hold Him God Who is filled with God-befitting Power?

49 Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him,

A mind yet hard dwelleth in them who are deceived, but
mightier will be the more wonder-working power of Him
That calleth them unto faith. Wherefore the Saviour says
that they need *wonders*, that they may easily be re-in-
structed³ unto what is profitable, and acknowledge Him<sup>3 μετα-
παιδεύε-
σθαι</sup>
Who is by Nature God.

Lord, come down ere my child die.

Feeble indeed unto understanding is the nobleman, for
he is a child in his petition for grace, and almost dotes⁴ ἡρέμα
without perceiving it. For by believing that Christ had παρα-
power not only when present, but that He would surely
avail even absent, he would have had a most worthy con-
ception of Him. But now both thinking and acting most
foolishly, he asks power befitting God, and does not think
He accomplishes all things as God, nor yet that He will
be superior to death, although beseeching Him to gain the
advantage over him that had all but overcome⁵; for the
child was at the point of death.

<sup>Supra
ver. 47.</sup>

50 Jesus saith unto him, Go thy way; thy son liveth.

Thus believing he ought to have come, but Christ doth

⁵ The Greek text of these words with a very slight correction the chief
ought to have been edited (following Ms.) τῷ πλείστῳ κρατήσαντα μέρει.

Book 2. not reject our lack of apprehension⁵; but benefiteth even
 iv. 50-54. the stumbling, as God. That then which the man should
⁵ ταῦς
 ἡμῶν à-
 μαθαίσις have been admired for doing, this does he teach him even
 when he doth it not, revealed alike as the Teacher of things
 most lovely, and the Giver of good things in prayer. For
 in *Go thy way* is Faith: in *thy son liveth* is the fulfilment of
 his longings, granted with plenteous and God-befitting
 Authority.

*The man believed the word that Jesus said to him, and went
 51 his way. And as he was now going down, his servants met
 him and told him, saying, Thy son liveth.*

The one command of the Saviour healeth two souls. For in the nobleman it worketh unwonted faith, the child it rescueth from bodily death. Which is healed first it is hard to say. Both, I suppose, simultaneously, the disease taking its departure at the command of the Saviour. And *his servants* meeting him tell him of the healing of the child, shewing at the same time the swiftness of the Divine commands (Christ ordering this very wisely), and by the fulfilment of his hope, speedily confirming their master weak in faith.

*52 He therefore enquired of them the hour when he began to
 amend; and they said unto him, Yesterday at the seventh hour
 53 the fever left him. So the father knew that it was at the same
 hour in the which Jesus said unto him, Thy son liveth: and
 54 himself believed and his whole house. This is again the se-
 cond miracle that Jesus did, when He was come out of Judæa
 into Galilee.*

He enquires of *them* the hour of the turn for the better of the sick child, to prove whether it coincides with the time of the grace. When he had learnt that thus it was, and no otherwise, he is saved with *his whole house*, attributing the power of the miracle to the Saviour Christ, and bringing to Him a firmer faith as a fruit of thank-offering for these things.

CHAP. V. *After this was the feast of the Jews, and Jesus went CHAP. 5.
2 up to Jerusalem. Now there is at Jerusalem the pool which c. v. 1-4.
is called in the Hebrew tongue Bethesda, having five porches.
3 In these lay a great multitude of impotent folk, of blind, halt,
4 withered, waiting for the moving of the water. For an angel
of the Lord used to go down at a certain season into the pool,
and trouble the water: whosoever therefore first after the
troubling of the water stepped in was made whole of whatso-
ever disease he had.*

Not for nothing does the blessed Evangelist straightway connect with what has been said the Saviour's return thence to *Jerusalem*: but his aim probably was to shew how superior in obedience were the aliens to the Jews, how great a difference of habit and manners⁶ is seen between them.^{6 ἔξεως τε καὶ τρόπων} For thus and in no other way could we learn, that by the just judgment of God Who ruleth all and knoweth not to accept the person of man, Israel with reason falleth from the hope, and the fulness of the Gentiles is brought in in his place. It is not hard by looking at the contrast of the chapters^b to test what has been said. He shewed therefore that He had by one miracle saved the city of the Samaritans, by one likewise the nobleman, and by it had profited full surely (I ween) and exceeding much those who were therein. Having by these things testified the extreme readiness of the aliens to obedience, he brings the Miracle-worker back to *Jerusalem*, and shews Him accomplishing a God-befitting act. For He wondrously frees the paralytic from a most inveterate disease even as He had the nobleman's son just dying. But the one *believed with his whole house*, and confessed that Jesus is God, while the others, who ought to have been astonished, straightway desire to kill, and persecute, as though blasphemously transgressing, their Benefactor, themselves against themselves pronouncing more shameful condemnation in that they are found to fall short of the understanding of the

^b τὴν τῶν κεφαλαίων ἀντιπαραθέσει of the Gospel now in use among us) and i. e., the histories of the Samaritans and the history of the Jews contained in this of the nobleman (contained in what is present chapter. the 4th chapter according to the division

BOOK 2. aliens, and their piety towards Christ. And this it was
 c. v. 5, 6. which was spoken of them in the Psalms, as to our Lord
Ps. xxi. Jesus, *Thou shalt make them the back.* For they having
 12 LXX. been set in the first rank because of the election of the
Rom. xi. fathers, will come last and after the calling of the Gen-
 25, 26. tiles. For when *the fulness of the Gentiles is come in, then
 shall all Israel be saved.*

This line of thought the well-arranged order of the compilation of chapters brings forth to us. But we will make accurate inquiry part by part of the meaning of single verses.

5 *And a certain man was there which had an infirmity thirty*
 6 *and eight years. When Jesus saw him lie, and knew that
 he had been now a long time,*

Supra ii. 13. The Jews having celebrated their feast of unleavened bread, in which it is their custom to kill the sheep, to
Ib. iv. 3. wit, at the time of the Passover, Christ departeth from Jerusalem, and mingleth with the Samaritans and aliens, and teacheth among them, being grieved at the stubbornness of the Jews. And having barely returned at the
7 πανή-
 γυρις, cf.
 supra
 p. 229. holy Pentecost (for this was the next solemnity⁷ in Jerusalem and at no great interval), He heals at the waters of the pool the paralytic, who had passed *long time* in sickness (for it was even his thirty-eighth year) : but who had not yet attained unto the perfect number of the Law, I speak of four times ten or forty.

Here then will end the course of the history ; but we must transform again the typical letter unto its spiritual interpretation. That Jesus grieved departs from Jerusalem after the killing of the sheep, goes to the Samaritans and Galileans, and preaches among them the word of salvation, what else will this mean, save His actual withdrawal from the Jews, after His sacrifice and Death at Jerusalem upon the Precious Cross, when He at length began to freely give Himself to them of the Gentiles and aliens, bidding it to be shewn to His Disciples after His Resurrection, that *He goeth before them all into Galilee?* But His return again at the fulfilment of the weeks of

holy Pentecost to Jerusalem, signifies as it were in types <sup>CHAP. 5.
c. v. 6-8.</sup> and darkly, that there will be of His Loving Kindness a return of our Saviour to the Jews in the last ages of the present world, wherein they who have been saved through faith in Him, shall celebrate the all-holy feasts of the saving Passion. But that the paralytic is healed before the full time of the law, signifies again by a corresponding type, that Israel having blasphemously raged against Christ, will be infirm and paralytic and will spend a long time in doing nothing; yet will not depart to complete punishment, but will have some visitation ^{8 επισκο-} from the Saviour, and ^{πτή} will himself too be healed at the pool by obedience and faith. But that the number forty is perfect according to the Divine Law, will be by no means hard to learn by them who have once read the Divine Scriptures.

7 Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him,

An evident proof of the extreme goodness of Christ, that He doth not wait for entreaties from the sick, but forecometh their request by His Loving Kindness. For He runneth, as you see, to him as he lieth, and compassionateth him that was sick without comfort. But the enquiry whether he would like to be relieved from his infirmity was not that of one asking out of ignorance a thing manifest and evident to all, but of one stirring up to more earnest desire, and inciting to most diligent entreaty. The question whether he willed to obtain what he longed for is big with a kind of force and expression, that He has the power to give, and is even now ready thereto, and only waits for the request of him who receiveth the grace.

Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise.

About the day of the holy Pentecost, Angels coming down from heaven used to trouble the water of the pool, then they would make the splash⁹ therefrom the herald ^{9 κρύπτων} of their presence. And the water would be sanctified by

Book 2. the holy spirits, and whoever was beforehand of the multitude of sick people in getting down, he would come up again disburdened of the suffering that troubled him, yet to one alone, him who first seized it, was the might of healing meted out. But this too was a sign of the benefit of the law by the hands of Angels, which extended to the one race of the Jews alone, and healed none other save they. For from Dan so called even unto Beer-sheba, the commandments given by Moses were spoken, ministered by Angels in Mount Sinai in the days afterwards marked out as the holy Pentecost. For this reason, the water too of the pool used not to be troubled at any other time, signifying therethrough the descent of the holy Angels thereon. The paralytic then not having any one to thrust him into the water, with the disease that holds him, was bewailing the want of healers, saying, *I have no man*, to wit to let him down into the water. For he fully expected that Jesus would tell and advise him this.

cf. Gal.
iii. 19.

9 *Take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath.*

God-befitting the injunction, and possessing clearest evidence of power and authority above man. For He prays not for the loosing of his sickness for the patient, lest He too should seem to be as one of the holy Prophets, but as the Lord of Powers He commandeth with authority that it be so, telling him to go home rejoicing, to take his bed on his shoulders, to be a memento to the beholders of the might of Him That had healed him. Forthwith the sick man does as is bidden him, and by obedience and faith he gaineth to himself the thrice longed for grace. But since in the foregoing we introduced him as the image and type of the multitude of the Jews, who should be healed in the last times: come let us think of¹ something again harmonizing with the thoughts hereto pertaining, analogous to those before examined.

¹έπινεή-
σωμεν

On the Sabbath day doth Christ heal the man, when CHAP. 5.
healed He immediately enjoins him to break through the c. v. 10.
custom of the law, inducing him to walk on the Sabbath Jer. xvii.
and this laden with his bed, although God clearly cries 22.
aloud by one of the holy Prophets, *Neither carry forth a burthen out of your house on the Sabbath day.* And no one I suppose who is sober-minded would say that the man was rendered a despiser or unruly to the Divine commands, but that as in a type Christ was making known to the Jews, that they should be healed by obedience and faith in the last times of the world (for this I think the *Sabbath* signifies, being the last day of the week): but that having once received the healing through faith, and having been re-modelled unto newness of life, it was necessary that the oldness of the letter of the law should become of no effect, and that the typical² worship as it ^{*αινη-*}
^{*ματωδην*} were in shadows and the vain observance of Jewish custom should be rejected. Hence (I think) the blessed Paul too taking occasion of speech writes to them who after the faith were returning again to the Law, *I say unto you,* Gal. v. 2. *that if ye be circumcised, Christ shall profit you nothing;* and again, *Ye are severed from Christ, whosoever of you* Ib. 4. *are justified by the law, ye are fallen from grace.*

10 *The Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed.*

Most seasonably (I think) doth He cry over them, Hear Jer. v. 21.
now this O foolish people and heartless, which have eyes and see not. For what can be more uninstructed³ than ^{*ἀπαιδευ-*}
^{*τότερον*} such people, or what greater in senselessness? For they do not even admit into their mind that they ought to wonder at the Power of the Healer: but being bitter reprovers, and skilled in this alone, they lay the charge of breaking the law about him who had just and with difficulty recovered from a long disease, and foolishly bid him lie down again, as though the honour due to the Sabbath were paid by having to be ill.

BOOK 2. 11 *He answered them, He That made me whole, He said unto v. 11-14. 12 me, Take up thy bed and walk. They asked him therefore*

The sentence is replete with wisest meaning and repulsive of the stubbornness of the Jews. For in that they say that it is not lawful on the sabbath day to take up his bed and go home, devising an accusation of breaking the law against him that was healed, needs does he bring against them a more resolved defence⁴, saying that he had been ordered to walk by Him, Who was manifested to him as the Giver of health, all but saying something of this sort, Most worthy of honour (sirs) do I say that He is, even though He bid me violate the honour of the sabbath, Who hath so great power and grace, as to drive away my disease. For if excellence in these things belongeth not to every chance man, but will befit rather God-befitting Power and Might, how (saith he) shall the worker of these things do wrong? or how shall not He Who is possessed of God-befitting Power surely counsel what is well-pleasing to God? The speech then has within itself some pungent meaning⁵.

What Man is He Which said unto thee, Take up thy bed and v. 13 walk? But he that was healed wist not Who it was: for Jesus had conveyed Himself away, a multitude being in the 14 place. Afterward Jesus findeth him in the temple and said unto him,

Insatiable unto bloodshed is the mind of the Jews. For they search out who it was who had commanded this, with design to involve Him together with the miraculously healed (for he alone, it seems, was like to be vexing them in respect of the Sabbath, who had but now escaped impassable toils and snares, and had been drawn away from the very gates of death) but he could not tell his Physician, although they make diligent enquiries, Christ having well and economically concealed Himself, that He might escape the present heat of their anger. And not as though He could suffer anything of necessity, unless He willed to suffer, doth He practise flight: but making Himself an Example to us in this also.

⁴ γοργο-
τέπαν...
τὴν ἀπο-
λογίαν

⁵ πικρὰν
... τὴν
ζημφασιν

Behold, thou art made whole : sin no more, lest a worse thing come to thee. CHAP. 5.
v. 14-16.

Being hid at first economically, He appears again economically, observing the time fit for each. For it was not possible that ought should be done by Him Who knew no sin, which should not really have its fit reason. The reason then of His speaking to him He made a message for his soul's health, saying that it behoved him to transgress *no more, lest he be tormented by worse evils than those past.* Herein He teaches that not only does God *treasure up* ^{cf. Rom. ii. 5.} man's transgressions unto the judgment to come, but manifoldly scourgeth those yet living in their bodies, even before *the great and notable day of Him That shall judge all.* But ^{Acts ii. 20.} that we are oftentimes smitten when we stumble and grieve God, the most wise Paul will testify, crying, *For this cause* ^{1 Cor. xi. 30—32.} *many are weak and sickly among you, and many sleep : for if we would judge ourselves, we should not be judged : but when we are judged, we are chastened of the Lord, that we be not condemned with the world.*

15 *The man departed, and told the Jews that it was Jesus Which had made him whole.*

He makes Jesus known to the Jews, not that they by daring to do anything against Him should be found to be blasphemers, but in order that, if they too should be willing to be healed by Him, they might know the wondrous Physician. For observe how this was his aim. For he does not come like one of the faultfinders, and say that *it was Jesus Who had bidden him walk on the Sabbath day, but Which had made him whole.* But this was the part of one doing nought save only making known his Physician.

16 *And therefore did the Jews persecute Jesus and sought to slay Him, because He was doing these things on the sabbath day.* But Jesus answered them,

The narrative does not herein contain the simple relation of the madness of the Jews: for the Evangelist does not shew only that they persecute Him, but why they blush

BOOK 2. not to do this, saying most emphatically, *Because He was doing these things on the sabbath day.* For they persecute Him foolishly and blasphemously, as though the law forbade to do good on the sabbath day, as though it were not lawful to pity and compassionate the sick, as though it behoved to put off the law of love, the praise of brotherly kindness, the grace of gentleness: and what of good things may one not shew that the Jews did in manifold ways spurn, not knowing the aim of the Lawgiver respecting the Sabbath, and making the observance of it most empty⁶? For as Christ Himself somewhere said, *each one of them taketh his ox, or his sheep, and leadeth them away to watering, and that a man on the sabbath day receiveth circumcision, that the law of Moses be not broken:* and then they are *angry, because He made a man every whit whole on the sabbath day,* by reason of the exceeding stubbornness alike and undisciplinedness of their habits, not even to brutes preferring him that is made in the Divine Image, but thinking that one ought to pity a sheep on the sabbath day, and unblamed to free it from famine and thirst, yet that they are open to the charge of transgressing the law to the last degree, who are gentle and good to their neighbour on the sabbath?

But that we may see that they were beyond measure **S. Matth.** senseless, and therefore with justice deserve to hear, *Ye do err, not knowing the Scriptures;* come let us taking somewhat from the Divine Scriptures too shew clearly, that Jesus was long ago foredepicted as in a type taking no account of the sabbath. The all-wise Moses then, having at a great age (as it is written) departed from things of men and been removed to the mansions above, by the judgment and decree of God That ruleth all, Joshua the son of Nun obtained and inherited the command over Israel. When he therefore, having set in array heavy armed soldiers ten thousand strong round about Jericho, was devising to take at length and overthrow it, he arranged with⁷ the Levites to take the ark round about for six whole days, but on the seventh day, that is, the Sabbath,

⁶ εἰκαστο-
τάτην
S. Luke
xiii. 15.

Infra vii.
23.

⁷ σύν-
θημα
εδίδου

he commanded the innumerable multitude of the host to shout along with the trumpets, and thus the wall was thrown down, and they rushing in, took the city, not observing the unseasonable rest of the Sabbath, nor refusing their victory thereon, by reason of the law restraining them, nor yet did they then withstand the generalship of Joshua, but wholly free from reproach did they keep the command of the man. And herein is the type: but when the Truth came, that is Christ, Who destroyed and overcame the corruption set up against man's nature by the devil, and is seen doing this on the Sabbath, as in preface and commencement of action, in the case of the paralytic, they foolishly take it ill, and condemn the obedience of their fathers, not suffering nature to conquer on the sabbath day the despite done it by sickness, to such extent as to be zealous in persecuting Jesus Who was working good on the sabbath day.

CHAP. 5.
c. v. 17.

My Father worketh hitherto, and I work.

Christ is speaking, as it were, on the sabbath day (for this the word *Hitherto* must necessarily signify, that the force of the idea may receive its own fitting meaning) but the Jews, who were untutored, and knew not Who the Only-Begotten is by Nature, but attributed to God the Father alone the appointing of the Law through Moses, and asserted that we ought to obey Him Alone; these He attempts to clearly convince, that He works all things together with the Father, and that, having the Nature of Him Who begat Him in Himself, by reason of His not being Other than He, as far as pertains to Sameness of Essence, He will never think ought else than as seemeth good to Him Who begat Him. But as being of the Same Essence He will also will the same things, yea rather being Himself the Living Will and Power of the Father, He worketh all things in all with the Father.

In order then that He might repel the vain murmuring of the Jews and might shame them who were persecuting Him on those grounds whereon they thought good

Book 2. to be angry, as though the honour due to the sabbath
 c. v. 18. were despised, He says, *My Father worketh hitherto and I work.* For He all but wisheth to signify some such thing as this, If thou believest, O man, that God, having created and compacted all things by His Command and Will ordereth the creation on the sabbath day also, so that the sun riseth, rain-giving fountains are let loose, and fruits spring from the earth, not refusing their increase by reason of the sabbath, the fire works its own work, ministering to the necessities of man unforbidden: confess and know of a surety that the Father worketh God-befitting operations on the sabbath also. Why then (saith He) dost thou uninstructedly accuse Him through Whom He works all things? for God the Father will work in no other way, save through His Power and Wisdom, the Son. Therefore says He, *And I work.* He shames then with arguments *ad absurdum* the unbridled mind of His persecutors, shewing that they do not so much oppose Himself, as speak against the Father, to Whom Alone they were zealous to ascribe the honour of the Law, not yet knowing the Son Who is of Him and through Him by Nature. For this reason does He call God specially⁸ His own Father, leading them most skilfully to this most excellent and precious lesson.

⁸ μονα
δικῶς

18 *For this therefore did the Jews seek the more to kill Him, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God.*

Jer. viii.
8.

The mind of the Jews is wound up unto cruelty, and whereby they ought to have been healed, they are the more sick, that they may justly hear, *How say ye, WE are wise?* For when they ought to have been softened in disposition, transformed by suitable reasoning unto piety, they even devise slaughter against Him Who proves by His Deeds, that He hath in no whit transgressed the Divine Law by healing a man on the sabbath. They weave in with their wrath on account of the sabbath, the truth as a cf. Prov. charge of blasphemy, snaring themselves in the meshes of v. 22.

their own transgressions unto wrath indissoluble. For they CHAP. 5.
seemed to be pious in their distress that He being a Man,
should say that *God was His Father*. For they knew not
yet that He Who was for our sakes made in the form of a
servant, is God the Word, the Life gushing forth from God
the Father, that is, the Only-Begotten, to Whom Alone
God is rightly and truly inscribed and is Father, but to us
by no means so: for we are adopted, mounting up to excel-
lency above nature through the will of Him That honoured
us, and gaining the title of gods and sons because of Christ
That dwelleth in us through the Holy Ghost. Looking
therefore to the Flesh alone, and not acknowledging God
Who dwelleth in the Flesh, they endure not His springing
up to measure beyond the nature of Man, through His
saying that *God was His Father* (for in saying, *My Father*,
He would with reason introduce this idea) but they deem
that He Whose Father God properly is, must be by Nature
Equal with Him, in this alone conceiving rightly: for so
it is, and no otherwise. Since then the word introduces
with it this meaning, they perverting the upright word
of truth are more angry.

Supra
ver. 17.

CHAPTER VI.

'That the Son is not inferior to the Father either in power or in operation for any work but is Equal in Might and Consubstantial with Him, as of Him and that by Nature.

19 *Jesus therefore answered and said unto them, Verily verily I say unto you, the Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these doeth also the Son likewise.*

WHAT we have spoken of above, this again He interprets in another way, from all quarters snaring¹ the hearers unto finding of the truth. For the word which was not received at first, by reason of the weakness of them that could not understand, He re-forms in another way, and going through the same thoughts introduceth it manifoldly. For this too is the work of the virtue that befits a teacher, namely not to make his word rapid and speeding beyond the knowledge of the pupils, but carefully wrought² and diversely fashioned³ and that by frequent change of expression strips off the difficulties in the things under consideration. Mingling then human with Divine, and forming one discourse of both, He as it were gently sinks the honour befitting the Only-Begotten, and raises the nature of man ; as being at once Lord and reckoned among servants, He says, *The Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these doeth also the Son likewise.* For in that He is able to do without distinction the works of God the Father and to work alike with Him That begat Him, He testifieth the identity of His Essence. For things which have the same nature with one another, will work alike : but those whose mode of being is diverse, their mode of working too will

¹ σαγηνεύω
² εὐπάρυ-
φον
³ διαφόρως
ἐξορχού-
μενον

be in all respects not the same. Therefore as Very God of <sup>CHAP. 6.
c. v. 19.</sup> Very God the Father, He says that He can do these things equally with Him; but that He may appear not only Equal in Power to the Father, but likeminded in all things, and having in all things the Will One with Him, He saith that He *can do nothing of Himself, but what He seeth the Father do.*

Just as though He should say distinctly to those who are trying to persecute Him for healing a man on the Sabbath day, Ye deem the honour of the Sabbath broken, but I would not have done this, had I not seen My Father do the like; for He worketh for the good order of the world on the Sabbath too, even though through Me. It is then impossible (saith He) that I, the Son of Him by Nature, should not wholly in all things work and will the works of the Father, not as though I received from without by being taught the exemplar of action, or were called by a deliberate motion to will the same with the Father, but by the laws of Uncreated Nature I mount up to Equal Counsel and Action with God the Father. For the being able to *do nothing of Himself*, is excellently well defined herein. And thus I deem that piously minded we ought to bring into captivity every thought to the obedience of ^{2 Cor.} Christ, as it is written. ^{x. 5.}

But perchance the opposer of the truth will disbelieve, and will make what is said the food so to say of his own ill counsel saying: "If the Son were Equal to the Father, attributing to Him no Preeminence as of necessity, by reason of the inferiority of His Own Nature, what induced Him so unconcealedly⁴ to say, that He could *do* ^{4 ἀκατα-} *nothing of Himself but what He seeth the Father do?* For clearly (saith he) does He herein confess that He can *do* *nothing at all of Himself*, as knowing Him that is the Better and superior to Himself. But do thou again refute our argument."

What then is to be said to these things by us? Bold unto blasphemy is the enemy of Christ and drunken with folly he perceives it not. For one must, most excellent sir,

BOOK 2. test accurately the force of what has been said, and not dash offhand to reasonings springing from unlearning. For to what kind of equality with the Father dost thou deem it right to bring down the Son, by reason of His saying that He *can do nothing of Himself, but what He seeth the Father do?* Is it as not having Equality in Power that He says these things, although from the very passage under consideration one may see that the Son is Equal in Power with the Father, rather than inferior in God-befitting Might? For plainly He does not say, *The Son can do nothing of Himself*, except He receive Power of the Father (for this would be the part of one really weak) but, *but what He seeth the Father do.* But that by the sense of seeing, we are not usually called to be powerful, but to look at something, I suppose no one will dispute. The Son then in saying that He looketh on the works of His Father doth not shew Himself impotent, but rather a zealous Imitator, or Beholder: and how, shall be more accurately spoken of in what follows. But that through His exact and likest working, I mean in all things, He is shewn to have Equality in Power, Himself will clearly teach below, adding as of His Father, *for what things soever He doeth, these (saith He) doeth also the Son likewise.* How then is He inferior, Who is Eminent in equal workings with God the Father? for will the offspring of fire work ought different from fire, any change being seen in its work? how could it be so? How then will the Son work in like manner with the Father, if by reason of having inferiority He come short of equal Might with Him?

And these things were taken from the words at present under comment. But let us consider, going through other considerations also, whether the Nature of the Son admits any law of inferiority to that of the Father. Let the consideration of Power also be before us. Do they ⁵ *ἀληθινόν* confess that the Son is God of God by Nature and verily and of the actual Essence of the Father; or do they say indeed that He is God, but blasphemously add, that He is

outside of the Essence of the Father? If then they say that CHAP. 6.
He is not of the Essence of the Father, He will neither be
God by Nature, nor Very Son. For that which is not of
God by nature, neither ought it at all to be conceived of as
by nature God, nor yet Son if it be not begotten of the
Essence of the Father, but they are bringing in privily⁶ to ^{ταρεισά-}
^{γουσι} us some bastard and new god. If they do not say this,
blushing at the absurdity that is in their own doctrines,
but will grant that the Only-Begotten is truly of the Fa-
ther, and is God by Nature and Verily: how will He be
inferior to the Father, or how powerless to ought, and
this not accuse the Essence of Him Who begat Him? For
if it be possible that He Who is by Nature God should at
all be impotent, what is to hinder the Father from being
in the same case, if the Divine and Ineffable Nature once
has the power of being so, and is already so manifested
in the Son, according to their account? Hence then nei-
ther will the Divinity be Impassible, nor will It remain in
sameness⁷ and Bliss wholly Unchangeable. But who (tell⁷ ^{ταυτό-}
^{τηγήι} me) will endure them that hold such opinions? Who
when the Scripture crieth aloud that the Son is *the Lord* Ps. xxiv.
of Hosts, will not shudder to say, that He must needs be
strengthened, and is imperfect in that which of right is His
alone with the Father and Holy Ghost?

But our opponent will say again, „We say, that the Fa-
ther surpasses the Son in this. For the One is the
„First Beginner of works⁸, as having Perfection both in ^{8 τὸν}
„Power and in the knowledge of all things: but the Son ^{έργων}
„becomes first a spectator then a worker by receiving ^{προκαταρ-}
„into Himself the imitation of the Father's working, in
„order that through the similarity of works, He too might
„be thought to be God. For this He teacheth us, saying
„that He can do nothing of Himself but what He seeth the
„Father do.”

What art thou saying, thou all-daring? doth the Son
receive into Himself the types of the Father's Working,
that thereby He may be thought to be God? By learning
then will He be God, not by Nature. As in us is (it may

Book 2. be) knowledge and art, so is in Him the Dignity, and He
 c. v. 19. is rather an Artificer of the works of Deity than Very God :
 yet is He (I suppose) altogether other than the art that is
 in Him, though it be God-befitting. Him then that has
 passed forth of the boundaries of the Godhead, and has his
 glory in the art alone, how do angels in Heaven worship
 Him, we too worship without blame, albeit the Holy Scrip-
 ture admonisheth us that we ought not to serve any apart

S. Matth. from Him Who is truly God ? for it says, *Thou shalt wor-
 iv. 10 e ship the Lord thy God and Him only shalt thou serve.* Yet
 Deut. the holy multitude of Angels in particular erred not from
 vi. 13. what is befitting, but they worship the Son and serve Him
 with us, acknowledging Him to be God by Nature, and not
 by learning, as those babbling say : for they perceive not
 (it seems) into how great absurdities they will thence fall.

For in the first place the Son will admit change and varia-
 tion as from the less to the greater, albeit Himself saith
 Mal. iii. through the Prophet, *Behold, behold I am, and change not.*
 6. The Psalmist too will surely lie in the spirit, crying out to
 Ps. cii. the Son, *But Thou art the Same.* For He awaiteth, as
 27. those say, the Father's working at something, as a Guide
 and Teacher, that He may see and imitate. Then how will
 not such an one appear to mount up from ignorance of
 certain things unto knowledge thereof, and to turn from
 worse to better, if we reckon that knowledge of any thing
 good is better than not knowing it ?

Next, what additional absurdity is herein beheld ? Let
 them tell us who introduce God as an Instructer rather
 than a Father, Doth the Son await the sight of His Fa-
 ther's works in ignorance of them, or having most perfect
 knowledge of them ? If then they say that He awaits
 though He knows them, they clearly shew that He is doing
 something very superfluous, and the Father practising a
 most idle thing ⁹ : for the One, as though ignorant looks
 at what He knows perfectly, the Other attempts to teach
 One Who knows : and to whom is it not evident, that such
 things incur the charge of the extremest absurdity ? But
 perchance they will not say this ; but will go over to the

⁹ εἰκασ-
 τάτον
 πράγμα-
 τος ἐπι-
 τηδευτήν

opposite alternative. For they will affirm that He await- CHAP. 6.
eth of necessity the Father working in order to learn by c. v. 19.
seeing. How then doth He know *all things before they* Hist.
were? or how will He be true saying of Himself, Am I *a* Sus. 42.
God at hand, saith the Lord, and not a God afar off? Shall Jer. xxiii.
ought be hidden from Me? But how is it not absurd and 23.
unlearned to believe that the Spirit *searcheth* and know- Ib. xxxii.
1 Cor. ii. 10.
eth *the deep things of God*, and to suppose that the Giver
of the Spirit is in ignorance of the works of the Father
and of His own Spirit, so as to come short in knowledge?
For will not the Son at length lose His being Wisdom,
if He be wholly ignorant and receive by learning? for
He will be a recipient of wisdom, rather than Wisdom It-
self by Nature. For wisdom is that which maketh wise,
not that which is formed to become wise, just as light too
is that which enlighteneth, not that which is formed to re-
ceive light. Therefore is He again other than the wisdom
which is in Him, and in the first place He is not Simple,
but compounded of two: next besides this, He will also
lose the being God, I mean God by Nature and Essentially.
For the Divine Nature endureth not the being taught
by any at all, nor the duplication of composition, seeing
It hath as Its Proper Good the being both Simple and All-
Perfection. And if the Son be not God by Nature, how
doth He both work and do things befitting God Alone? will
they say that it suffices for Him unto God-befitting Power,
only to see *the Father* working, and by the mere sight
does He attain to being by Nature God, and to being able
to do such things as He That sheweth Him doth? There
is therefore nothing to hinder, but that many others too
should be manifested to us as gods, if the Father be will-
ing to shew them too the mode of His works, and the
excellence of the Father's Essence will consist in learning
something over and above¹. For He that was taught (as ^{τεπιττός}
those say) is found to have mounted up to the dignity of
the God-head by Nature, saying, *I and My Father are* Infra x.
One, He that hath seen Me hath seen the Father. 30, xiv. 9.

Let them weigh then how great a crowd of blasphemies

BOOK 2. is heaped up by them, from their choosing so to think,
 c. v. 19. and let them think truly of the Son as it is written. For neither by contemplation of what is performed by the Father, nor yet by having Him as antecedent to Himself in actions, is the Son a Doer or Wonder-worker, and by reason hereof God: but because a certain law of Nature carries Him to the Exact Likeness of Him who begat Him, even though it shine forth and is manifested through the unceasing likeness of Their Works. But setting before us again,
^{2 τὸ τοῦ λόγου κεφάλαιον, the chapter}
^{3 δρυπτέ· pais,}
^{keener} if you please, the verse², and testing it with more diligent³ scrutiny, let us consider accurately, what is the force of the words and let us now see how we must think with piety. Therefore,

Verily verily I say unto you, The Son can do nothing of Himself but what He seeth the Father do : for what things soever He doeth, these doeth also the Son likewise.

Thou seest how through the exact likeness too in the works, He sheweth Himself like in all things to the Father, that thereby He may be shewn to be Heir of His Essence also. For in that He must of necessity and incontrovertibly be conceived of as being God by Nature, Who hath Equal working⁴ with God the Father, the Saviour says thus.
^{4 ἐνέργειαν}
^{5 διάλεξιν} But let no one be offended, when He says economically, that He *can do nothing of Himself but what He seeth the Father do*. For in that He was now arrayed in the form of the servant and made Man by being united to flesh, He did not make His discourse⁵ free, nor altogether let loose unto God-befitting boldness, but used rather at times by an economy such discourse as befits alike God and Man. For He was really both in the same.

And this is one true word, but I think one ought again to explain what is before us in another way too, and to apply more keenly to the accurate meaning of the passage. *The Son (it says) can do nothing of Himself but what He seeth the Father do*. The word *cannot*, or impossibility, is predicated of certain things, or is applied to certain of things that are. For this being predicated we

say is not indicative at all of necessity, nor of weakness; but often denotes the stability of natures and the immoveable condition of essences, in respect of what each thing mentioned either is or has been, and of what it can effect by nature and without change. But let our argument, if you please go through demonstration also. When for instance a man says that he cannot carry a piece of wood, immeasurable⁶ perhaps and heavy, he^{6 απηχυ.} predicates his innate weakness: but when another says,^{Aubert conjectured} I being by nature a reasonable man, and born of a father by nature reasonable, cannot do anything my own and of myself, which I do not see belonging to the nature of my parent; the words "I cannot" express the stability of essence, and its inability to change into any thing but what it is. For (says he) I cannot of myself be not a reasonable creature, strengthened by increases accruing to me by nature: for I do not see the power of doing this in the nature of my father. In this way then you may hear Christ saying, *The Son can do nothing of Himself but what He seeth the Father do.* For do not (saith He) blame the works of the Son: for He beholding, as in His Proper Thoughts or Natural Motions⁷, the Essence of Him That begat Him; what things He seeth That Nature befittingly work, these He doeth and none other, not being able to suffer ought contrary to His Nature, by reason of His being of It. Thus, the Nature of the Father hath the Will to compassionate: the Son seeing this inherent therein, is Compassionate as being of Him by Nature, not being able to be Other than what It is. For He hath of the Father, as Essence, so the good things too of the Essence, simply that is and uncompound as God, therefore He wisely subjoins to the former words, *For what things soever He doeth, these doeth also the Son likewise:* in these words collecting, so to say, the whole meaning of His being able to *do nothing of Himself, but what He seeth the Father do.* But by considering the cause why the Son says these things, you will apply your mind more accurately to the things spoken by us.

CHAP. 6.
c. v. 19.

⁷ ὡς ἐν
ἰδίαις
ἐννοιαις
ἢ τοι φυ-
σικοῖς
κινήμασιν

BOOK 2. When then He on the sabbath day was compassionating the paralytic, the Jews began trying to persecute Him: but Christ shames them, shewing that God the Father hath mercy on the sabbath day. For He did not think He ought to hinder what things were tending to our salvation. And indeed He said at the beginning, *My Father worketh hitherto, and I work.* But when they of their great ill-counsel shewed that they were vexed at these things, He subjoins again *The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise.* For since (saith He) the Father refuseth not to have mercy on the sabbath day, I, seeing that He is altogether full of compassion, am therefore Myself too wholly compassionate, not able to cut out anew⁸ in Myself the Essence of My Father, through not appearing and being such as He is by Nature. For I wholly work what is His, as being of Him.

But the saying that the Father is antecedent in the works⁹, is not free from the deepest unlearning. For how should He ever of Himself and alone begin, Who has the Son as the operative Power for all things¹, Eternally with Him, the Exponent² of His Will as to ought and of His motion to operation in respect of ought. But if they uninstructedly assert that He awaits the Separate³ Operation of the Father for each several work, in order to imitate equally, let them shew us that the Father wrought anything separately⁴ and of Himself, or what paralytic He having first healed, hath given the deed as a pattern to His Son.

20 *For the Father loveth the Son*

5 ἀφυλάκτως Those who were heedlessly⁵ blaspheming against Him by reason of the sabbath, Christ convicts of being foolishly exasperated to empty anger, making most clear proof of the matter by saying that He is loved by His Father. For if the Father wholly loveth the Son, it is plain that He loves Him not as grieving Him, but rather as gladdening Him in what He does and works. Vainly then do they perse-

cute Him Who refuseth not to shew mercy on the sabbath, CHAP. 6.
c. v. 20. and hereby again are they found opposing the decrees of God the Father. For they think they ought to hate Him Whom He *loves*, but it is altogether (I suppose) manifest, that He would never have loved Him if He had gone contrary to the Will of His Father, and been accustomed to do of Himself⁶ and Alone whatsoever Himself willed. But ⁶ ἰδίᾳ since He justly loves, He approves, it is plain, and agrees to the breaking of the sabbath, and shews that it has nothing in respect of which God the Lord of the Law might reasonably be angry.

and sheweth Him all things that Himself doeth;

Needs does He subjoin this too to the preceding; and wherefore, I will say. Fathers who are among us, sometimes overcome by natural affection, bear with their sons grieving them, and seeing them attempt things against their judgment, they often suffer it. For vehement is the yearning love⁷ implanted in them in respect of their children persuading them to overcome all littleness of soul⁸ ^{7 πεθος} ^{8 μικρο-} ^{ψυχιαν} towards them. But not thus (saith He) does God *the Father love the Son*, for He cannot do anything which He too does not work by Nature, but as having One Essence with Him, He is called by certain Physical laws, so to say, to identical Will and Power. The Son then (saith He) worketh nothing contrary to what is pleasing or fitting to the Father, nor does He vaunt Himself in the love of the Father⁹, as though a lover of novelty in His works and unbridled, but whatsoever things He sees in Him doing, as in conception, all these He performeth restrained by Identity of Essence from falling aside in ought that is befitting God. For He hath no part with change in ought, or variableness: for He remaineth *the Same* unceasingly, as the Psalmist says. The Father again *sheweth* the Son what He *Himself doeth*, not as though setting before Him things depicted on a tablet, or teaching Him as though ignorant (for He knoweth all things as God): but depicting Himself wholly in the Nature of His Offspring,

Ps. cii.
27.

256 *Their knowledge One of Other : Each works on sabbath.*

Book 2. and shewing in Him His Own Natural Properties in order
c. v. 20. that from what Properties Himself is and is manifested,
He may know of what kind and Who He is by nature That
S. Luke begat Him. Therefore Christ says, that *no man knoweth*
x. 22. *Who the Son is but the Father, and Who the Father is, but*
the Son. For the accurate knowledge of each is in Both,
not by learning, but by Nature. And God the Father
seeth the Son in Himself, the Son again seeth the Father
Infra xiv. in Himself. Therefore He saith, *I am in the Father and*
ii. *the Father in Me.* But "to see" and "to be seen" must
here be conceived of after a Divine sort.

*And greater works than these will He shew Him, that ye may
marvel.*

Supra ver. 18. Above the blessed Evangelist says, *The Jews were seeking to kill Jesus, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God.* He therefore put down the accusation respecting the sabbath, by shewing that the Father Himself worked on the sabbath day, and expending many words thereupon: and endeavours to teach them that He is in Equality with the Father, even when made Man for our sakes (for this was what the argument yet lacked), and therefore does He say *And greater works than these will He shew Him that ye may marvel.* And what again does He will to shew us hereby?

Supra ver. 5. The paralytic (it says) has been healed, *which had an infirmity thirty and eight years.* And marvellous indeed the Power of Him That healed him, God-befitting exceedingly the Authority. This so great Wonderworker, no one (I suppose) in his senses would blame for saying that He is God, and since He is Son, Equal in all things to Him That begat Him. But since ye (He says) imagining things most wicked and foolish, are offended because of this mortal Body, ye must needs learn that My Authority and Power stop not here: for ye shall be, even though ye will it not, spectators of *greater wonders*, to wit of the resurrection of the dead, and yet more shall ye be as-

tonished, seeing Power and Glory befitting God, in Me ^{CHAP. 6.}
Whom now ye charge with blasphemy and are not ashamed ^{c. v. 21.}
to persecute, for merely saying, *I am the Son of God.* ^{Infra x.}
^{36.}

But how God the Father shews His Works to the Son, ^{Supra p.}
we have already said at much length. ^{253—255.}

**21 *For as the Father raiseth the dead and quickeneth them,
so the Son too quickeneth whom He will.***

See again in these words clear proof of His Equality. For He That worketh equally in respect of the reviving of the dead, how can He have inferiority in ought? or how shall He be of another nature and alien to the Father Who is radiant with the Same Properties? For the Power of quickening, which is in the Father alike and the Son, is a Property of the Divine Essence. But the Father doth not again separately and of Himself quicken some, the Son some separately and apart: for the Son having in Himself by Nature the Father, the Father doth all things and worketh all things through the Son. But since the Father hath the Power of quickening in His Own Nature, as also Himself too, He attributes the Power of quickening the dead as though accruing to each separately.

CHAPTER VII.

That nought of God-befitting Dignities or Excellences is in the Son, by participation, or from without.

22 *For neither doth the Father judge any man, but hath committed all judgment unto the Son.*

Ps.
lxxxii. 8.
Ps. lxxv.
7.

¹ *οἰκοθεν*
¹ Cor. iv.
7.

He introduceth another God-befitting and marvellous thing, in many ways persuading them that He is God by Nature and Verily. For to what other would it befit to judge the world, save Him Alone Who is God over all, Whom too the Divine Scriptures call to this, saying in one place, *Arise, O God, judge the earth*, in another again, *For God is the Judge, He putteth down one and setteth up another*. But He says that *judgment* has been given Him by the *Father*, not as being without authority hereto, but economically as *Man*, teaching that all things are more suitably referred to the Divine Nature, whereto Himself too being not external, in that He is Word and God, hath inherently¹ authority over all; but in that He is made *Man*, to whom it is said, *What hast thou that thou didst not receive*, He fittingly acknowledges that He received it.

To these things again one of our opponents will say,
„Lo, the Son evidently declares that He hath received „judgement of the *Father*; but He receives (it is plain) as „not having. How then will not He That gives with „Authority be greater and of Superior Nature to Him „Who must needs receive?”

What then do we say to these things? Our prearranged argument has been, I think, not unskilfully managed, introducing a consideration specially befitting the time, to wit of the Incarnation, and most accordant with the economy of the Flesh, when He was called a servant, when

He humbled Himself, made in our likeness. But since CHAP. 7.
c. v. 22. it seemeth good to thee haughtily to despise the simpler doctrines, and to make more critical examination of them, come then, opposing thy objections, let us first say, Not altogether, nor of necessity, sir, doth he that is said to give anything, impart it to the recipient as though he had it not, nor yet is the giver always greater than the receiver. For what wilt thou do, when thou seest the holy Psalmist saying in the Spirit, *Give glory to God?* Shall Ps. lxviii.
34 LXX. we consider that God is in need of glory, or that *we* who are commanded to offer Him this, are on this account greater than the Creator? But not even thou wilt dare to say this, who shunnest not the fear of blasphemies. For full of glory is the Godhead, even though It receive it not from us. For He who receives as honour, what He hath of Own², ^{2 οἰκοθεν} will never be thought inferior to those who offer Him glory as a gift. One may often see that he who has received anything is not inferior to the giver, and that the Father is not therefore of Superior Nature to His offspring, because He *hath committed to Him all judgment.*

Next we must consider this too. To judge or to give judgment, are rather operations and acts conceived as properties of essences than themselves truly essences. For we in giving judgment do something, being in ourselves³ ^{3 ιδιαζόντως} what we are. But if we grant that judging or giving judgment is of the nature of an essence, how must we not needs grant, even against our wills, that some cannot exist at all, except as judges, and that their being wholly ceases together with the termination of the judgment? But so to think, is most absurd. Judgment then is an operation, and nothing else. What then *hath the Father committed to the Son?* No accession from His Own Nature, in committing *all judgment* to Him, but rather an operation in respect of them that are judged. How then will He herein be greater, or of Superior Nature, by having added anything which was not in the Son Who saith, *All things* Infra
xvi. 15. *that the Father hath are Mine?*

How then He must be conceived of as giving, hear now.

BOOK 2. As God the Father, having the Power to create, createth
c. v. 22. all things through the Son, as through His own Power and
Might: so having the Power too to judge, He will work
this too through the Son, as His Own Righteousness. As
though it were said that fire too yielded up burning to the
operation that is of itself by nature, the fact taking this
direction: so piously interpreting, *Hath committed*, shall we
escape the snare of the devil. But if they persist in shame-
lessly asserting that glory is added to Him of the Father,
through His being manifested Judge of the earth, let them
teach us, how He is any longer to be considered Lord of
glory, Who in the last times was crowned with the honours
hereunto pertaining.

CHAPTER VIII.

That the Son being God and of God by Nature, and the Exact Image of Him Who begat Him, hath equal honour and glory with Him.

23 *That all should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father Which sent Him.*

A CAUSE and reason of the things already enumerated, is now evident, viz., that the Son ought to be honoured in Equality and likeness with the Father. For recapitulating a little, and carried back to a recollection of the preceding, you will view accurately the force of the passage. He said then *that God was His Father, making Himself Equal* ^{Supra ver. 18.} *with God;* then again He began shewing that He was of Equal strength and skill, saying, *For what things soever He Supra doeth, these doeth also the Son likewise.* That He is both ^{ver. 19.} Life and Life-giving by Nature, as is He too Who begat Him, He shewed plainly, adding, *For as the Father raiseth* ^{Supra ver. 21.} *up the dead and quickeneth them, so the Son too quickeneth whom He will.* But that He will be also Judge of all, the Father in all things co-approving and consenting, He declared, saying, *For neither doth the Father judge any* ^{Supra ver. 22.} *man, but hath committed all judgment unto the Son.* What then is the cause of these things? what induced the Only-Begotten to say all this? *That all men (He saith) should honour the Son even as they honour the Father.* For if He hath all things whatever the Father hath, as far as appertains to God-befitting Dignity, how is it not fitting that He to Whom nothing is lacking to Identity of essence should be crowned with equal honours with Him? What then do they say to this too who *pervert all equity*, as saith Mic. iii. 9. the Prophet Isaiah?

BOOK 2. „ If (he says) by reason of its being said, *That all men should honour the Son even as they honour the Father,*
 c. v. 23. „ ye suppose that one ought to magnify the Son with
 „ equal honours with the Father, ye know not that ye are
 „ stepping far away from the truth. For the word *As* does
 „ not altogether introduce equality of acts, in respect of
 „ those things it is affixed to, but often marks out a kind of
 „ likeness, just as (he says) the Saviour counsels, saying,

S. Luke
vi. 36.

„ *Be ye therefore merciful AS your Father also which is in Heaven is merciful.* Shall we then be as merciful as the „ Father, on account of the *as*? And again Christ says „ to His Father of His disciples: Thou *hast loved them,* „ *AS Thou hast loved Me.* But we will not grant that the „ disciples are loved just as the Son, on account of the „ *as.* Why then dost thou multiply words, and distort „ what is said into blasphemy, though it introduces no „ obligation on the hearers to honour the Son in equal „ measure with the *Father?*”

Infra
xvii. 23.

What then is our answer to these things? With bitter words do the fighters against God bay at us, but without are *dogs*, as Paul saith, without are *evil workers*, without the right faith are *the concision*. For we are sons of the truth and children of the light. Therefore we will glorify the Only-Begotten together with God the Father, not with any difference, but in equality of honour and glory, as God of God, and Light of Light, and Life of Life. And overmuch enquiry into what is to be received as faith, is not without hazard: nevertheless we must test the force of the *As*, lest our opponents be overwise in their own conceits. When therefore *As* is applied to things unlike in their nature, it does not wholly introduce absolute equality, but rather likeness and resemblance, as ye yourselves acknowledged above; but when it is applied to things in all respects like to one another, it shews equality in all things and similitude and whatever else is found to have the same force with these. Just as if I say, Bright is the sun in Heaven, bright too is silver which is of the earth, yet is the nature of the things mentioned diverse. Let

Phil. iii.
2.

any of the rich of the earth be supposed to say to his household servants, Let the silver shine as the sun. In this case we very justly say that earthly matter attains not to equal brightness with the sun, but to a certain likeness and resemblance, although the word *As* be used of it. But let Peter and John (suppose) of the holy disciples be brought forward, who both in respect of nature and of piety towards God, fail not of an accurate likeness one to another, let the *As* be applied, some one saying of them, as here, Let John be honoured by all, even as Peter, will the *As* here be powerless, so that equal honour ought not to be paid to both? But I do not suppose that any one will say such a thing: for he will see that there is nothing to prevent it.

CHAP. 8.
c. v. 23.

According to this analogy of idea, when the *As* is applied to the Father and the Son, why should we shrink from crowning Both with equal honours? For He having considered before, as God, things to come, and having carefully viewed the envious opposition of thine unlearning hath brought in the *As*, not bare and bereft of the aid befitting it, but having strengthened it beforehand with convenient proofs, and shewn afore that He is God by Nature (for He made God His Father): having again fore- Supra
shewn that He is both God the Creator and of a truth Life, ver. 18.
and having before introduced Himself, altogether glorying (so to say) in the Attributes¹ of God the Father,—He after- 1 ιδιόματα
wards seasonably subjoins *That all men should honour the Son even as they honour the Father* too. Then what objection still appears, what is there to hinder, that He, in Whom are Essentially the Properties² and excellencies of² οὐσία the Father, should attain to an equal degree of honour? for we shall be found honouring the very Nature of God the Father, full well beaming forth in the Son. Wherefore He proceeds, *He that honoureth not the Son honoureth not the Father which sent Him.* For the charge of dishonouring the Son, and the force of blasphemy against Him, will mount up unto none other more truly than the Father Himself, Who put forth the Son as it were from the

Book 2. Fount of His Own Nature, even though He be seen
 c. v. 23. throughout the whole Holy Scriptures as everlastingly
 with Him.

„ Yea (saith the opponent) let the charge from dishonouring the Son go to whatsoever you please, or rather let it reach even unto God the Father Himself. For He will be angry, and that with reason, yet not wholly so, as though His Very Nature were insulted in the Son, according to our just now carefully finished argument, but since He is His Image and Impress, formed most excellently after His Divine and Ineffable Essence, He is with reason angry, and will wholly transfer the wrong to Himself. For it were indeed most absurd, that he who insulted the Divine Impresses, should not surely pay the penalty of his sin against the Archetype. Just as he who has insulted the images of earthly kings, is punished as having indeed transgressed against the ruler himself. And in like manner shall we find it decreed by God in respect of ourselves also : for *Whoso* (saith He) *sheddeth man's blood, for his blood shall he be poured forth: because in the Image of God He made man.* Seest thou then hereby very clearly (saith he) that if the Image be wronged, and not altogether the Divine Nature, God the Father deems it right to be angry ? In this way then let that which is said by Christ be conceived of and adapted³, *He that honoureth not the Son, neither doth he honour the Father.*"

Shall then the Only Begotten be classed with us as external to the Essence of the Father ? how then will He yet be God by Nature, if He altogether slip out of the bounds of the Godhead, situate in some nature of his own and of other sort than that wherein the Father is ? and we do wrong, it seems, in bringing into one count of Godhead^a, the order⁴ of the Holy Trinity. We ought, we ought at length to worship the Father as God, to impart some glory of Their Own to the Son and the Spirit, severing them as it were into different natures, and defining severally to Each the mode of His Existence. Yet do the Divine Scriptures

Gen. ix.
6.

³ ἐσχηματίσθω

⁴ σύντατιν

* εἰς ἑτα θεότητος ἀναβιβάζοντες λόγον

declare unto us One God, classing with the Father the Son CHAP. 8.
C. V. 23. and the Spirit, so that through Their Essential and exact sameness the Holy Trinity is brought unto one count of God-head. The Only-Begotten is not then alien from the Nature of Him who begat Him, but neither will He be a whit conceived of as Son in truth, if He beamed not forth from the Essence of the Father (for this and no other is the definition and mode of true sonship in all) but if there be no Son, God's being Father will be wholly taken away too. How then will Paul be true in saying of Him, *Of Whom every family in Heaven and earth is named?* Eph. iii. 15. For if He have not begotten of Himself in God-befitting manner the Son, how shall the beginning of Fatherhood be in Him, going through in imitation to those who are in Heaven and earth? But God is in truth Father: the Only-Begotten therefore is by Nature Son, and is of a surety within the bounds of the Divinity. For God will be begotten of God even as man (for example) of man, and the Nature of God the Father, Which transcends all things, will not err⁵ by bearing fruit not befitting It.

⁵ διαψεύσ-
σεται

But since some blasphemously and foolishly say, that it is not the Nature of God the Father That is insulted in the Son, when He does not receive due honour from any, but that He is angry reasonably and rightly, at His Own Image being dishonoured in Him; we must ask them in what sense they would have the Son be and be called the Image of the Father. Yea rather let us forestalling their account, determine beforehand the Nature of the Image, according to legitimate reasoning: for so will the result of our enquiries be clear and more distinct. Therefore ^{Different} one and the first mode of image is that of sameness of ^{meanings of} image nature in properties exactly alike⁶, as Abel of Adam, or Isaac ⁶ ἀποράλ- λάκτοις of Abraham: the second again is that consisting in likeness of impress, and accurate impression of form, as the King's delineation in wood, or made in any other way, most excellently and skilfully, as respects him. Another image again is taken in respect of habits and manners, and conversation⁷ and inclination to either good or bad, as for instance ⁷ πολι- τείαν

Book 2. it may be said that the well-doer is like Paul, him that
 c. v. 23. is not so like Cain (for the being equally good or bad,
 works likeness with either, and with reason confers it) Another form of image is, that of dignity and honour and
 glory and excellence, as when one for instance succeeds
 another in a command, and does all things with the
 authority which belongs to and becomes him. An image in
 another sense, is in respect of any either quality or
 quantity of a thing, and its outline and proportion: for
 we must speak briefly.

Let then the most critical investigators of the Divine Image^b teach us, whether they think one ought to attribute to the Only-Begotten the Essential and Natural Likeness, and thus say that the Only-Begotten Word proceeding⁸ from the Father is an Image of Him in the same sense as Abel is of Adam, who retained in himself the whole nature of his parent, and bore the count of human nature all-complete? or will they be vexed at this, compelled to confess the Son truly God of God by Nature, and turning aside according to their custom to fight against the truth, advance to the second kind of image, which is conceived to exist in mere form, impress and
^{9 σχήματι} outline⁹? But I suppose they will shrink from saying this. For no one, even if he be a very prater, will suppose that the Godhead can be estimated in respect of size, or circumscribed by outline, or meted by impress^c, or that the Unembodied will wholly undergo what belongs to bodies. Do they say then that He is conformed to Him in respect of manners and habits and will, and are they not ashamed to dress Him in this image? for how is He yet to be conceived of as God by Nature, Who has Likeness to Him in will only, but has another Being separately¹ of Himself? For they will surely acknowledge that He subsists². Then what is there in Him more than in the creature? For shall we not believe that the angels themselves hasten to perform the

¹ ίδιως

² ὑφε-
στάναι

^b οἱ τῆς θείας εἰκόνος ἀκριβέστατοι ^c ἡ καὶ σχήματι περιγραπτὸν καὶ χα-
ζητηταί

Divine Will, who are by nature other than God? But what, when this is conceived of as belonging to us too? for does not the Only-Begotten teach us foolishly to jump at things above our nature, and to aim at impossibilities, saying, *Be ye merciful, as your Father also which is in Heaven is merciful?* For this were undoubtedly to say that we ought to gain the likeness of the Father by identity of will. And Paul too was an imitator of Christ, of the (as they babbling say) Image of the Father in will only. But they will shift their ground (I suppose) from these miserable conceptions, and as though thinking something greater and better, will surely say this, „The Only-Begotten is the Image of God the Father, in respect „of identity of will, in respect of God-befitting Dignity „and Glory and Power, in respect of Operation in creation „and working miracles, in respect of reigning and ruling „over all, in respect of judging and being worshipped by „angels and men and in short by all creation. By all „these He shewing us the Father in Himself, says that He „is not of His Person, but is *the Impress of His Person.*” *Heb. i. 3.* Therefore as we said just now, the Son is none of these by nature, but is altogether separate from all of them according at least to your most foolish reasoning, and is neither Very God, nor Son, nor King, nor Lord, nor Creator, nor Mighty, nor in respect of His own Will is He by Nature Good: but in boasts solely and only of what is God-befitting is He seen. And as is the application of tints to paintings on tablets, beautifying them by the variety to the eye, but having nothing true: so as to the Son too, the beauty of the Excellencies of God the Father decks Him around with bare names only, but is as it were applied from without like certain tints: yea rather the Divine Nature is outlined³ in Him, and appears in bare type.

Next, how will ye not be shewn to be fighting outright with all the holy Scriptures, that ye may with justice hear, *Ye stiffnecked and uncircumcised in heart and ears, YE are always resisting the Holy Ghost: as your fathers did, so do YE too,* for when do they not call the Son Very God, or

³ σκια-

γραφεῖται
Acts vii. 51.

BOOK 2. when do they bear Him forth from the Essence of His
 c. v. 23. Father? which of them has dared to say that He is by
 Nature neither Creator nor King nor Almighty nor to be
 worshipped? For the Divine Psalmist says as to the Only-
 Begotten Himself, *Thy Throne, O God, is for ever and ever:*
 Ps. xlvi. 6.
 Thomas again the most wise disciple in like wise calls Him
 Infra xx. 28. *God alike and Lord.* He is called Almighty and Creator
 by every voice of saint, and as having not according to you
 the Dignity from without, but as being by Nature what
 He is said to be, and therefore is He worshipped both by
 the holy Angels and by us, albeit the Divine Scripture says
 that we ought to worship none other, save the Lord God
 Alone.

If then they hold that the God-befitting Dignity in Him
 Rom. i. is acquired and given, and think that they ought to wor-
 ship such an one, let them know that they are worshipping
 25. ⁴ *ζωγρα-
φούντες the creature rather than the Creator, and making out⁴ to
 themselves a new and fresh God, rather than acknowledg-
 ing Him Who is really so by Nature. But if while they say
 that the Son is external to the Essence of God the Father,
 they yet acknowledge Him to be Son and Very God and
 King and Lord and Creator, and to have Essentially in
 Himself the Properties and Excellencies of the Father, let
 them see whither there is risk that the end of those who
 thus think will be. For nothing at all will be found of
 sure faith⁵ in the Divine Nature, since the nature of things
 5 *ἀξιοπι-
στον originate also is now capable of being whatever It is con-
 ceived to be. For it has been proved according to the
 6 *ἀδημα-
στατον most feeble⁶ reasoning of our opponents, that the Only-
 Begotten not being of the Divine Nature, hath yet truly in
 Himself Its Excellencies. Who will not shudder at the
 mere hearing the blasphemy of the doctrines? For all
 things are now overturned, when the Nature That is above
 all things descendeth so as to be classed with things origi-
 nate, and the creation itself contrary to reason springs up
 to the measure above it, and not designed for it.***

Therefore let us swimming away from the absurdity of
 such doctrines, as from a ship sinking in the sea, hasten to

the Truth, as to a secure and unruffled haven, and let us CHAP. 8.
acknowledge the Son to be the Image of God the Father,
c. v. 24.
not plastered over⁷ so to say with perishable honours, nor ^{7 περιπε-}
adorned merely with God-befitting titles, but Essentially ^{πλασμέ-}
^{νον} Exact⁸ according to the likeness of His Father, and un- ^{8 ἀπηκρι-}
alterably being by Nature That which He That begat Him ^{βωμενον}

is conceived to be, to wit Very God of God in truth, Almighty, Creator, Glorified, Good, to be worshipped, and whatever may be added to the things enumerated as befitting God. For then shewing Him to be Like in all things to God the Father, we shall also shew Him true, in saying that if any will not honour the Son, neither doth he honour the Father Which hath sent Him : for as to this our enquiry and the test of the things just now investigated had its origin.

24 *Verily verily I say unto you, he that heareth My Word and believeth on Him That sent Me, hath everlasting Life, and cometh not into condemnation, but is passed from death unto life.*

Having now proved sufficiently by the foregoing, that the miserable Jews sin not against the Son only, by daring to find fault with the things which He says or does among them in His teaching, but do also ignorantly transgress against the Father Himself, and having as far as pertains to the force of what has been said, wrapped about their over-confidence⁹ with fear, and persuaded them to live^{9 θράσος} more religiously¹ in hope of things to come, He at length^{1 ἐπιεικέ-} snares them to obedience. And not unskilfully again did ^{στερον} He frame His speech to this end. For since He knew that the Jews were still diseased, and yet offended concerning Him, He again brings back their faith to the Person of God the Father, not as excluding Himself, but as honoured in the Father too by reason of Identity of Essence. For He affirms that they who believe shall not only be partakers of *eternal life*, but also shall escape the peril of the *condemnation*², being justified, that is: holding forth fear^{2 κρίσεως} mixed with hope. For thus could He make His discourse more efficacious and more demonstrative³ to the hearers. ^{3 δεικτι-} ^{κώτερον}

Book 2. 25 *Verily verily I say unto you, the hour is coming and now
c. v. 25. is when the dead shall hear the voice of the Son of God, and
they that hear shall live.*

Having said that believers shall pass *from death to life*, He introduces Himself as Performer of the promise, and Accomplisher of the whole thing, partly hinting to the Jews, that marvellous in truth is the Power shewn in the case of the paralytic, but that the Son will be revealed as a Worker of things yet more glorious, driving away from the bodies of men not only sickness and the infirmities of diseases, but also overthrowing death and the heavily-pressing corruption (for this was what was said a little before, *The Father loveth the Son and sheweth Him all things that Himself doeth and greater works than these will He shew Him, that ye may marvel*; for the greater wonder is shewn in the raising of the dead), partly also preparing the way for that which would probably in no slight degree affright the hearers. For He plainly declares that He will raise the dead, and will bring the creature⁴ to judgment, that through the expectation of one day being brought before Him and giving account of everything, they might be found more backward in their daring to persecute Him, and might receive more zealously the word of teaching and guidance.

To these things then the aim of the chapter looks and tends: but we must now explain the words. The common account then is (as it seems) that the time will come, when *the dead shall hear the Voice of Him That raiseth them*: and they suppose that it is *now* too⁵ no less present, either as when Lazarus for instance is to hear the Voice of the Saviour, or as saying that *the dead* are those not yet called through faith unto eternal life, who will surely attain unto it, by having received the doctrine of the Saviour. And this method of considering it does indeed preserve a plausible appearance, but accuracy not at all. Wherefore ruminating⁶ again the force of the words, we will affix a more suitable sense, and thus open the reading:

⁴ τὸ πολ-
^{ημα}

⁵ καὶ νῦν

⁶ ἀναμα-
στήμενοι

Verily verily I say unto you, the hour is coming and now is, when the dead shall hear the Voice of the Son of God; the hour again that is, when *they that hear shall live.* By the words then in the beginning, He means the time of the resurrection, wherein He teaches through the word of the Judge that they that sleep shall rise again to answer for their life in the world, that as I said before, devising the fear thence arising as a bridle, He might persuade them to live full excellently and wisely: by the closing words He shews that the due time of believing is now come, but also says that everlasting life will be the reward of obedience: all but declaring, *Ye shall all come to judgement, sirs,* that is at the time of the Resurrection, but if it seem bitter to you to be punished, and to undergo endless penalties at the hand of the offended Judge, suffer not the time of obedience to pass by, but laying hold of it while yet present, haste ye to attain to everlasting life.

- 26 *For as the Father hath life in Himself, so gave He to the Son too to have life in Himself, and gave Him authority to execute judgment also because He is the Son of Man.*

Observe again the economy in these words, that thou mayest marvel at the form of expression and not, by falling into offence thereat from ignorance, bring upon thyself perdition. For the Only-Begotten, being Man in respect of the nature of His Body, and seen as one of us while yet upon the earth with flesh, manifoldly instructing the Jews in matters pertaining to salvation, clothed Himself with the glory of two God-befitting things. For He clearly affirmed, that He would both raise the dead, and set them at His Judgement-seat to be judged. But it was extremely likely that the hearers would be vexed at this, accusing Him with reason, because He said that God was *His Father, making Himself equal with God.* Having mingled therefore with God-befitting Authority and Splendour language befitting the human nature, He beguiles the weight of their wrath, saying more modestly and lowlily

CHAP. 8.
v. 26, 27.

Supra p.
269.

Supra
ver. 18.

BOOK 2. than was necessary, *For as the Father hath life in Himself,*
 v. 28, 29. *so hath He given to the Son too to have life in Himself.*

Marvel not (saith He) if I, Who am now as you, and am seen as a Man, promise to raise the dead, and threaten to bring them to judgement: the Father hath given Me Power to quicken, He hath given Me to judge with authority. But when He had hereby healed the readily-slipping⁷ ear of the Jews, He bestows zealous⁸ care for the profit too of what follows, and immediately explaining why He says that He hath received it, He alleges that human nature hath nothing of itself, saying, *Because He is the Son of Man.*

For that the Only Begotten is also Life by Nature, and not a partaker of life from another, and so quickeneth as doth the Father, I think it superfluous to say now, since no small discourse was expended hereupon in the beginning of the book, upon the words, *In Him was Life.*
 Supra p. 57 sqq.

28 *Marvel not at this: for the hour is coming, in the which all*
 29 *that are in the graves shall hear His Voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom.*

He signifies by these words the time of the resurrection
 1 Thess. iv. 16. of all, when, as the Divine Paul wrote to us, *The Lord Himself shall descend from heaven with a summons, with*
 Acts xvii. 31. *the voice of the Archangel, with the trump of God, to judge the world in righteousness, and render to every man according to his works.* He leads therefore by repetition of the same things the most unlearned understanding of the Jews, to be able clearly to understand, that He will be a Worker of greater deeds than those in which the paralytic was concerned, and that He will be revealed as a Judge of the world: and by profitably contrasting the healing of one sick person with the resurrection of the dead, He shews that greater and more noteworthy is the operation that undoes⁹ death and destroys the corruption of all, and reasonably and of necessity says, in respect of the lesser mir-

⁷ εὐδλι-
 σθον

⁸ γοργὴν

⁹ λυτικὴν

acle, *Marvel not at this.* And let us not at all suppose that by these words He means to find fault with the glory of His own works, or to enjoin the hearers that they ought not to hold worthy of wonder, those things whereat one may reasonably wonder, but He wishes those who were astonished at that to know and believe that the subject of wonder as yet was small. For He raiseth by a word and God-befitting Operation not only the sick from little diseases, but those also who have been already submerged by death and overcome by invincible corruption. And hence introducing the greater, He says, *The hour is coming in which all that are in their graves shall hear His Voice.* For He who by a Word brought into being things that were not, how should He not be able to win back into being that which was already created? For thus each will be the effect of the same Operation, and the glorious production of one Authority. And profitably does He subjoin that they *shall come forth* of their graves, they that were holden of base deeds and that lived in wickedness to undergo endless punishment, the illustrious in virtue to receive the reward of their religiousness¹, eternal life: at once (as we said above) introducing Himself as the Dispenser of what belongs to each, in these words of His; and persuading them, either from fear of suffering dreadful punishments, to forego evil and to hasten to elect to live more soberly, or pricked with desire after some sort for eternal life, make more zealous and eager haste after good.

CHAP. 8.
v. 28, 29.

CHAPTER IX.

That the Son is in nothing inferior to God the Father, but is of Equal Might in Operation unto all things as God of God.

30 *I can of Mine Own Self do nothing: as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will, but the Will of the Father Which sent Me.*

GIVE more exact heed again to the things said, and receive the force of its thought¹ with intelligence. For the *phūatos* Jews not knowing the deep Mystery of the economy of flesh, nor yet acknowledging the Word of God indwelling in the Temple of the Virgin, were often excited by *zeal*, mistaken and *not according to knowledge*, as Paul saith, to savageness of manners and fierce anger: and indeed Rom. x. 2. were attempting to stone Him, for that He, *being a Man*, Supra ver. 18. was making Himself God, and again because He said that *God was His Father, making Himself Equal with God*. But since they were thus hard of understanding and utterly unable to endure God-befitting words, but both thought and spake meanly of Him, the Saviour by an economy acts ^{2 συνηγήσει} the child with² them, and made His explanation a mixed one, neither wholly foregoing words befitting God, nor altogether rejecting human language: but having said something worthy of His Divine Authority, He forthwith represses the untutored mind of the hearers, by bringing in something human also; and again having said something human by reason of the economy, He suffers not what belongs to Him to be seen in mean estate only, shewing often by His Superhuman Might and Words that He is by Nature God. Some such contrivance³ will you find now too in the passage at present before us. For what did He say before? *For as the Father raiseth up the dead*

Supra ver. 21.

and quickeneth them, so the Son too quickeneth whom He will,
next again, For the hour is coming in the which all that are in
their graves shall hear His Voice; and besides, that they
shall also come forth to be judged and to receive their re-
ward according to their works. But He That saith He
can quicken whom He will, and in like manner as the Father:
how shall He not be conceived of as clothed with Might be-
fitting God? He Who openly says that He will be Judge
of all, how shall He not with justice terrify those who deem
that He is yet bare Man? For it was like that they being
Hebrews and instructed in the Sacred Writings, should
not be entirely ignorant that God should be Judge of the
world, since they too sang often, *Arise, O God, judge the earth,* and again, For God is the Judge.
^{Ps. lxxxii. 8.}
^{Ps. lxxv. 7.}

Since then He knew that the ignorant people of the Jews were vexed at these things, He rids them of their accustomed anger by saying in more human language, I can of Mine Own self do nothing: as I hear, I judge. As far then as one can say, taking the words superficially, He derides⁴ the understanding of the Jews. For the form^{4 διαγελή} of expression gives the idea of a sort of weakness, and of authority not altogether free; but it is not so in truth, since the Son being Equal in all things to the Father, hath by Nature the same Operation and Authority in respect to all things. But He saith that He can do nothing of Himself, but as He heareth, so He judgeth: in another way again shewing Himself Equal in Mind and Power to God the Father.

For neither will the Father be conceived of as doing anything without the Son, Alone and by Himself, seeing He hath Him as His Might and Power (therefore all things were made by Him, and without Him was not made any one thing) nor will the Son again do ought of Himself, the Father not co-with Him. Therefore He saith also, Of Myself I do nothing; but the Father That dwelleth in Me, Infra viii. 28; He doeth the works. And we shall not suppose that the Son is strengthened by the Father, as though weak, and again that authority over all things is given Him: for then

BOOK 2. would He be no longer God by Nature, as having the glory
 c. v. 30. ^b ἐπακτόν of the Godhead bestowed⁵; but neither would the Father
 Himself still exist in unimpaired excellency of good things,
 if He had the Word, the Impress of His Nature, such as
 to require Power and Authority from another. For a
 giver of the things spoken of will be sought for analogously
 for the Image and Archetype, and thus in short our argu-
 ment will go forth into boundless controversy, and will
 run out into the deep sea of blasphemy. But since the
 Son being of the Essence of the Father takes to Himself
 by Nature all the Properties of Him who begat Him, and
⁶ διατρέ-
^{xει} Essentially attains⁶ to one Godhead with Him, by reason
 of Identity of Nature, He is in the Father, and hath again
 the Father in Himself: wherefore He frequently, Unblamed
 and Truly, attributes to the Father the Power of His Own
 Works, not excluding Himself from the power of doing
 them but attributing all things to the Operation of the
 One Godhead: for One is the Godhead in the Father, the
 Son, and the Holy Ghost.

*Supra
ver. 19.*

And that the Son is not inferior to the Father either
 in Power or Operation unto ought, but is Like in all
 things and of Equal Might, has been demonstrated by
 us elsewhere, on the words, *The Son can do nothing of
 Himself, but what He seeth the Father do: for what things
 soever He doeth, these doeth the Son too likewise.* But since
 I think it just and becoming, to display the most devoted
 zeal in Divine doctrines; come let us after the custom of
 sailors on the sea wind back anew (as a cable) the whole
 argument of the chapter. For in this way one may see,
 that the Son does not accuse His Own Nature by saying
 that He can do nothing of Himself, but rather exposes the
 folly of the Jews, and plainly shews that they trample on
 the law of Moses. For in that to the words, *I can do no-
 thing of Myself*, is immediately subjoined, *As I hear, I
 judge*, it frees the Son from all reproach of not being able
 to act of His Own Power: rather it shews clearly that He
⁷ φιλοπά- is in all things Filial⁷ and Consentient⁸ with Him Who begat
⁸ τὸν οὐνεθε- Him. For if as though impotent He were borrowing His
 λητῆν

Power of the Father, as not having sufficient of Himself: CHAP. 9.
C. V. 30.
how ought He not rather to say, *I can of Mine Own Self do nothing, I receive the power of my Father?* But now as He does not say this, but rather adds to the being able to do nothing of Himself, that He so judges as He hears, it is evident that not in respect of weakness of operation as to ought, does He put that He *cannot*, but by reason of impossibility of transgressing in anything the Will of the Father. For since One Godhead is conceived of in the Father and the Son, the Will too (I suppose) will be surely the Same; and neither in the Father, nor yet in the Son or the Holy Ghost will the Divine Nature be conceived of as at variance with Itself; but whatsoever seemeth good to the Father (for example), this is the Will of the Whole Godhead.

Needs therefore does the Son introduce Himself as co-approving and consenting to the Father in whatever seemeth good to Him, explaining that He cannot do anything which is not altogether according to the Mind of the Father, for this is the meaning of *Of Myself*. Just as if He should say that He cannot commit sin, He would not rightly seem to any to incur the charge of weakness, but rather to set forth a wondrous and God-befitting Property⁹ of His Own Nature (for He gives to understand⁹ *ἰδίωμα* that He is Immoveable and Unchangeable): so when He acknowledges that He can do nothing of Himself, we shall rather be awestruck as seeing Unchangeableness the fruit of the Unchangeable Nature, than unseasonably account the not being able to be a mark of weakness.

Let these things be said by us conformably to our own ability, and let the lover of learning search out for better: but we will not shrink from interpreting the saying in another way too, lowering our manner of speech a little from the bounds of the Godhead and the Excellence of the Only-Begotten: and since the Son truly was and was called Man, translating¹ the force of the passage to the economy ^{ὑεταρρυθμίσσοντες} with Flesh, and shewing that what follows is akin and connected with what preceded. Therefore He clearly testified

BOOK 2. that *all that are in the graves shall hear His Voice*, and that they shall *come forth* to be judged. When He has once begun on the subject of His judging the world, He not only promises to be a righteous Judge at that time, in which He says the Resurrection of the dead will take place, but also declares that even now He judges rightly and justly of matters in this life. What was the question and of what the discourse, hear. For our sakes was He born of a woman: for as Paul saith, *He taketh not hold of angels, but of the seed of Abraham, wherefore it behoved Him in all things to be made like unto His brethren.* But since He was made Man and in servant's form, He the Law-giver as God and Lord is made under the Law also. He speaks then sometimes as under the Law, sometimes again as above the Law, and hath undisputed authority for both. But He is discoursing now with the Jews as Law-keeper and Man, as not able to transgress the commands ordered from above, nor venturing to do ought of His Own Mind, which does not agree with the Divine Law. Wherefore He says, *I can of Mine own self do nothing; as I hear, I judge.* By testifying to Himself that He can do nothing of Himself, which is not wholly in accordance with the Law, and that He judges and gives sentence in matters, according as He hears, to wit by declaration of the Law, He exposes the unbelief of the Jews, and lays bare their headstrong habit. For this too the words *I can of Mine own self do nothing*, well hint at, as contrasting with, *Ye recklessly transgress the commandments given you, ye were bold to do all things of yourselves, fearlessly², and in every matter are ye zealous to give judgments not consonant to the Divine decrees.* For *ye teach for doctrines the commandments of men*, and make your own will a law.

² ὡς ἔξ
ἀκινδύνον

S. Matth. xxv. 9.

What then is the aim of this way of speaking, or how He introduces Himself as judging justly, and they not, shall be told next. He had healed the paralytic on the Sabbath day, He compassionated a man who had spent long time in sickness, shewing forth right and good judgment upon him. For it was right to pity the sick man

c. v. 30.
Supra
ver. 28.

Heb. ii.
16, 17
E. M.

even on the sabbath day, and by no means to shut up CHAP. 9.
His compassion from reverence for the sabbath day, practising a most vain piety³. As the Father too works ^{τελαθει-}
^{αν} even on the sabbath day in regard of His economy towards His creatures, and that surely through the Son, so doth Himself also. For neither did He think that a man who needed compassion on the sabbath day ought to be deprived of it, by reason of the Sabbath, since He knew that the *Son of Man* was *Lord of the sabbath*. For S. Mark not man was made for the sabbath, but the sabbath for man. Ib. 27. ii. 28.

Therefore righteous herein and good is the judgment of the Saviour, not restraining by reason of the sabbath His Loving-Kindness to the prostrate, but that which as God He knows how to perform (for the Divine Nature is the Fountain of Goodness), this He did even on the sabbath day: but the judgment of the Jews upon Him in that they were vexed on account of the sabbath, and therefore desired to kill Him Who had done them no wrong, how is not this exceedingly dissonant to the Divine Laws (for it is written, *The innocent and righteous slay thou not*) Exod. and the invention rather of their cruelty, and not of the holy xxiii. 7. Scriptures?

Understand then that Jesus says with a kind of emphasis to those who were angry at His deeds of good and found fault with His holy judgments, following only their own imaginations, and so to speak defining as law that which seemed to them to be right even though it be contrary to the Law:—I can of Mine Own Self do nothing, i. e., I do all things according to the Law set forth by Moses, I endure not to do anything of Myself, as I hear, I judge. For what willeth the Law? Ye shall not respect Deut. i. persons in judgment, for the judgment is God's. why then 17. (saith He) are ye angry at Me because I have made a man Infra vii. every whit whole on the sabbath day, and condemn not 23. Moses who decreed that children should be circumcised even on the sabbath. Judge not according to the appear- Ib. 21, 23. ance, but judge righteous judgment. If a man on the sabbath day receive circumcision, that the Law of Moses should

BOOK 2. *not be broken,* thus without due cause are ye vexed at v. 31, 32. seeing a man every whit healed on the sabbath day? I therefore judged justly, but *ye* by no means so, for ye do all things of yourselves. But I can of Mine Own Self do nothing; as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will, as ye do, but the Will of the Father Which sent Me.

^{Supra}
p. 193. What manner of sending this is, and the mode of the being sent, we having before spoken of at length, will refrain from speaking any more thereof. But we must observe for profit's sake that He says that the Law is the Will of God the Father.

31 32 *If I bear witness of Myself, My witness is not true: there is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true.*

^{Prov.}
^{xviii. 17}
^{LXX.}
^{Ib. xxvii. 2.} The most wise Solomon, gathering together the things in which a man may very reasonably glory, and shew his manner of life to be enviable, and placing them before those who are apt to learn, says, *The righteous man is his own accuser in the opening of the trial*, and again, *Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips.*

For a thing truly burdensome and most intolerable to the hearers, is it that some like not to be praised by the voice of others, but attest unrestrainedly their own most noble and excellent deeds. But with reason is such language distrusted; for we are wont to be invited by certain (so to speak) natural and necessary drawings of self-love, readily to ascribe to ourselves nought that is ill, but ever to put about us and not altogether truthfully, the things whereby any may be thought well-behaved⁴ and good.

^{Supra}
ver. 19. When then our Lord Jesus Christ adjudged to Himself that He judgeth righteous judgments, saying openly that He could do nothing of Himself, but that He makes the Will of the Father His Rule in all His Actions, and in saying this, introduced Himself as witness to Himself,

⁴ κροτμος

although it was true, yet of necessity considering the so- CHAP. 9.
 phistry⁵ of the Pharisees, and what they would say in v. 31, 32.
 their folly (for they knew not that He is God by Na- ^{τοράτης}
 ture) : He anticipates them in putting it forward, and
 says, Ye following the practice of the common people,
 and not advancing beyond surmise befitting Jews, will
 surely say, THOU *bearest record of Thyself, Thy record is Infra*
not true; but ye shall hear this in reply (saith He), I viii. 13.
 endure yet with your blasphemies, I am by no means
 exceeding angry with you belching forth your words from
 the ignorance most dear to you, I grant you for argu-
 ment's sake, that even this hath been well said by you:
 Be it so, ye reject My Voice, there is Another That *beareth*
witness of Me. He here indicates God the Father Which
 is in heaven Who hath now in divers manners attested
 the Verity of the Essence of His Own Son; and He says
 that He knows that His *witness is True* shewing that
 His Own Judgement too is in fact most trustworthy⁶ and ^{6 ἀξιωμα-}
 true. For lest by admitting as it were that He said things
 untrue of Himself, He should give room for malice⁷, and ^{7 κακο-}
 a loophole against Himself to them who are accustomed
 to think otherwise, He having ceded of necessity to what
 is becoming and customary, that one ought not altogether
 to credit as true him who praises and approves himself,
 returns again as God to His due position⁸ and says that⁸ *ἀξιῶν*
 He knows that the *witness* of the Father *is true*, all but
 teaching this; I being Very God know Myself (says He),
 and the Father will say nothing of favour⁹ concerning ^{9 κεχαρι-}
 Me. For I am Such by Nature, as He, being True, will ^{σημένον,}
 declare Me. In the former^a part then there was an as- ^{granted to}
 sent^b so to say of condescension, and the words hypothe- ^{favour, and so, of}
 tic^c rather than true; in His saying that He knows that

^a ver. 31 If I bear witness of Myself, longs to a man, and yet in the next
 My witness is not true.

^b *συναίσθετος*. S. Cyril means that our Lord agreed to the general principle (I know &c.), hence that (because God) that a man's witness to himself is not trust-worthy, and says it of Himself, self.

^c i. e., on the hypothesis of His being mere Man.

BOOK 2. *not be broken*, thus without due cause are ye vexed at v. 31, 32. seeing a man every whit healed on the sabbath day? I therefore judged justly, but ye by no means so, for ye do all things of yourselves. But I can of Mine Own Self do nothing; as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will, as ye do, but the Will of the Father Which sent Me.

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Prov.
xviii. 17
LXX.
Ib. xxvii.
2.

⁴ κόσμος
Supra
ver. 19.

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 phistry⁵ of the Pharisees, and what they would say in⁵ v. 31, 32.
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 a loophole against Himself to them who are accustomed to think otherwise, He having ceded of necessity to what is becoming and customary, that one ought not altogether to credit as true him who praises and approves himself, returns again as God to His due position⁸ and says that⁸ αξίαν He knows that the *witness of the Father is true*, all but teaching this; I being Very God know Myself (says He), and the Father will say nothing of favour⁹ concerning⁹ κεχαρι- Me. For I am Such by Nature, as He, being True, will σμενον, declare Me. In the former^a part then there was an as- granted to favour, and so, of sent^b so to say of condescension, and the words hypothe- flatterytic^c rather than true; in His saying that He knows that

^a ver. 31 If I bear witness of Myself, My witness is not true.

^b τρυπάνεσθι. S. Cyril means that our Lord agreed to the general principle that a man's witness to himself is not trustworthy, and says it of Himself, in a sense, not refusing to those who thought He was mere Man, what be-

longs to a man, and yet in the next verse, re-asserts with the Testimony of the Father His own Testimony also (*I know &c.*), hence that (because God) He was a sufficient witness to Himself.
^c i. e., on the hypothesis of His being mere Man.

Book 2. the witness of the Father is *true*, is the demonstration of
 v. 33, 34. God-befitting credibility¹.

¹ ἀξιοντι-
 στιλας,
 sure
 witness

² νιοντά-
 τωρ

But it must be observed that in respect of His Own Person the Father is Other than the Son, and is not, as some uninstructed heretics have imagined, introduced as the Son-Father².

33 *YE have sent unto John, and he hath borne witness unto the Truth.*

As we have just affirmed that it is disgraceful, and not without share of the uttermost folly, that any one should be seen as an admirer of his own excellencies, even though he should by reason of exceeding virtue escape untruth: so it is an absurdity cognate (so to say) and akin to this, that any not called upon to bear witness to any thing, should of their own accord appear before the judges or those who wish to enquire. For such an one would seem (and that justly) not altogether to be anxious to tell the truth, but rather to be over-eager to give his testimony, to make known not what the nature of the fact is, but rather his own account of it³. Most skilfully then, yea rather as God, doth our Lord Jesus Christ, overturning beforehand the charge of the Pharisees in regard to this, say, *YE have sent unto John: not of his own accord (says He) does the Baptist come to give his testimony to Me, he is clear from any charge of this: he gave free testimony; YE sent to ask John, and he hath borne witness unto the truth.* For when he was asked by them who were sent to him, whether he were the Christ, *he confessed and denied not, but confessed I am not the Christ, but am sent before Him. He hath then borne witness to the Truth*, for Christ is the Truth.

Supra
 i. 20, iii.
 28.

34 *But I receive not testimony from man, but these things I say, that YE might be saved.*

⁴ ἀπόδειν

He doth not reject the word of John as useless, nor declare the witness of the truth to be of none effect⁴ (for He would with justice have seemed to have wrought

absurdity against Himself, by unreasonably⁵ dismissing from credence him whom He sent to cry, *Prepare ye the way of the Lord, make straight the paths of our God*) but as striving with the unbounded disobedience of the Jews.³

He proceeds to what is better and of more weight⁶, saying that not of necessity is *testimony* to Himself from voice of *man* admitted, but rather giving them more glorious proof from the Authority befitting Him Who is by Nature God, and from the Excellence of the Divine Miracles. For a person will sometimes reject the voice of *man*, as not true, even though he be haply enrolled among the saints. Which some not scrupling to do, used to oppose the words of the Prophets, crying out, *Speak unto us other things and declare unto us another deceit:* and yet besides these, certain of them of Jerusalem, or of the land of Judah, who had escaped into Egypt: to wit, *Azariah the son of Hoshaiah, and Johanan the son of Kareah and all the proud men*, as it is written, openly disbelieving the prophecies of Jeremiah, said, *Thou speakest falsely, the Lord sent thee not to say to us, Go not into Egypt.* But demonstration through miracles, what gainsaying will it admit of; and the being borne witness to by the Excellencies of God the Father, what mode of stubbornness will it yet grant to the fault-finders? And verily Nicodemus (he was one of their rulers, and ranked among those in authority) gave incontrovertible testimony from His miracles, saying, *Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest, except God be with Him.*

Since then to disbelieve even the holy Baptist himself who brought *testimony* as far as words go, was not too much for the malice⁷ of the Jews; He says again, in a sort of irony^d, The blessed Baptist *hath borne witness to the truth*, even though questioned by you, but since nothing has been left untried by you, and ye have foolishly accustomed yourselves to launch forth into all

^d ἀστὸς εἰν θεοῖ. This use of θεός is common in S. Cyril; cf. in xii. Proph. 399 A and often beside.

CHAP. 9.
c. v. 34.

λόγιος
Ιsa. xl.

γάρτερα

Ib. xxx.
10 LXX.

Jer. xlivi.

2.

Supra
iii. 2.

ver. 33.

Supra
ver. 33.

BOOK 2.
C. V. 34.

manner of reviling, ye have, it is likely, rejected his voice. And since this too seems to you to be right, be it so: I am haply persuaded, I agree with you, I will put aside for your sakes the voice of John too, and with you except against his testimony: I have the Father from above bearing testimony. But teaching again that the expression implies assent for argument's sake⁸, He profitably subjoined, *But these things I say that ye might be saved*, that is, I used this manner of speech to you, not that the truth is so, but for argument's sake⁸, that by every means ye may be saved.

And here our second book shall end.

THE SECOND BOOK OF CYRIL PATRIARCH OF ALEXANDRIA
ON S. JOHN IS FINISHED.

συναίνεσιν ὑποθετικὴν cf. the expression used above p. 281.

CHAPTERS TREATED MORE AT LARGE IN THE THIRD BOOK.

CHAPTER 1. A critical enquiry, why the blessed Baptist is called by Christ not only a lamp, but burning and shining ; on the words, *He was the burning lamp*.

CHAPTER 2. That the Son is the Image of God the Father, wherein also is an exposure of the Jews as not understanding the words darkly uttered by Moses ; on the words, *Ye have neither heard His Voice at any time*, &c.

CHAPTER 3. That Moses was indicating the coming of the Saviour, when he said *A Prophet shall the Lord your God raise up unto you like unto me*.

CHAPTER 4. That oftentimes the departures of Christ from Jerusalem signify the transferring of His grace to the Gentiles, wherein is also the discourse of the five barley loaves and the two little fishes ; on the words, *And after these things Jesus departed across the sea of Tiberias*.

CHAPTER 5. That the Only-Begotten is the Impress of the Person of the Father, and no other impress save He, either is or is conceived of ; on the words, *Which the Son of Man shall give you*, &c.

CHAPTER 6. On the manna, that it was a type of Christ's Presence and of the spiritual graces by Him ; on the words, *Jesus therefore said unto them, Verily verily I say unto you, not Moses hath given you the Bread from Heaven*.

OUR FATHER AMONG THE SAINTS

C Y R I L

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK III.

A critical enquiry why the blessed Baptist is called by Christ
not only the lamp, but burning and shining.

HAVING but now with toil stayed our pen on the second book, and swum through the deep and wide sea of Divine contemplations, thinking so to reach the end, as a harbour, and all but mooring our skiff on the mainland, we see the commencement of another ocean, to wit; our course on the sequel. Which that we should accomplish with all diligence, both the nature of the thing shames us into, and that said by some one persuades us no less unto, *For glorious is the fruit of good labours.* Come then, let us mounting up unto a courageous purpose of mind, commit our affairs to the guidance¹ of the good and loving God: let us, spreading forth like a sail, the expanse of our understanding and embracing² the grace of the Spirit as the sound of a fair wind from the stern, run out into deep in-
^{Wisd. iii. 15.}
^{1 οἰάκο-στροφεῖν,}
^{to hold the helm}
^{2 ἔγκαλ-ποιμενοι}
^{Isa. xliii. 16.}
^{Supra ver. 34.} search. For it is Christ *Which maketh a way in the sea and a path in the water.* Our second book then ended with, *But I receive not testimony from man; but these things I say, that ye might be saved.* Let us begin the third, joining in order what follows concerning the holy Baptist, of whom Christ says;

35 *He was the lamp burning and shining; and ye were willing* CHAP. 1.
for a season to rejoice in his light. c. v. 35.

He likens the holy Baptist to a *lamp*, in that as far as appertains to the measure of man, he shone forth before His Coming, yet not with his own light: for not its own is the light in the lamp, but from without and bestowed and added: thus will you see in the saints also the illumination that is from Christ in the Spirit. Wherefore they both thinking and acting most wisely do themselves confess out of their own mouth, *Of His fulness have all we received.* For the Only-Begotten is by Nature Light, in that from Light too He beamed forth, I mean, from the Essence of the Father: but the creation partakes of it, and whatever is endowed with power of reasoning and thinking, is as a vessel most excellently fashioned by God the Most Excellent Artificer³ of all things, with capacity for³ *ἀπιστοτεχνου* being filled with Divine Light.

The blessed Baptist then is a *lamp* according to the above-given explanation. The Saviour saying this economically calls the foolish Pharisees to remembrance of the Voice of God the Father, saying of Him, *I prepared* Ps. *a lamp for My Christ.* Very profitably and of necessity does 17. Christ now subjoin these things to those already aforesaid. For since, cutting off all occasion of unbelief from the Jews, and from all sides compelling them to the duty of believing on Him, He thought good to agree with them in not receiving his testimony, saying, *I receive not testimony from man,* that they might not suppose that the Lord was really and truly so minded respecting His forerunner, as the form of the words gives,—profitably to His present purpose, does He introduce him, not as Himself saying anything of him, but as proclaimed by the Voice of the Father. For He thought that from reverence certainly to God the Father, the gainsayer must either be ashamed, or shew himself now more nakedly fighting against God, as unrestrainedly going against the very words of God the Father.

c. v. 35. *He then (saith He) was the lamp, and ye were willing for a season to rejoice in his light.* For it behoved Him not only to shew that the Pharisees easily went astray from what is right, and had by the great impiety of their ways thrust from them the will to believe, but also to convict them of being fickle, and by no means accustomed to cleave to the desire of good things, but after having barely tasted, and approved in words only those whom they thought to be holy, they were not ashamed quickly to go over to the contrary habit. For this I think is the meaning of their being *willing for a season to rejoice in his light*. For at the commencement they admired the holy Baptist, as an ascetic, as a lover of God, as an example of all piety, but they who honour the miracle again insult it, not enduring Isa. xl. 3. to hear, *Prepare ye the way of the Lord, make straight the paths of our God.* For this they are clearly found doing through unbelief.

And now (as I think) having kept the well-trodden and commonly-used method of interpretation of the passage, we have put forth the meaning of it, according to our power: but since the Word of the Saviour extendeth to deep meanings, and evidently all but necessitateth the taking hold of more subtil⁴ conceptions, not merely signifying that John *was a lamp*, but also *burning and shining*, we deem it needful to apply ourselves more keenly to the force of the words and so track out the beauty of the truth. The sentence itself shall again be brought forward. *He was the Lamp*, He says. It would have been sufficient by this alone to have pointed out the holy Baptist, so that the hearers should go back to the thought of the prophecy concerning Him, which runs thus, *I prepared a lamp for My Christ.* But since He adds to the word *lamp*, *the burning and shining*, it is thence manifest that He carries the hearer back not merely to the prophet's voice, but also to some pre-figuring of the Law, fore-representing, as in figure and shadow, the torch-bearing of John, which he well performed by his testimony to Christ the Lord. He again convicts the Pharisees wise in their own conceits,

⁴ πικρο-
τέρων

who were conversant in the Law of Moses and that constantly, of being ignorant, and rather seeming to be wise than really having understanding of the Law. This then is the whole aim of the discourse: but I think we ought, bringing forward the Divine oracle itself, incontrovertibly to shew that the blessed Baptist is not simply *a lamp*, but one *burning and shining*.

CHAP. 1.
c. v. 35.

When then God was ordaining the arrangements of the holy tabernacle, after the completion of the ten curtains, He saith to the hierophant Moses, *And do thou command the children of Israel and let them bring thee olive oil refined pure beaten to burn for a light, that the lamp burn always in the tabernacle of the congregation without the veil, which is upon the testament, Aaron and his sons shall burn it from evening to morning before the LORD: a statute for ever unto your generations on the behalf of the children of Israel: and take thou unto thee Aaron thy brother and his sons with him from among the children of Israel to minister unto Me.* Thus far the oracle of God, we must now proceed to the interpretation of it as far as may be⁵. The oil without lees and pure, seems to signify the most pure and undefiled Nature of the Holy Ghost, Which penetrating us incomprehensibly like oil, nourishes and preserves and increases the illumination in the soul, as in a lamp. And thus we believe that the Divine Baptist also shed forth the light of his testimony concerning our Saviour, having received the power of being able to illuminate from no other source than through the spiritual oil, which mightily and effectually availeth to kindle within us the Divine Light, to which also the Saviour Himself darkly alluded, saying, *I am come to cast fire on the earth and what will I, if it be already kindled?* The blessed Baptist then was again as in type *the lamp*, that was ever burning and shining in the tabernacle of testimony: and its shining in the tabernacle of testimony shews full well that his illumination was received in the churches, and will not be outside the holy and Divine Tabernacle of the Saviour. But the lamp being seen without the veil, seems

Exod.
xxvii. 20
—xxviii.
1.⁵ εὐδεξία
μένηνS. Luke
xii. 49.

BOOK 3. to shew that he will bring in a simpler introductory illumination, saying, *Repent, for the Kingdom of Heaven hath drawn nigh*; but of the things hidden within the veil, to wit, the mysteries of our Saviour, he revealeth nothing at all. For he baptized not unto participation of the Holy Ghost, nor did his illumination introduce within the veil: for it was in the outer tabernacle, while *yet standing*, according to the mouth of Paul. But when it says, that *Aaron and his sons shall burn it from evening to morning before the Lord*: a statute for ever unto your generations, I think we ought to understand it after this sort. *Aaron and his sons* signify those who execute the priest's office in the Churches in their time, that is to say, the teachers therein and ministers of the Divine Altars. These are commanded to keep the spiritual lamp, that is, John, ever bright, for this is the meaning of, *They shall burn it from evening to morning*. For the whole period during which the light of the lamp was to appear, is the space of night, whereby is signified the term of the present life. For by light we understand the life to come. But the lamp burns or is kept bright, by always making its illumination⁶ perceptible to those who believe in Christ, and by testifying through the mouth of the Priests then being that it is true in saying such things of Christ.

That God may teach thee, that by this He was pourtraying the fore-messenger⁷ of the Saviour, He straightway subjoins the election of the Priests. You will attain again to the whole scope of the passage by ruminating on some such idea as this, and not amiss, as seems to me. On the completion of the tabernacle the ordering of the lamp is introduced, and immediately after, the appointment and function of the priests. For at the completion of the law Isa. xl. 3. and the Prophets, shone forth *the voice* of the forerunner crying in the wilderness (as it is written) *Prepare ye the way of the Lord, make straight the paths of our God*; immediately after whom is the ordination and manifestation of the holy Apostles by Christ. For the Lord chose out twelve, whom also He named Apostles.

⁶ δαδον
χιαν
torch-
bearing

⁷ πρόδυτος
τελον

Our consideration of the lamp being herein completed, CHAP. 1.
c. v. 35. let us look again at the Voice of the Saviour. *He was* (saith He) *the burning and shining lamp, and ye were willing for a season to rejoice in his light.* He blames in the Pharisees their habit of mind unlearned and hard to be brought to obedience and convicts them again of being sick with incomparable ill-instructedness and not able to understand even what they professed to know, and very far indeed from an accurate knowledge of the law, wholly ignorant of what the Lawgiver was pourtraying afore in outline through Moses. For by saying that *he was the burning and shining lamp,* He shames (it is like) those who did not yet understand that which was long ago too limned out in figures of the Law: by saying, *and ye were willing for a season to rejoice in his light,* He introduceth them again as ever preferring their own will to the Divine Decree, and accustomed to follow only whom they would. For whereas the lawgiver (says He) commanded the lamp always to shine and be burning, *ye were willing* for it to shine not always, but *for a season only*, that is for the very briefest period. For ye at first marvelling quenched (as far as you are concerned) the light of the lamp, most unreasonably accusing him that was sent from God, and not only yourselves refusing to be baptized, but also forbidding him from baptizing others. For ye sent to him, saying, *Why baptizest thou then,* that is, why dost thou enlighten to repentance and the knowledge of Christ? The Saviour then brought a charge alike of folly and transgression of the Law upon the senseless Scribes and Pharisees, contending with them in behalf of the words of John. This I think that the blessed Luke also understanding, most excellently declares and cries aloud against their folly, saying, *And all the people that heard,* that Supra
i. 25. *S. Luke* is, the words of the Saviour, *justified God, being baptized vii. 29, 30.* *with the baptism of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

- Book 3. 36 *But I have greater witness than that of John; for the works which the Father hath given Me to finish, the very works that I do, bear witness of Me that the Father hath sent*
 v. 36, 37. *Me: and the Father Which sent Me He hath borne witness of Me.*
- 37

Even though he was *the lamp* (saith He) both depicted by the books of the law, and proclaimed afore by the voice of the holy Prophets, that he should one day appear, beaming before the true Light, and declaring among you, that ye ought to put in good order the way of your Lord and God: yet since he haply seemeth to you not trustworthy, albeit so great in virtue, by reason of your innate unruly and most absurd folly, I proceed now to what is greater, against which probably ye will say nothing, ashamed before the very beauty of truth even against your own will. For I am no longer receiving glory by the words and judgements of men, nor shall I deem it needful to collect testimonies to Myself from bare words, but I will commit My affairs to witness more credible and far greater than these, and from the very magnificence of My deeds I make manifest that I am God by Nature, and of God the Father, and I nothing wrong Mine Own laws, trans-ordering them to whatsoever I will, and trans-elementing things which were darkly spoken to those of old, from the grossness of the letter to spiritual contemplation.

But let him that loves learning consider again that the Saviour by saying that He is well witnessed to by His *works* as to His being by Nature God, teaches clearly, that it was not possible that God-befitting Operation and Power should be in all exactitude⁸ in any one, unless he too were by Nature God. For He is *testified of* by His *works*, in no other way (I suppose) save this. For if He is seen a Finisher^a of the *works* of His Father, and whatever things are more suited to Him Alone, these He too accomplisheth by His Own Power: how shall it not be clear to every one, that He hath obtained the Same Nature with Him, and Radiant

⁸ ἀπαρα-
λλάκτως

^a τελειωτής, referring to the words, *Me to finish them.*
The works which the Father hath given

with the Properties of the Father, as being of Him, hath CHAP. I.
Equal Power and Operation with Him? v. 36, 37.

Yet He says He hath received the Works from Him, either by reason of the garb of human nature and servant's form speaking more lowly that was needful, and this economically, or extolling by the title of *gift* the good Pleasure and Approval of the Father, in regard to all His wondrous Miracles. For thus does He affirm that He was also sent, in that He *emptied Himself*, as it is written, of Phil. ii. 7 His unalloyed⁹ God-befitting Dignity by reason of His⁹ ἀκράτος Love for us. For He *humbled Himself*, and we shall find Ib. 8. the lowliness of this His humbling Himself in no other ways than in those whereby He sometimes speaks as Man. To this agreeth that which is said by the Psalmist of Him in human wise for our sakes, *I was set a King by Him* Ps. ii. upon Sion His Holy Mountain declaring the Law of the Lord. LXX.^{6,7} For He That is King for ever with the Father, Co-en-throned and Co-seated, as God with God who begat Him, says that He has been ordained¹ King and Lord, saying¹ κεχειρο-
that what as God He had, He received when He was του ησθαι made Man to whom reigning is not inherent by nature, but both the title and reality of lordship are wholly from without.

CHAPTER II.

That the Son is the Image of God the Father, wherein also is an exposure of the Jews as not understanding the words darkly uttered by Moses.

Ye have neither heard His Voice at any time nor seen His Form and ye have not His Word abiding in you, for Whom HE hath sent, HIM YE believe not.

ONE may see that not simple is the arrangement of ideas poured forth upon the passage before under consideration, but that it is a swarm of hidden contemplations, which very easily escapes the mind of uncritical hearers, and haply admits of being seen by those only who investigate ^{παρεπόμπεται}
^{pov} more keenly¹. For what was it (will one perchance say) that induced Jesus, when He was saying that He was borne witness to by His God-befitting Operation, to come to something most exceeding remote as though it belonged to the subject? I mean that the Pharisees had *neither at any time heard the Voice of God the Father nor seen His Form* nor yet had *His Word abiding in them*. And I will agree, and so I suppose will every one else, that not without some cause is this their difficulty. What sense then we shall adapt to the passage before us, and what again we, on all sides holding by the truth, searching shall provide ourselves with, by the Operation and grace of the Spirit I will endeavour to tell forth.

It is the custom of the Saviour Christ, when often making useful discourses with the unskilled Pharisees, to gaze into the depths of their heart, and to consider in God-befitting manner the reasonings still dumbly revolved and stirred up in their mind, and to these in particular to direct both His answers and words and exposures, and He does not altogether keep the thread of His own words unpassed,

but to what *they* are counselling and imagining in them-
selves, to this He keenly replies, and by it shews that He
is by Nature God, as knowing what lies in the depth and
searching the hearts and reins. If any one will, let him
receive the most clear demonstration hereof, from the other
Evangelists, I mean Luke and his companions. It is writ-
ten then in the Gospels, that there were once gathered
together from all the region round about *Judea*, *Pharisees* CHAP. 2.
S. Luke v. 37, 38.
and doctors of the law. And, behold (he says) men bearing v. 17.
on a bed a man which was taken with a palsy, and they were Ib. 18—23.
seeking to bring him in and to lay him before him ; and when
they found not by what way they might bring him in because
of the multitude, they went upon the housetop, and let him
down through the tiling with his couch into the midst before
Jesus. And when He saw their faith, He said unto him,
Man, thy sins are forgiven thee. And the scribes and the
Pharisees began to reason saying, Who is This which speak-
eth blasphemies ? who can forgive sins but One, God ? But
when Jesus perceived (it says) their thoughts, He answering
said unto them, What are ye reasoning in your hearts? whether
is easier to say, Thy sins be forgiven thee, or to say, Rise
and walk ? Seest thou how He not waiting their answer
or murmuring in utterance of words, answers as God their
inward thoughts ? You will find again another example
too, fashioned after this same manner. For thus says the
blessed Luke, And it came to pass also on another sabbath Ib. vi.
that He entered into the Synagogue and taught, and there 6—9.
was a man there whose right hand was withered. And the
Scribes and Pharisees watched Him whether He would heal
on the sabbath day, that they might find an accusation against
Him : but He knew (it says) their thoughts and said to the
man which had the withered hand, Rise up and stand forth
in the midst. And he arose and stood forth. And Jesus
said unto them, I will ask you, Is it lawful on the sabbath
day to do good or to do evil ? Seest thou again evidently
herein, that He framed His words as looking into the very
heart of those who were foolishly trying to accuse Him ?
Something of this sort again in the passage too before us

Book 3. we will suppose to have been seen by the Saviour in the v. 37, 38. hearts of the Pharisees. But you will see that the discourse does not spurn the right line, or order of the subject, if you do not shrink from going over again each of those things which have been already said.

This great long discourse with them took its beginning about the man that was healed on the Sabbath Day, and by manifold devices and arguments was Christ endeavouring to persuade those who were waywardly vexed at the healing on the sabbath, that it is lawful even to have compassion on the sabbath, and to do good to all, and besides, that the Law made the rest of the sabbath a shadow of a most note-worthy reality; moreover having in their judgement broken the honour of the sabbath, and hereby specially transgressed the law, He was affirming and that very strongly, that He had been sent by God the Father, and further was clearly telling them that He was borne witness unto by Him, and was well-pleasing to Him in all that He did. To these things (as far at least as the evidence of the arguments goes) the Pharisees again are reasoning with themselves (as waiting on the writings of the law, and ever holding out as a pretext the commands through Moses, and saying they had read) What does this Man say? how will God the Father be well-pleased with one who breaks the Law? when has He testified, or what judgement did He give concerning Him? For we know from the Mosaic writings that God descended upon Mount Sinai, and His Face was seen by the fathers, and His Voice (say they) was heard: He spake to the whole Synagogue, and commanded them to keep the Sabbath

Exod. xx. 8—10. Day, clearly commanding thus, *Remember the sabbath day*

to keep it holy, six days shalt thou labour and do all thy work, but on the seventh day is a holy sabbath to the Lord thy God: in it thou shalt not do any work. And none other (say they) heard we saying these things: the multitude of the fathers was ear-witness to the Voice from God, and after them the Word of God was in us: But who is This?

When He perceived that they were thus imagining, He ^{CHAP. 2.}
 exposes them as keenly ignorant², saying, *Ye have neither* ^{v. 37, 38.}
heard His Voice at any time nor seen His Form, and ye ^{2 πικρῶς}
have not His Word abiding in you, for whom HE sent, ^{ἀμαθα-}
Him YE believe not. For the things done in a type at that
 time, and why the descent of God upon Mount Sinai was
 figured out to them, these things they knowing nothing
 of, received them not as images of spiritual realities, but
 were imagining that the Divine Nature could actually be
 seen with the eyes of the body, and believed that He used
 a bodily voice. But that the Word of the Saviour to them
 was true, and that they neither *at any time heard the Voice*
of God the Father, nor had any one with bodily vision
seen His Form, that is, the Word in all things like unto
Him, I think that we ought again to shew clearly, bring-
ing to spiritual investigation and test the things written
in Exodus. It says thus, And Moses brought forth the peo- ^{Ib.}
ple out of the camp to meet with God; and they stood at the ^{xix.}
nether part of the mount. And mount Sinai was altogether ^{17-19.}
on a smoke, because the Lord descended upon it in fire, and
the smoke thereof was going up as the smoke of a furnace,
and the whole people quaked greatly. And the voices of
the trumpet sounded, going forth exceeding mighty, Moses
spake, and God answered him by a voice. Thus far then
the oracle of the all-wise Moses: but I think we ought
now too to convict the Jews of stumbling into a most ab-
surd idea of God, imagining that they had both seen His
Form, and heard the Voice actually inherent in the Divine
Nature.

Come then taking courage in the bounty and grace of the Saviour, let us refine the grossness of the letter of the law into spiritual contemplation: for so will that be shewn to be true which was said to the Pharisees of God; *Ye have neither heard His Voice at any time nor seen His Form.* The people then being *brought forth by Moses* ^{Ib. 17.}
to meet God, as it is written, will be a manifest sign
and token as in enigma, that none can unled and un-
instructed come to God, but by the law are they led to the

BOOK 3. knowledge of the things which they seek to learn. For v. 37, 38. Moses will be understood to be put for the Law, accord-

S. Luke xvii. 29. ing as is said by a certain one, *They have Moses and the Prophets.* But the standing by under the mount, when

God had now descended and was on it, signifies the readiness of disposition and resolve of those who are called to serve Him, not refusing in any way to apply themselves even to things above their power and superior to their nature, while God is with them. Such in all respects are they who are partakers of the Saviour. Wherefore they

Rom. viii. 35. practising manliness above men say, *Who shall separate us from the Love of Christ? shall tribulation or distress or per-*

secution or famine or nakedness or peril or sword? for all dreadful things are tolerable to the godly for love of Christ, and though tribulation should rise up as a mountain, they

^{3 κατανε-} will rise superior³ against all danger, and will not withdraw their mind from love to God. But God is said to come

down, not upon any low ground, but somewhere on high and on a mountain is He seen, that you may think some such thing as this with yourself, that although the Divine Nature condescending to our understandings, brings Itself to our conception, yet is It exceeding far above us, both in words and thoughts. For the height and intensity of the doctrines respecting It, are signified by the mountain, which he tells us was wholly darkened with smoke. For

keen indeed and not very clear to us are words respecting the Godhead, wounding like smoke the eyes of the understanding. Therefore the most wise Paul testified that we

1 Cor. xiii. 12. see through a glass and darkly : the Psalmist again says Ps. xviii. 11. that *He, that is, God, made darkness His secret place,* under

the name of darkness hinting the Incomprehensibleness around Him, whereof the smoke about the fire on the mount may well be taken as a type. But the Godhead Itself descended in the form of fire, at that particular time, fittingly and of necessity for the nature of the thing. For it behoved, it behoved that He Who called Israel unto bondage and understanding through the law that should be put forth, should appear as an Enlightener and an Avenger.

And both these ends are accomplished by fire. Yea, and the *voices of the trumpet* (saith he) sounded, going forward exceeding mighty, that some such effect of ideas again may be wrought for us: for the Law too was proclaimed by God, yet not continuously at first, by reason of the infirmity of the pupils, but stammeringly, so to say, and not with the whole force of the trumpeter. Wherefore Moses too called himself *slow of speech*. But as time advances, Ib. iv. 10. and carries forward the believers in Christ from the shadow in the letter to the spiritual worship, the *voices of the Divine trumpet* waxed exceeding mighty, the saving and Gospel preaching resounding in a way through the whole earth. For not as the Law, feeble-voiced and petty-heralding⁴, was this heard in the country of the Jews only, or proclaimed from Dan to Beersheba, but rather, *Their voice* went forth into all the earth, as it is written. And what⁴ besides? *Moses spake* (saith he) and *God answered him by a voice*.

Exod. xix. 19.

Keen be again the mind of the more studious, accurately let it observe the stability inherent in the Divine Oracles. For *Moses* speaks, and *God* answers him by a voice, not surely by His Own Voice, for this it does not say, but simply and absolutely by a voice, wrought wonderfully in more human wise by sound of words. For in respect of what work will God be powerless? What that God wills shall He not perform, and that full readily? Therefore *Moses spake*, and *God answered him by a voice*. Herein is the type, let us see the truth. You have therefore in the holy Gospels the Lord speaking, *Father, glorify I both glorified, and will glorify again*. The Saviour shewed that this is not truly the voice of God the Father, by saying to those who were then present, *This voice was made⁵ not because of Me, but for your sakes*. Thou seest how He clearly affirmed that the Voice was made⁶, since it is not meet to suppose that the Divine Nature useth a voice

Infra xii. 28.
Ib. 30.
⁵γέγενησθαι
⁶γέγενησθαι

^a S. Cyril seems to have had both *Name* and *Son* in his MSS. cf. below place of *Name*. The uncial Ms. L reads also *Son* in among his fragments on cap. xii. 28.

BOOK 3. with a sound, though It conform Itself to our needs and
v. 37, 38. speak like us, economically.

These considerations were of necessity brought into our present discourse: we deemed it altogether needful that Jesus should be shewn to the readers speaking truth, when He is found saying of His Father, *Ye have neither heard His Voice at any time nor seen His shape, and ye have not His Word abiding in you, for Whom HE hath sent, Him YE believe not.* That the Pharisees puffed up unto strange boasting, were wont to pretend that the Divine Word was with them and in them, and therefore foolishly affirmed that they had advanced to marvellous wisdom, the Spirit Itself will testify, since Christ says by the Prophet Jeremiah unto them, *How do ye say, WE are wise, and the word of the Lord is with us? For nought to the scribes became their lying pen; the wise men were ashamed, were dismayed and taken; what wisdom is in them? because they rejected the word of the Lord.* For how are they not taken rejecting the Living and Hypostatic⁷ Word of God, receiving not the faith to Him-ward, but dishonouring the Impress of God the Father, and refusing to behold *His* most true *Form* (so to say) through His God-befitting Authority and Power? For the Divine and Ineffable Nature is in no other wise apprehended (so far as may be) by us, than through what It effects and works, therefore Paul directs us to go from *the greatness and beauty of the creatures proportionably* unto the contemplation of the Creator, the Saviour again leads us to the apprehending of Himself, saying, *If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe My works.* And with great reason did He blame His own disciple (this was Philip) who imagined thoughtlessly that he could in any other way attain to the contemplation of God the Father, albeit it was in his power to consider His Uncreated Image, which shews accurately in Himself Him Who begat Him. Wherefore He said, *So long time am I with you, and hast thou not known Me Philip? he that hath seen Me hath seen the Father.*

*Jer. viii.
8,9 LXX.*

⁷ επιπό-
στατον

Wisdom
xiii. 5.
cf. Rom.
i. 20.

Infra x.
37, 38.

Infra xiv.
9.

- 39 *Ye search the Scriptures, for in them YE think ye have eternal life,* and they are they which testify of Me, and ye will not come to Me that ye might have life.

CHAP. 2.
v. 39, 40.

The smooth, and passable to the many, and beaten explanation of the passage persuades us to suppose that it was spoken in the imperative mood by our Saviour to the Pharisees, that they ought to *search the Divine Scriptures* and gather testimonies concerning Him unto *life*. But since by interposing the conjunction (I mean, *And*) He joins on the clause, *Ye will not come to Me*, He evidently signifies something else, akin to what has been said, but a little different. For if it were to be taken imperatively, how should we not say it was necessary to say the whole sentence in some such fashion as this, *Search the Scriptures for in them YE think ye have eternal life, and they are they which testify of Me*; but when ye have searched, come to Me? But He is blaming them for not choosing to come, although led to it by the search, saying, *And ye will not come to Me*.

We will then, looking to what is more profitable and agreeable to what preceded, read it not imperatively, but rather as in connection⁸ and with a comma. Of this kind again will be the meaning of the passage before us. For when He saw that they were ever running to the books of Moses, and ignorantly collecting thence materials for gainsaying, but seeking for nothing else, nor receiving what would avail them for due belief: needs therefore does He shew them that their labour in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For what tell me (saith He) is the use of your searching the Divine *Scriptures*, and supposing that by them ye will attain unto *everlasting life*, but when ye find that they *testify of Me* and call Me *everlasting life*, *ye will not come to Me that ye might have life?* Whence then ye ought to be saved (He saith) ye perceive not that thence

Book 3. ye get the greatest damage to your own souls, ye who
 v. 41, 42. are sharpened from the Mosaic books only unto gainsaying,
 but the things whereby ye could gain *eternal life*, ye do
 not so much as receive into your minds.

For that in the Law and the holy Prophets there is
 much said concerning Him Who is by Nature Life, that
 is the Only-Begotten, will I think be plain to all who are
 lovers of learning.

41 42 *I receive not honour from man, but I know you, that ye
 have not the Love of God in you.*

Supra
ver. 40.

He perceives again, yea rather He sees in a God-befitting way, that the stubborn and contumacious band of the Pharisees were cut to the heart, and that not altogether at being accused of not searching *the Divine Scriptures* as they ought, but rather at His saying, *Ye will not come to Me*. For what diseases themselves easily fall into, these they think can take hold of the Saviour also. For they imagined (it seems) of their great folly that the Lord was ambitious, and wished to obtain for Himself honour from all, through His calling them to be His disciples. Having got some such surmise as this into their minds, they expected to be deprived forthwith of their authority over the nation : they were cut to the heart in no slight degree at seeing the Heir desirous of demanding the fruit of the vineyard. Wherefore, as far as pertains to their wrath and envy at what is said, they all but say what is in **S. Matth.** the Gospel parables, *Come, let us kill Him and let us have His inheritance*. Taking away then their surmise the ^{xxi. 38.} offspring of emptiness⁹, and plucking up beforehand by the roots the shoots of envy and evil eye, He says downright, *I receive not honour from man*. For I do not (says He) call My hearers to discipleship under Me, as though hunting for honour from you, or from others, as ye do, nor do I receive this as the reward of My teaching, having most full *glory* from Myself, and not short of that from you, but I said that ye would not come to Me, because I know well, *that ye have not the love of God in you*. And being desti-

⁹ εἰκαίος-
τητος

tute of Love to God (says He) how should ye come to **CHAP. 2.**
Me, Who am the Only Begotten, God of God? **v. 43, 44.**

43 I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive.

In order that the Pharisees might not think that the Lord was idly railing at them, from His saying, *Ye have Supra
not the love of God in you*, He immediately adds this also to ver. 42.
the above, shewing that the saying is true. That I do not lie (says He) in saying that ye are bereft of love towards God, I will set before you by one thing. For I came in *My Father's Name* (for I am persuading you zealously to perform all things to the glory of God the Father) but ye shook off from you by your unbelief Him That cometh from above and proceedeth¹ from God: but *ye will surely* ^{1 δρυῶ-} *receive* (for as God, I know things to come) the falsely-^{μενον} called, who does not offer the glory to God the Father, and demands credence from you, yet works in *his own name*. Whence I suppose the blessed Paul too, having understanding, says something true concerning the Jews and the son of transgression, *Because they received not the* ^{2 Thess.} *love of the truth, that they might be saved, for this cause God* ^{ii. 10—12.} *sendeth*^b *them an operation of error, that they should believe a lie, that they all might be doomed who believed not the truth, but had pleasure in unrighteousness.* This then which is said is a proof that the Pharisees were not slandered by our Saviour Christ with empty words, for it introduces a prophecy of an event which should come to pass in its time.

44 How can ye believe, which receive glory of men, and seek not the glory that is of the only God?

He accuses the Pharisees of love of rule and of prizes honours *from men*, covertly hinting that they do exceeding ill, in unadvisedly putting the diseases of their own soul upon God Who can by no means know disease. Next

^b πέμπει, sendeth. This, in place of the uncial MSS. A. B. and the codex the future shall send, is the reading of Sinaiticus.

BOOK 3. He says that they, fast held by vain glory, thereby lose the
 c. v. 45. fairest prize, meaning faith in Him: whereof Paul too speak-
 Gal. i. 10. eth clearly to us: *for if* (says he) *I were yet pleasing men,*
I should not be Christ's servant. It usually then as of
 necessity befalls those who hunt for honours *from men*, to fail
of the glory that cometh from above and from the only God, as
 saith the Saviour. He says *only*, opposing God to the gods
 of the Gentiles, and not excluding Himself from the honour
 Supra pp. of the *Only*. For as we have often said already, the Full-
 53, 265
 &c.
² *āvabat-*
yei ness of the Holy and Consubstantial Trinity mounteth up²
 to One Nature and glory of Godhead.

45 *Do not think that I will accuse you to the Father; there is
 that accuseth you, Moses, in whom ye have hoped.*

Having said that the Pharisees cared more to live vain-
 gloriously than piously, and having taught that hence they
 turned aside to unmeasured unbelief, He says that they
 were accused by *Moses* himself, of whom it was their cus-
 tom to boast very vehemently. And indeed when the man
 who was blind from his birth once said to them of Christ,
 Infra ix. 27.
 Ib. 28. *Will ye also be His disciples?* immediately they cry out and
 say openly, *THOU art His disciple, but we are Moses' disciples.*
 Even *Moses* himself therefore (says He) shall *accuse you, in
 whom ye put all your hope*, and he despised with the rest
 will denounce before God your innate folly. And we do
 not deem that they who believe not in Him will be without
 blame from Christ, by reason of His saying to the Jews,
Do not think that I will accuse you to the Father. For what
 S. Matth. shall we say when we hear Him saying, *Whosoever there-
 x. 32, 33. fore shall confess Me before men, him will I too confess be-
 fore My Father which is in Heaven: but whosoever shall
 deny Me before men, him will I also deny before My Father
 which is in Heaven?* shall we not reasonably suppose,
 that they shall be accused to God the Father for their
 denial, who meet with this from Christ? But I suppose
 this is clear to every one. The Jews then are not surely
 free from accusal who have through long unbelief denied
 Christ, but this applies to them most naturally. For
 since they shook off His admonitions, and made no ac-

count of His Divine and Heavenly teaching, but are ever <sup>CHAP. 2.
c. v. 46.</sup> about duly keeping the Mosaic law, so as to be seen at length even more nakedly crying out, *WE know that God Infraix.
hath spoken unto Moses, this man we know not from whence* ^{29.} *He is* :—most necessarily does He convict them of transgressing against that *Moses*, in whom they boast, and says that they need no other accuser, but that the law given through him will alone suffice for their with reason being accused for their unbelief in Him, even though the Voice of the Judge, that is, Christ, should be dumb.

46 For had ye believed Moses, ye would have believed Me: for of Me he wrote.

Having said that the Jews would be accused by the all-wise Moses, and would undergo indictment at his hands for their unbelief in Him; He profitably subjoins these things also, teaching that He was not finding fault with them for nothing, or otherwise repudiating the suspicion of being given to railing, for it is evident that He is making no untrue speech. Be it then (saith He) that ye reject My words, I will bear with not being believed: receive your own Moses, give credence to him whom ye admire, and ye shall know of a surety Him whom not knowing ye dis honour. Break off your types which travail with the truth. For I am shadowed out in his books. Therefore will Moses himself also accuse you (saith He) when he seeth you disbelieving his writings about Me.

We ought then perhaps having interpreted what is before us, to proceed in order, committing it to sincere lovers of learning to investigate the images of Christ through Moses. For his books are full of passages, and there is much said by him, yet full of difficulty to understand and replete with exceeding subtle and hidden meanings. But lest we seem to let indolence have the mastery over us, and unreasonably to shirk so glorious a toil, by simply clothing with difficulty the books of Moses, we will apply ourselves to this too, knowing what is written, *The Lord Ps. lxviii.
will give utterance to them who evangélize with much power.* ^{11 LXX.}

Book 3.
c. v. 46. But since there are, as we have said, many words on these things, and since the all-wise Moses hath through many forms foretypified the Mystery of Christ, we shall not deem it necessary to heap up a great multitude before our readers, but having chosen one out of the whole number, we will essay to make clear proof that the Word of our Saviour was true, which He spake to the Jews, saying, *If ye had believed Moses, ye would have believed Me, for of Me he wrote.*

CHAPTER III.

That Moses was indicating the Coming of the Saviour.

From Deuteronomy, concerning Christ.

The LORD thy God (it says) will raise up unto thee a Prophet from thy brethren, like unto me, Him shall ye hear ; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let us not hear again the voice of the LORD our God, neither let us see this great fire any more, nor let us die : and the LORD said unto me, Well is all which they spake : I will raise them up a Prophet from among their brethren like unto thee, and will put My word in His Mouth, and He shall speak unto them as I shall command Him. And the man who shall not hearken unto what the Prophet shall speak in My Name, I will require it of him. Deuteronomy is a kind of repetition and summary of the Mosaic books : it is not therefore possible to take from it a type and image of the legal priesthood. Yet since we are not accustomed to be without understanding, who in all think rightly by Christ's aid, we will tell our readers and throw open the meaning of the passage in hand : Lo again is the mystery of Christ plainly told us, skilfully moulded by most subtle contemplation from likeness to Moses. For (says he) *a Prophet shall the Lord raise up unto you of your brethren like unto me :* himself explaining, and that unflinchingly¹, what is the idea ^{1 γοργῶς} which from the likeness to himself his declaration introduces to us, clearly subjoins, *According to all that thou desiredst of the Lord thy God in the mount Sinai in the day of the assembly, saying, Let us not hear any more the voice of the LORD our God, neither let us see this great fire any more, and let us not die.* For he affirms that himself

Deut.
xviii.
15—19.

Book 3. was at that time spoken of as a mediator, the Synagogue of the Jews being yet powerless to have to do with things above nature, and therefore prudently declining things above their power. For such was the sight of God, surprising the vision with unwonted sights, and the echoes of the trumpets supernatural and intolerable to the hearers.

Therefore the mediation of Moses was instituted as medicine of infirmity for those at that time, ministering to the synagogue the things decreed of God. You will transfer again the type to the truth, and will hereby conceive of Christ, the Mediator of God and men, ministering to the more teachable by means of human voice (when for our sakes He was born of a woman) the Ineffable Will of God the Father, made known to Him Alone, in that He is conceived of as both Son, of Him, and Wisdom, know-

1 Cor. ii. 10. ing all things, *yea the deep things of God.* For since it was not possible for the eyes of the body to fasten themselves upon the untempered and bare Divine and Ineffable

Exod. xxiii. 20. glory of the Essence which surpasseth all things (*for there shall no man* (saith He) *see My Face, and live:*) needs was the Only-Begotten Word of God co-fashioned after our infirmities, clothed in this human body according to the Ineffable mode of the economy, and manifesting to us the

Infra xv. 15. counsel from above, that is of God the Father, saying, *All things that I heard of My Father, these will I declare unto*

Infra xii. 49. *you, and again, For I speake not of Myself, but the Father which sent Me, He gave Me a commandment what I should say and what I should speak.* Therefore as an image of the mediation, Moses of old may be considered a type of Christ, ministering most excellently to the children of Israel the things appointed from God: but the mediation of Moses was ministerial, that of Christ is free and more mystical, in that He takes hold by Nature of the things mediated and reaches unto both, I mean the manhood that is mediated and God the Father.

For He was by Nature God, as the Only-Begotten of God, as not separated from the Essence of Him Who begat Him, and in-being in It², as He is conceived to be

² αὐτῇ προσπε- φυκώς

also of it. But He was Man too, in that He became Flesh CHAP. 3.
c. v. 46. likening Himself to us, that through Him that which is by nature far separated might be conjoined to God. When then Moses says, *A Prophet shall the Lord raise up unto you like unto me*, you will understand it no other wise than we have just said. Since God Himself also sets His seal on the word saying, *Well is all which they spoke; I will raise them up a Prophet like unto thee, and will put My Words upon Him, and He shall speak unto them according to all that I shall command Him.* For the Son Deut. xviii. 17, 18. upholdeth all Heb. i. 3. things by the word of His Power, as Paul saith, and telleth us the words of the Father, inasmuch as He is ordained a Mediator by Him, as is sung in the Psalms, as of Christ Himself, *And I was set King by Him upon Sion His holy Mountain, declaring the decree of the Lord.*

But if it seem good to any, by other considerations also to attain unto the mode of likeness, he will understand *Like unto me* as lawgiver, and will bring forward as proof the words, *It was said by them of old, Thou shalt not commit adultery, but I say unto you, Thou shalt not lust.* S. Matth. v. 27, 28. He will understand again *like unto me*, saying that He is a kind of leader and master unto the being able to understand the will of the Father, and to the things whereby there is the high road into the Kingdom of Heaven: just as to them of old too the blessed Moses appeared a teacher of the instruction through the Law, adding everywhere to his own words, That thou mayest live long, and that cf. Deut. iv. 40, v. 16, xi. 9, 21, xxii. the Lord thy God may bring thee into the land which He sware to thy fathers. But since he subjoined to what 7. has been said, *And the man that will not hear what the Prophet shall speak in My Name, I will require it of him;* let the ignorant Jews, who harden their minds to most utter stubbornness, consider that they are pouring self-invited destruction upon their own heads. For they shall be under Divine wrath, receiving the total loss of good things as the wages of their rage against Christ. For if they had believed Moses, they would have believed Christ, for of Him he wrote.

BOOK 3.

c. v. 47. 47 *But if ye believe not his writings, how shall ye believe My Words?*

The verse might appear to a person, and with good reason, to have great obscurity. For he might even without being out of the mark, take to untrue surmises, supposing that the books of Moses excel the words of the Saviour. For the verse hath some such appearance, and as far as one can say, taking it without accurate consideration, it furnishes to the Mosaic writings a more worthy repute than to the words of the Saviour. For by saying, *If ye believe not his writings, how shall ye believe My Words?* He somehow gives us to understand that the writings of Moses are in a superior position to His Own words. But the very nature of the thing will shew that this so incredible idea is replete with the extremest folly: for how shall the writings of Moses be conceived to excel the words of the Saviour, when his were types and shadows, Christ's the truth? And it would not perhaps be hard to expend much reasoning hereupon: but things which are obvious and receive their proof, not from without, but from themselves, I think it superfluous to say that they are not in ill case or the reverse. For why should one waste time making fine distinctions³ about such things, and mince up⁴ what is by no means hard into unseasonable babblings?

³ λεπτο-
μυθῶν
⁴ κατακερ-
ματίσων

Some such meaning as this then hath that which is said by the Saviour. If (says He) ye who have the Law written by Moses, and thoroughly study *his writings*, make no account of transgression of them, burying in strange oblivion that which is full often read, how will ye be better disposed to *My Words*, or how will ye shew yourselves more ready and more obedient to *My sayings*, since ye have not often nor always attended them, but hear them by the way, and scarce once admit them into the bodily ears? You shall either clothe the verse in this dress, or you may consider it in another way: for to love of learning⁵ belongs the labour and research herein. The writings of Moses then introduce a kind of preparation for, and typical outline

⁵ χρηστο-
μαθῆς

of the Mysteries of Christ, and the elements, so to say, ^{CHAP. 3.}
of knowledge of Him are the things limned in Moses, as
we shewed more at large by the things already examined.
But the end of the instruction of the Law is Christ, accord-
ing as it is written, Christ is the fulfilment of the law and ^{cf. Rom.}
the Prophets. They then (saith He) who received not ^{x. 4.}
elements of the beginning of the words^a of God, and in their ^{Heb. v.}
folly thrust away the Law which by its clearer letter lead-^{12.}
eth them, how shall they attain to yet more perfect know-
ledge? or how will the greater be acceptable, if that which
is little and inferior be by no means admitted?

^a *λόγων*, as reads the uncial Ms. D. in place of *λογίων*.

CHAPTER IV.

That oftentimes the departures of Christ from Jerusalem signify the transferring of His grace to the Gentiles : wherein is also the discourse of the five barley loaves and the two little fishes.

Chap. vi. And after these things Jesus departed across the sea of Tiberias.

FIRST I think it needful to tell my hearers, that the Lord evidently did not make His departures from Jerusalem without some most necessary reason. There is an economy on almost every occasion, and on the nature of things, as on a tablet, He inscribes mysteries. Of what nature then is the intent of the departure, and what is signified thereby, we will make manifest in its proper time, the chapters before us having reached their termination. For having divided every thing into sections, and interpreted what is profitable out of the Scriptures, and so set them before our readers for their understanding, we will offer the final consideration of the whole, epitomising in a sum-

¹ πολυμε- mary what has been said in many portions¹. But I think ρῶς, as Heb. i. 1. we ought to speak first on what is now before us.

After these things (saith he) Jesus departed across the sea of Tiberias. After what things, must be sought not negligently. Christ then was manifested in Jerusalem as a wondrous Physician. He had healed the man who had been thirty and eight years in his infirmity, not by giving him any medicine, not by devising any disease-repelling remedy, but rather by a word, as God, by Almighty S. Matth. Authority and God-befitting beck : for Arise (saith He) ix. 6. take up thy bed, and go unto thy house. But since it was

the sabbath, the Jews are ignorantly angry, who were sick with the grossness of the letter, who more than he, were bound by the folly that was their foster brother, who were sick of the listless want of all good things alike, who were paralytic in mind and enfeebled in habit, to whom might with reason be said, *Strengthen ye, ye weak hands and ye palsied knees.* But they are angry, saying that the honour due to the sabbath ought to be paid even by the Law-giver Himself; they condemn Christ as a transgressor, not admitting into their mind what is written, *Impious is he who says to a king, Thou transgressest?* Job For these things they received sharp reproofs from the Saviour, and much and long discourse was prepared to shew that the rest of the sabbath had been typically ordained for them of old and that *the Son of Man is Lord of the sabbath.* But they prepared to no good thing, but full ready for all waywardness, rise up against Him Who teacheth what they ought to learn, and desire to kill Him who would make them wise, rewarding Him, as it is written, *evil for good.*

CAP. VI. I.
CHAP. 4.

Isa. xxxv.

xxxiv. 18.

S. Matth.
xii. 8.

Ps. xxxv.
12.

After these deeds therefore and words, the Lord, as of necessity, departs from Jerusalem, and since *the Jews' Passover was nigh* (as we shall find a little further on) He sailed across *the sea of Tiberias*, or the lake in the country of the Jews so called. But since what principally drove Him away, and induced Him to withdraw and to go to other places and those so far removed from Jerusalem, was (we have just said) that *the Jews' Passover was nigh*, I think

Infra
ver. 4.

^a The words, *the Jews' Passover*, here and just below have been retained in the text as there is no manuscript authority for omitting them. But the whole context indicates that the true reading is, ἡ ἑορτὴ τῶν ιουδαίων, *the Jews' feast* (though no known MS. of the Gospels is cited as so reading); for the whole scope of the passage that follows is upon the Feast of Tabernacles, not the Passover. S. Cyril appears to take this chapter as contemporaneous in time with chapter 7, in the commentary on which no notice is taken of verse 2, *Now the Jews' feast of tabernacles was at hand*, except as forming the heading

of the chapter (Book iv chapter v). It was pointed out to me some years ago by the Rev. F. J. A. Hort, that an old Latin translation of this work by George of Trebizond omits the mention of the passover here. But George of Trebizond lived in the fifteenth Century and does not appear to have had access to any Ms. better or at all differing from that from which Cod. Vat. and Cod. S. Marci, Venice are co-transcripts, and moreover his translation is very free and often of the nature of an abstract rather than a translation. It becomes impossible therefore to lay any stress on his omission of the words.

BOOK 3. it fitting to shew that exceeding well did Jesus eschew
CAP. vi. 1. being found in Jerusalem at that time.

The Law of Moses then commanded that the Jews should hasten from the whole country round about to Jerusalem, there to celebrate in a type the feast of tabernacles. And the spiritual person will thence perceive the gathering together of all the Saints into Christ, when they shall be brought together from the whole world after the resurrection of the dead to the city which is above, the heavenly Jerusalem, there to offer the thank-offerings of the true pitching of tabernacles, that is of the framing and abidance of bodies, corruption having been destroyed and death fallen into death. As far as one can speak as to the fact of history, the multitude of them who went up to Jerusalem knew not number, and it was probable that at that time the Pharisees had great influence, making believe to take the part of the law, and mid so great a multitude crying out against the transgressor, or Him Who seemed to them to transgress. For it is not at all hard to fire up the countless swarm of common people, when one says that they are wronged and endeavours to stir them up even against those that have nothing wronged them. For like water or fire, they are flung about everywhere by unconsidered and random impulses, and advance to everything that can hurt. These things then the Lord not ignorant of, withdraws privily from Jerusalem with His disciples, and goes across the sea of Tiberias. But that He does exceeding well in shunning the Jews who desire to kill Him, we shall see by these things also. For the blessed Evangelist himself says, *And after these things Jesus walked in Galilee, for He would not walk in Jewry because the Jews were seeking to kill Him.*

That He avoids walking in Jewry, in order not to undergo death before His time, I will grant (will some one haply say) but whether He also avoids the feast, I do not yet know. They then that were reputed His brethren come to Christ in Galilee, saying, *Depart hence and go into*

Judæa, that Thy disciples also may see the works that CHAP. 4.
CAP. vi. 1..
Ib. 8. *Thou doest. But the Lord answered them, Go ye up unto* Ib. 8. *the feast, I go not up unto this feast, for My time hath not yet been fulfilled.*

It is then very plain and clear, that the Saviour had withdrawn from Jerusalem, not only sent into voluntary banishment, so to say, from thence, but also loathing the abomination of the unbelieving, both by His skill eluding the fierceness of His persecutors, and by His prudence thrusting back the dart of envy. He withdraws again, albeit able to suffer nothing, even though He were present, that He may limn us a fair example, not of cowardice, but of piety and charity towards our neighbour. For we shall know, led as by a pattern to the knowledge of what is profitable, that if our enemies persecute us, even though no harm at all be seen in our remaining, yet by retiring, and thereby evading the broadside of the onslaughts, and retreating from present heat, we may find the anger of those who wrong us beyond its zenith, and may cut away the boldness of their arrogance, profiting those who were not good towards us, and that unjustly, rather than ourselves profited, which is plainly, not seeking our own but also others' good. The work of love then, is the not wholly withholding those who wish us evil, nor by being satisfied with not being able to suffer anything even if present, to work in them anger more bitter, from its not being able to attain the mastery over that which is hated. *Love then, as Paul says, seeketh not* 1 Cor. xiii. 5.

But if you fix again the keen eye of the understanding upon what is written, you will be surprised to find a most excellent economy in the departures of our Saviour, I mean from Jerusalem. For He is driven out oftentimes by the mad folly of the Jews, and lodging with the aliens, seems both to be kept safe by them, and to enjoy due honour. Where by He gives judgment of superiority to the Church of the Gentiles, and through the piety of others, convicts them of Israel of their hatred of God, and shews the cruel-

BOOK 3. ty that is in them by means of the gentleness that is in
CAP. vi. 1. these, that in every respect they may be proved to have been well and rightly thrust out of the promise to the fathers. But the Lord having hastened away from Jerusalem, lodges not at one of the cities round about, nor takes up His abode in the neighbouring villages, but goes across *the sea of Tiberias*, by a most evident act all but threatening those who blasphemously take up the idea that they ought to persecute Him, that He would so far depart from them and estrange Himself from their whole nation, as even to make the way of their conversion to Him in some sort impassable: for *the sea* can by no means be trodden by foot of man. Some such thing as this will He be found saying to them in what follows too,
Ye shall seek Me and shall not find Me, and whither I go, ye cannot come. For most smooth and easy and free from ruggedness to those who by faith go to Him is the way of righteousness; rugged and up-hill, yea rather, wholly impassable to them that provoke Him, as is said by one of
Hos. xiv. 9. the holy Prophets, *For right are the ways of the Lord, and the just shall walk in them, but the transgressors shall fail therein.* Therefore the intervening tract of sea signifies the toilsomeness yea rather the impassableness by the Jews, of the way to Him, since God declares that He hedges up the
Ib. ii. 6. ways of the ungodly soul, saying in the Prophets, *Therefore, behold, I will hedge up her way with thorns, and she shall not find her path.* What then the thorns there signified, this here too the sea in that it separates the Insulted from those who chose recklessly to insult Him, and covers the Holy from the unholy.

But the type seems as though it were pregnant to us with yet another hidden mystery. For when Israel was sent forth from the country of the Egyptians, Pharaoh was following in exceeding exasperation and, maddened at the unexpected well-doing of the nation, was hastening by law of battle to dare his envious and grievous designs; he was following, thinking he should be able to constrain to return to bondage those who had late and hardly slipped

Infra
 vii. 34,
 viii. 21.

9.

1b.

6.

away from under his servitude: but God was leading His people through the midst of the sea; and he hotly pursuing, and by no means enduring to abate his anger, and foolishly persuaded of his ungoverned wrath to fight against God, was swallowed up in the midst thereof with his whole army, and Israel alone was saved. But let now too Moses come forward in the midst of us, who lamented beforehand the mad folly of the Jews, and let him in his indignation at their impiety towards Christ say to them, *An evil and adul- Deut. xxxii. 5,*
terous generation, do ye thus requite the Lord? Him that bare thee through the midst of the sea and through mighty waves thou drivest over the sea, and dost thou not blush at persecuting Him? Thine then is the suffering, O Jew: thee will the sea at last swallow up. For to the persecutors, not to the persecuted did death belong both then in their case, and now in regard of Christ and of the unholy Jews. The divine David too singeth to us, *Let not the Ps. lxix. waterflood overflow me, neither let the deep swallow me up,*^{15.} hinting at the all-dread shipwreck of the Synagogue of the Jews, and entreating not to be swallowed up with them in their depth of ignorance. But in respect of the Egyptians and him that ruled over them, the peril was then of their earthly bodies, but the Jews' conduct being in respect of what is more precious, more severely are they punished; for they undergo punishment of the soul, receiving recompence proportionate to their wickednesses. For with reason was Pharaoh punished, endeavouring to get what was free into bondage: contrariwise again justly is Israel punished, for not entering into bond-service under the Lord of all: but what the one was to him in the might of his greed, this was he too found to be towards God from his great vain-glory.

We must note, that he calls the Lake of Tiberias a sea, in accordance with the words of Divine Scripture, for the gathering together of the waters called the Creator Seas. Gen.i.10. Among profane² writers too the word is often indifferently used, insomuch that some do not hesitate sometimes to call the sea a lake.

Book 3.

c. vi. 2-4.

- 2 *And a great multitude was following Him because they saw*
 3 *His miracles which He did on them that were diseased: and*
Jesus went up into the mountain and there He sat with His
 4 *disciples, and the Passover, a feast of the Jews, was nigh.*

For when Christ had gone forth from Jerusalem, ac-
 Jer. xii. 7. cording to that which is said in the Prophets; *I have*

forsaken Mine House, I have left Mine heritage; when hav-
 ing spurned the disobedient and unruly people of the
 Jews, He gave Himself to the aliens, then *a great multi-
 tude followeth Him.* But He goeth up *into a mountain*, ac-

Infra xii. 32. cording to that surely which He had afore said, *And I, if*

I be lifted up from the earth, will draw all men unto Me.

For He was lifted up from the earth, on ascending the
 Cross for our sakes; He was lifted up again in another
 way having ascended as unto a *mountain*, unto God-be-
 fitting honour and glory. For we do not, like Israel, dis-
 honour Him as Man, but we worship Him as God and
 Saviour and Lord. For among them He was conceived

of as some lowly one and as nothing at all; and verily they
 would shrink not from calling Him a *Samaritan*, and with
 graver dishonour would call Him *the carpenter's Son*: but

among them who believe on Him, He is admired as the
 Mighty Worker and God, a Doer of miracles. For you
 may hear how pious is the purpose of them who followed
 Him. For *because they saw His miracles upon the infirm*,
 therefore they thought they ought to follow Him more
 zealously, as being led from the things performed *propor-
 tionably* unto the knowledge of the Performer, and from
 His God-befitting Authority considering that He who was
 clothed therewith is by Nature Son. For by this way the
 Saviour commanded us to advance unto faith in Him.

Infra
viii. 48.
S. Matth.
xiii. 55.

cf. Wis-
dom xiii.
5.

Supra
v. 36.
Infra x.
37, 38.

Wisdom
xiii. 5.

For *the works that I do* (saith He) *the very works bear*
witness of Me, and again, *If I do not the works of My*
Father, believe Me not, but if I do, though ye believe not
Me, believe My works. As then from *the greatness of the*
beauty of the creatures, their Maker God is seen, so from
 miracle, by a like process of thought, the Perfecter of

signs is seen, and the faith of His followers is rightly C_HA_P. 4.
C. vi. 5, 6.

But I deem that some more special and not obvious interpretation is concealed in the things said. For we see that the Evangelist says that they who followed Christ were not only glad beholders ³ of *miracles*, but also of what *miracles* ^{3 φιλοθε-} they were most just admirers. For he adds, *Which dμoves* *He did on them that were diseased*, that hence he might shew that the frame of mind of those that followed Him was contrary to that of the Jews. For these because He had healed the sick of the palsy, are impiously angry, but the former not only admire Him for these things when present, but also flock together to Him at His departure, as Wonder-worker and God. Let us then, who have subscribed ^b unto ourselves Christ as our Lord, flee the ignorance befitting the Jews, let us cleave to Him by patience, as the most wise disciples did enduringly, by no means enduring to depart from Him and be deserters, but by our very deeds crying aloud, that which was valiantly ^{4 νεανικῶς} spoken by Paul, *Who shall separate us from the love of Christ?* Let us then follow Him, both persecuted and in fleeing from the stubbornness of those who strive against Him, that we may both go up into a mountain and there sit with Him, that is, may spring up into glorious and most excellent grace, by reigning together with Him, according as Himself said, *YE which have followed Me in My temptations, in the regeneration when the Son of Man shall sit in the throne of His glory, YE also shall sit upon twelve thrones, judging the twelve tribes of Israel.* For I think that the *disciples* being said to abide with the Saviour, and to go up into a mountain and sit with Him, introduces these ideas.

S. Matth. xix. 28,
cf. S. Luke xxii. 28.

- 5 *When Jesus therefore lifted up His Eyes and saw that a great company cometh unto Him, He saith unto Philip, Whence shall we 6 buy bread that these may eat? and this He said to prove him, for 7 He Himself knew what He would do.* Philip answered Him,

A lesson most excellent did Christ again devise for His

^b ἐπιγραφόμενοι. The word was used of the μέτοικοι at Athens who were obliged by Law to have a Patron and to inscribe his name as their Patron on the public Register. Liddell and Scott sub voce.

Book 3. disciples, and fittest for the most holy men, both per-
c. vi. 5, 6.
^{5 ἀκράτοις} suading them in utter⁵ straits to overcome cowardice in
respect of hospitality, and to cast far away hesitation
hereto, rather with more zealous motions to attain unto
the virtue thereof. For what is there greater than this
among those who know and will the things whereby it
befitteth to purchase unto themselves the friendship from
above? For when no small *crowd* cometh to *Him*, and
an innumerable multitude is pouring forth like waters
upon the parts, wherein He was stopping, He immediately
ordered them to make preparations for feeding them. And
in truth it was not unlikely that the zeal even of a very
<sup>6 καραβα-
κήσειν to
grow stiff</sup> rich man would numb⁶, by the multitude of those he saw
startled into fear of not being able to be hospitable. But
Christ shews that it is nothing at all great, when our
brotherly love comes to a few, but wills that we should
overcome with manful courage⁷ also things that surpass
our expectation, firmly grounded by confidence in Him to
boldness unto all good things.

In regard then of the narrative, the force of what is said, aims not away from the mark; but changing again these things unto their spiritual significance, and cutting away the gross typical dress, we say more openly, that those who by good zeal and faith seek *Him*, God fore-beholdeth, as from a mountain, that is from His high and God-befitting foreknowledge, according to that which is said by Paul, *For whom He did foreknow and predestinate to be conformed to the Image of His Son, these He also called.* Christ then *lifts up His Eyes* as shewing that they who love *Him* are worthy of the Divine Gaze, even as in blessing it was said to Israel, *The Lord lift up His Countenance upon thee and give thee peace.* But not by the mere looking on them is His grace toward them that honour *Him* bounded, but the blessed Evangelist adding something more, shews that the Lord was not unmindful of the multitudes, but well prepared for their food and entertain-
ment⁸: that hereby again thou mayest understand that which is delivered us in Proverbs, *The Lord will not suffer*

Rom. viii.
29, 30.

Num.
vi. 26.

<sup>8 πανδαι-
στια</sup>
Prov.
x. 3.

the righteous soul to famish. For He sets before them ^{CHAP. 4.} _{c. vi. 5, 6.} Himself, as Bread from Heaven, and will nourish the souls of them that fear Him: and prepareth all things sufficient to them for sustenance, as he saith in the Psalms, *Thou Ps. lxv. 9.* preparest their food, for thus is Thy provision. And Christ Himself somewhere saith, *Verily, verily I say unto you, he Infra ver. 35.* that cometh to Me shall never hunger. For He will give, as we said before, food from heaven, and will richly bestow the manifold grace of the Spirit. He prepareth moreover to give food to them that come to Him, not even awaiting their asking. *For we know not what we should Rom. viii. 26.* pray for as we ought, but He forecometh us in reaching forth those things which preserve us unto eternal life.

He saith then unto Philip, Whence shall we buy bread? We must needs see, why to Philip, although the rest of the disciples were standing by and cleaving to Him: *Philip* then was a questioner and apt to learn⁹, but not over quick⁹ φιλομαθητής in ready power of understanding the more Divine. This you will learn, if you consider with yourself that he, after having followed the Saviour for a long time and gathered manifold lessons concerning His Godhead and gotten to himself apprehension through both deeds and words, as though he had learnt nothing yet, in the last times of the economy says to Jesus, *Lord, shew us the Father,* ^{Infra xiv. 8.} and it sufficeth us; but as saying it in his simplicity¹ he ἀκακούει was fitly re-instructed, *So long time am I with you, and how hast thou not known Me,* ^{Ib. 9.} *Philip?* saith Christ. Therefore as to one duller of understanding, and advancing more slowly than he ought to the apprehension of things more Divine, He puts forth the question, exercising the disciple in faith. For this is one meaning of, *To prove him*², in ^{πειράσαι} this passage, although as the blessed Evangelist affirmed, ^{ἐν την πειράσματι} *He Himself knew what He would do.*

But His saying *Whence shall we buy* proves the uncare for money³ of them that were with Him, and their voluntary poverty for God's sake, in that they had not even wherewithal to buy necessary food. Together with this He works something, and orders it skillfully. For He

Book 3. says *Whence*, not emptily, as to those who had taken no trouble to provide anything at all, but as to those who were accustomed to entire uncare for money⁴. Excluding then, and cutting short most skilfully expectation arising from money, He well nigh persuades them to go on to entreat the Lord, that He would, if He willeth them when they have nothing to feed those that come to Him, by His unspeakable Power and God-befitting Might create food. For this was what yet remained, and He was calling them at length to see that their only remaining hopes were thence, according to the Greek poets,

— the iron wound of necessity.

*Two hundred pennyworth of bread is not sufficient for them,
that every one of them may take a little.*

Feebly again does Philip advance, not to the power of Jesus to do all things, and that easily, but on hearing *Whence shall we buy* said to prove him, forthwith he catches at it, and looks at the means by money alone, not conceiving that the nature of the thing may be accomplished otherwise than by the common law, and that practised by all, to wit, prodigality of expenditure. Therefore as far as regards the disciples' uncare for money⁵ and their possessing nothing, and Philip's own apprehension, which did not as yet with perfect clearness view the exceeding dignity of our Saviour, liberality towards the multitudes is turned into an impossibility. But it was not so, the will of the Saviour conducts it to its completion. *The impossible with men is possible with God*, and the Divine Power proves on all sides superior to the natural order of things with us, strong to accomplish all things wondrously, even what overleap our understanding.

S. Luke
xviii. 27.

- 8 One of His disciples, Andrew, Simon Peter's brother, saith
- 9 unto Him, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many ?
- 10 Jesus saith,

He both thinks and reasons akin to Philip, and is con-

⁴ εἰς
ἕκπον
ἀφίκαρ-
γυρεῖν

⁵ ἀφιλο-
χρήματον

victed of having a kindred apprehension of the Saviour <sup>CHAP. 4.
C. vi. 8, 9.</sup> Christ. For neither considering the power, nor yet led by the greatness of His preceding works unto Jesus' being able for all things, and that most easily; he points out what the *lad* has, but is evidently weak in faith: for *what are these* (he says) *among so many?* Albeit (for we must say it) in no unready way⁶ but resolutely rather ought ^{εὐπειστα-}
^{λμένως} he to go forth to the memory of those things which had been already miraculously wrought, and to consider that it was a work by no means strange or foreign from Him Who had transformed into wine the nature of water, had healed the palsied and driven away so great an infirmity by one word, that He, I say, should create food of that which had no being, and multiply Divinely the exceeding little that was found ready to hand. For the Authority that wrought in the one, how should it not be able to work in the other? Wherefore the pair of disciples answered more feebly than was meet. But herein we must consider this again. For those things which appear to have been little falls in the Saints, are oftentimes not without their share of profit, but have something wrapt up with them, helpful to the nature of that in regard to which is the charge of their apparent infirmity. For the above mentioned holy disciples, having considered, and openly said, one, that *Two hundred penny-* <sup>Supra
ver. 7.</sup> *worth of bread is not sufficient for them that every one may take a little*, the other, of the *five loaves and two little fishes*, that *what are these among so many?* raise the marvel to its height, and make the Might of the Saviour most marked, indicating by their own words the multitude that but now was to be filled, and the strength of their unbelief is converted into good testimony unto Christ. For in that they confessed that so large money would not suffice the multitude for even a slight enjoyment, by this very thing do they crown the Ineffable Might of the Host, when He, while there was nothing (for, as Andrew says, *what were the lad's supplies among so many?*) very richly outdid His work of love towards the multitude.

The like littleness of faith we shall find in the wilderness

Book 3. in the all-wise Moses too. For they of Israel were weeping c. vi. 8, 9. and, excited to a foul lusting after the tables of Egypt, Num. xi. were picturing to themselves unclean dishes of flesh, and 4, 5.

turning aside after most strange pleasure, of onions and garlic, and the like unseemly things, and disregarding the Divine good things, were attacking Moses their mediator and leader. But God was not ignorant, for what the multitude were eagerly groaning, and promised to give them flesh. But since the promise of liberality was made in the wilderness, and the thing appeared hard of accomplishment, as regards man's understanding, Moses came to Him crying out, *The people among whom I am, are six hundred thousand footmen, and THOU saidst, I will give them flesh, and they shall eat a whole month : shall the flocks and the herds be slain for them, and shall it suffice them?* And what said God to these things? *Will the Lord's Hand suffice not?* Ib. 23. For unto what can God be powerless?

Therefore one may well say to the words of Philip and Andrew also, *Will the Lord's Hand suffice not?* And let us too taking the nature of the thing by way of example, hold that littleness of faith is the worst of sicknesses and surpasses all evil, and if God work or promise to do, be it full surely received in simple faith, and let not the Deity be accused, from our inability to conceive how what is above us shall happen, by reason of our own powerlessness unto ought. For it becomes the good and sober-minded and him that hath his reason sound, to consider this too in his mind, how the bodily eye too sees not surely as far as one would like, but as far as it can, and as the limit of our nature permits. For the things that are situated at too great a height, it cannot distinguish, even if it imagine them, with difficulty snatching even the slightest view of them. So do thou conceive of the mind of man also, so far as the bounds given it by its Maker it attaineth and stretcheth forth, even if it be wholly purified; for it will see none of those things that are beyond, but will give way, even against its will, to what is above nature, wholly unable to grasp them. The things then that are above

us are received by faith, and not by investigation, and as CHAP. 4.
he that so believes is admired, so he that falls into the
contrary is by no means free from blame. And this will
the Saviour Himself testify, saying, *He that believeth on the Son is not condemned, but he that believeth not is condemned already.* Supra
iii. 18.

Now having once taken up the discourse upon the duty of not mistrusting God, come, let us again shewing forth somewhat out of the sacred writings, put it forward, and blazon forth the punishment of the unbelief for the profit of our readers. Therefore (for I will go again to the hierophant Moses) he was once bidden, in the wilderness, when the people were oppressed with intolerable thirst, to take Aaron, and smite the rock with his rod, that it might gush forth fountains of water. But he, not wholly believing the words of Him Who bade Him, but faint-hearted by reason of human nature, saith, *Hear now, ye rebels, must we fetch you water out of this rock?* And Moses Num. xx.
10, 11. lifted up his hand and with his rod he smote the rock once and again, and much water came out: and the Lord spake Ib. 12.
unto Moses and Aaron, *Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* Is it not hence clear to every one, how bitter the wages of unbelief? And if Moses so great as he was, was reproved, whom shall God spare, upon whom will not He who thus respecteth not persons, inflict His wrath for their unbelief, since He would not spare⁷ even that Moses, to whom He had said, *I know thee above all, and thou didst find grace in My Sight.* Exod.
xxxiii. 12.

Make the men sit down: and there was much grass in the place: the men therefore sat down, in number about five thousand.

The Saviour practised His accustomed gentleness, and takes away the sharpness of His reproaches. For He doth not rebuke bitterly His disciples, albeit they were deeply slumbering in respect of their fainheartedness and littleness of faith in Him: but rather He leads them by His

BOOK 3. Deeds to the apprehension of the things which as yet they believe not. For the words *Make the men sit down* have no slight force, and wellnigh shew Jesus speaking after this sort, O slow to understand My Power, and to perceive Who it is that speaketh, *Make the men sit down*, that ye may see them filled with the nothing that lies before you and marvel. *Make the men sit down*. For it is what is lacking to them. For not two hundred pence would have sufficed to get means of life for the multitudes, but the lack of money such as men use, in respect of its being able to preserve life, My Power shall attain, which calleth all things into being, and createth out of things which are not. Nor did Elias the Prophet render the widow's cruse of oil unfailing, and make the barrel the source of unwasting food: but He, Who gave him the power, shall He not be able to multiply nothing, and to render any mere chance supply a fount of His ineffable Bounty and the principle and root of unlooked for grace?

1 Kings
xvii. 14.

Num. i.
2, 3.

⁸ *peawi-*
κόν

It is not incredible that such were Christ's thoughts in what He said. Profitably doth the blessed Evangelist mention, that *there was much grass in the place*, shewing that the country was fit for the men to sit down in. But observe how, whereas the multitude of them that were fed was promiscuous, and that women were there with their children, he numbered the men only, following I suppose the custom of the Law. For God commanded the hierophant Moses, saying, *Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, by their polls, every male from twenty years old and upwards*. The Prophet did as he was commanded, and collected a great list of names, and is seen to have completely passed over females and childhood, and enrols the multitude that are of full age. For honourable in the book of God too is all that is manly and vigorous⁸, and not what is infantile in purpose after good things. Therefore did he honour the custom of the Law also herein, and form again some spiritual conception. For shall we not with reason say, if

we look to the whole mind of the passage, that the violent and vainglorious people of the Jews Christ rightly turns away from and leaves: but receives very graciously them that come to Him, and fattens them with heavenly Food, reaching them the Spiritual *Bread*, which *strengtheth man's heart?* For He feedeth them not sadly⁹, but joyously and freely and with much enjoyment in piety. For this the reclining of the multitudes on *the grass* signifieth, so that now too it is fit that each one to whom such grace has been vouchsafed should say that in the Psalms, *The Lord is my Shepherd, and nought shall fail me: in a grassy spot there He settled me.* For in much enjoyment and delight through the gifts of the Spirit is the mind of the Saints fed, as it is said in the Song of Songs, *Eat and drink and be inebriated, ye neighbours.* But while there were many, and they sitting down promiscuously, as we said before, he mentioned the men alone, passing over in silence the women and children profitably for the idea [conveyed thereby]. For he teaches us, as in a riddle, that to those who quit them as men, that is, in good, will the food be supplied by the Saviour more fittingly and specially, and not to those who are effeminate unto no good habit of life, nor yet to those who are infantile in understanding, so as to be thereby able to understand none of the things that are necessary to be known.

11 *Jesus therefore took the loaves, and when He had given thanks, He distributed^c to them that were set down; likewise of the fishes also as much as they would.*

He gives thanks, as an ensample to us and a pattern of the piety which ought to be in us: and attributes again as Man the Power of the miracle to the Divine Nature. For this was His custom, both helping by an example of piety, as we have said, those to whom He was manifested as a Teacher of what is most excellent, and by an economy concealing yet His God-befitting Dignity, till the time of His Passion should be at hand: for it was

^c The words *to the disciples and the* Codices and the earliest Syriac translation. *disciples* S. Cyril appears to omit with the Alexandrine Vatican and Sinaitic

CHAP. 4.
c. vi. 11.

Ps. civ.

15.

éπιπο-

vws

Ps. xxiii.

1, 2.

Song of

Sol. v.

1.

Book 3. His earnest care that it should be hid from *the prince of this world*. For this reason, doth He elsewhere too use words befitting men, as a Man, and heals again the understanding of His hearers, sometimes making most wise alluring as in the words, *Father, I thank Thee that Thou hearest Me.* Seest thou in how human guise His speech, and well calculated to trouble the understanding of the more simple? But when He says this, as Man, then again He straightway unfolds the mode of the economy, and the object of His will to lie hid, by most excellent arrangement fortifying the mind of the more simple which had received a shock¹. For *I knew* (He saith) *that Thou hearest Me always.* Why then dost Thou speak these things? *Because of the multitude which stood by I said it, that they may believe* (saith He) *that Thou sentest Me.* Is it not then hereby plain, that with a view manifoldly to assist us, and to fulfill, as befitting Him, the secret economy with Flesh, He sometimes speaks more lowlily, than He really is? As therefore in that passage, *I thank Thee*, is taken economically, so here too. [^a *He blessed* is understood of the bread.]

But we must observe that instead of *gave thanks*, Matthew has said, *blessed*, but the edition of the saints will in no wise differ. For Paul will shew that they are both one, saying that *every meat^e of God is good, and nothing to be refused: for it is sanctified by the word of God and prayer.* But that which is sanctified through the prayer in supplication, which we are wont ever to make over the table, is surely blessed..

But since it is fit that nothing profitable be left uninvestigated by us; come let us say a little of *the five loaves* which the *lad* had and of *the two little fishes*: for both the

^a I have bracketed the words, *He blessed is understood of the bread*, which as the text at present stands form part of the sentence. But the words seem as if they were a marginal explanation of the next clause, such as occur at times in MSS.

The explanation given by S. Cyril in this next clause would seem to be, that

what is *sanctified* (as S. Paul says) by *prayer* is *blessed*, and that in prayer thanksgiving is included, so that when our Lord *gave thanks*, the thanksgiving was itself a blessing of the bread.

^e *βρῶα*. So reads S. Cyril (though no known Ms. of S. Paul has it) in the place of the usual *κτίσια*, creature.

c. vi. 11.
Infra xiv.
30, cf. 1.
Cor. ii. 8.

Infra xi.
^{41.}

¹ παρα-
λελυμένον
Ib. 42.

Ib.

S. Matth.
xiv. 19.

1 Tim.
iv. 4, 5.

species itself, and besides the numbers are replete with CHAP. 4.
mystery. For why (will some more studious person say) vi. 12, 13.
were not the loaves rather five, and the fishes three? why
not five, and the fishes four? what occasion was there at
all for recounting the number found, and why did not he
rather say more simply and absolutely that the innumer-
able multitude of them that followed Him were fed off ex-
ceeding few chance things? But the fact that the blessed
Evangelist recounted very diligently these things too, gives
us something surely to think of, which we must needs
search into.

He says then that the *loaves* are *five*, and they of *barley*,
and the *fishes* *two*, and with these Christ feedeth them
that love Him. And I think (and let the lover of wisdom
look out for something better) that by the *five barley loaves*
are signified the five-fold book of the all-wise Moses, that is,
the whole Law, bringing in as it were coarser food, that by
the letter and history. For this the *barley* hints at. But
by the *little fishes* is signified the food got through the
fishermen, that is, the more delicate books of the dis-
ciples of the Saviour; and these two (he says), the apos-
tolic and Evangelic preaching, shine forth among us. And
both these are draughts and spiritual writings of the fish-
ermen. The Saviour therefore mingling the new with the
old, by the Law and the teachings of the New Testament
nourishes the souls of them that believe on Him, unto
life, plainly eternal life. That the disciples were of fisher-
men, is (I suppose) plain and clear: and though all were
not so, yet since there are some such among them, our
argument will not recede from truth in what has been
said.

- 12 *When they were filled, He saith unto His disciples, Gather up*
13 *the fragments that remain, that nothing be lost. Therefore*
they gathered them together, and filled twelve baskets with
the fragments of the five barley loaves which remained over
and above unto them that had eaten.

To some one Christ may seem out of sparing of the *frag-*

BOOK 3. *ments to have bidden His disciples to gather them to-
vi. 12, 13. gether. Yet (I think) every one will fitly imagine, that
Christ would not endure to descend to such littleness: and
why say I Christ? not even one of us would do so: for
what would be supposed to be the remnant of five barley
loaves?* But the verse has a great economy, and makes
the miracle evident to the hearers. For so great is the
efficacy of God-befitting Authority in this matter, that not
only was so great a multitude sated from *five barley loaves
and two little fishes*, but *twelve baskets* full of *fragments*
were gathered besides. Moreover the miracle repelled
another (as is like) suspicion, and by the finding of the
fragments confirmed the belief of there having been really
and truly an abundance of food, and not rather the ap-
pearance of a vision deceiving both the eye of the feas-
ters and of those who minister to them. But greater
yet and more noteworthy, and of exceeding profit to us,
is this: consider how by this miracle He makes us most
zealous in our desire to exercise hospitality most gladly,
wellnigh calling aloud to us by the things that were done,
that the things of God shall not fail him that is ready
to communicate, and rejoiceth in habit of neighbourly love,
and readily fulfilleth what is written, *Break thy bread to
the hungry.* For we find that the disciples at the begin-
ning were hampered by reluctance about this, but seeing
they were thus minded, the Saviour gave them a rich
gathering from the fragments: and teacheth us too there-
by, that we, on expending a little for the glory of God,
shall receive richer grace according to the saying of Christ,

*Isa. lviii.
7.* *Good measure, pressed down and shaken together and run-
ning over, shall they give into your bosom.* We must not
be slothful therefore unto the communion of love to the
brethren, but rather advance unto good resoluteness, and
put as far as possible from us the cowardice and fear that
dispose us to inhospitality and, confirmed in hope through
faith in the power of God to multiply little things too,
let us open our bowels to the needy, according to the

S. Luke vi. 38. *Deut. xv. 11.* *appointment of the Law, for He says, Thou shalt open*

thy bowels^f wide unto thy needy brother within thee. For CHAP. 4. when wilt thou be found merciful, if thou remainest hard vi. 12, 13. in this life? when wilt thou fulfil the commandment, if thou sufferest the time of being able to do it to slip by in idleness? Remember the Psalmist saying, *For in death Ps. vi. 5. there is none that remembereth Thee: in the grave who shall confess to Thee?* For what fruit is there yet of the dead, or how shall one of them that have gone down into the pit remember God by fulfilling His Commandments? For *God closed upon him*, as it is written. Therefore did the Job iii. 23. most wise Paul too instruct us, writing to certain, *While we Gal. vi. 10. have opportunity let us do good.*

And these things shall be said for profit from the narrative. But since we taking what has been said in a spiritual sense (for so we ought, and not otherwise) said that by the *five barley loaves* the book of Moses was hinted at, and by the *two little fishes*, the wise writings of the holy Apostles: in the gathering together of the fragments too, I suppose we ought to perceive some mystical and spiritual conception, agreeing with the order of the account. The Saviour then commanded the multitudes to sit down, and having blessed, He distributed the bread and the fishes, i. e., through the ministry of the disciples: but when they that had eaten were miraculously filled, He commands them to gather together the fragments, and *twelve baskets* are filled, one (it seems) for each of the disciples: for so many were they too. What then shall we understand from thence, save surely this, and truly, that Christ is the President² of them that believe on Him, and nourishes them that come to Him with πανηγυρίσματα Divine and heavenly food? doctrines plainly of the Law President of solemn meeting and Prophets, Evangelic and Apostolic. But He does not altogether Himself appear as the Worker of these things,

^f S. Cyril seems to read τὰ σπλάγχνα οὐν thy bowels for τὴν χεῖρα οὐν thine hand, which the LXX, following the Hebrew, has. Dr. Holmes in his most diligently laborious edition of the LXX, which he did not live to complete, has cited two other instances from S. Cy-

ril's writings. viz., De Adoratione lib. 8. p. 271 where S. Cyril cites this among passages of the Pentateuch bidding brotherly love: and in an exhortation to almsgiving in his 18th [19th in ed.] Paschal homily p. 253.

BOOK 3. but the disciples minister to us the grace from above (for c. vi. 14. it is not they *that speak*, as it is written, *but the Spirit of the Father which speaketh in them*) yet not without reward to the holy Apostles shall be their labour therein. For they having dispensed to us the spiritual food, and ministered the good things of our Saviour, will receive richest recompence and obtain the fullest grace of bounty from God. For this and nothing else, I think, is the meaning of the gathering together of a basketful by each at the commandment of Christ, after their toils and the service expended upon the feasters. But there is no doubt, that after them the things typically signified will pass also to the rulers of the holy Churches.

14 *The men therefore, when they had seen the miracle that Jesus did; said, This is of a truth the Prophet that should come into the world.*

They marvel at the sign who know how to approve things God-befitting, and regulate themselves by human reason rather than are diseased with unreason befitting the beasts, as were the blasphemous Jews, who, when they ought to have profited by the publicity³ of the things wrought, lost even the power of right judgment. For they deemed that Jesus ought now to be stoned also, because He so often appeared as a Worker of miracles. Superior then, and that in no small degree, to the folly of those men, are they who marvel, soberly persuaded by this one great miracle, that He it surely was Whose coming *into the world* as a *Prophet* was foretold. But observe, how great a difference hence appears, I mean, between the race of Israel, and those situate out of Judaea; for the one, although they were spectators of many things, and those not unworthy of admiration, are not only hard of heart and inhuman, but also desire unjustly to slay Him Who was zealous to save them, driving Him with their wild folly from their city and country: while they who dwelt away from Jerusalem, and hence signify the race of aliens, from one miracle alone glorify Him, and nobly determine that their conceptions of Him should be received with faith unhesitatingly. From

³ περιφανεῖται

all these things, was Israel shewn to be self-condemned ^{CHAP. 4.}
and self-invited to her final just rejection, and that it was ^{c. vi. 15.}
due to the Gentiles to obtain at length their share of mercy
from above and love through Christ.

15 *When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into the mountain Himself Alone.*

Most praiseworthy judgment would one give, and full rightly, to those who had been easily brought by the great miracle to believe, that it was indeed befitting that their very choicest should be Christ's, and their chiefest offered to Him as an honour. For what else but this does their desire to choose *Him for their King* signify to us? But among other things one may admire this too; for Christ is made an example to us of contempt of glory⁴, in that He ^{4 ἀφιλο-}
^{δοξias} flees from those who desire to give Him due honour, and refuses a kingdom that highest earthly prize, although to Him it was in truth no object of envy, in that He with the Father reigneth over all things, yet giveth He to them too who look for the hope to come, to understand that little to them is worldly greatness, and that it is not good to accept honours in this life, that is, in the world, though they offer themselves, that they may mount up to honour from God. For unseemly is it in truth that they should wish to shine in these things, who are pressing on to the Divine grace, and thirsting for everlasting glory.

We must then eschew the love of glory, sister and neighbour of arrogance, and not far distant from its borders. And illustrious honour in this present life let us eschew us hurtful, let us rather seek for a holy lowliness, giving way to one another as the blessed Paul too admonisheth, saying, *Be each among you so minded according to what was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be Equal with God,* ^{Phil. ii.} ^{5—9.} *but emptied Himself, taking servant's form, made in the likeness of men, and being found in fashion as a Man, He humbled Himself, made obedient unto death, even the death of the Cross: wherefore God also highly exalted Him and gave* ^{cf. supra} ^{p. 138}

BOOK 3. *Him the ^g Name which is above every Name.* Seest thou how
 c. vi. 15. His voluntary abasement hath a glorious consummation, and
 His lowly-mindedness shews itself a root of many good
 things to us? For the Only-Begotten being in the Form
 of God the Father hath humbled Himself, being made Man
 for our sakes, but even though He appeared in this life with
⁵ ἀναρπέ-
 Χει
 Flesh, yet He remained not lowly: for He hastens back⁵
 to His ancient Dignity and to His God-befitting glory,
 even though He became Man: this same way may one
 suppose will it be as to us too. For when we bring our-
 selves down from the empty heights of the present life
 and seek low things, then shall we surely receive in re-
 turn the glory from above, and mount up unto being
 gods by grace, receiving after likeness so to say to Him
 Who is truly and by Nature Son, the being called children
 of God. And that I may say something akin to the subject
 before us, let us refuse, if it offer itself, excellency upon
 earth, the mother of all honour, if we mind heavenly
 things, and live for things above rather than those on the
 earth.

But our discourse is not devoid of spiritual thought,
 therefore we will repeat, summing up as it were the
 whole force of what has been done, and again going
 through from the beginning the account before us. For
 so will it become clear to us what is about to be said,
 specially as the blessed Evangelist hath added, as though
⁶ ἀπαραι-
 τητον
 hinting at something necessary and not to be rejected⁶,
 that He withdrew into the mountain *Himself Alone*. Therefore
 rejecting the cruelty of the Jews, Christ began to de-
 part from Jerusalem, which plainly is, *I have forsaken Mine*
<sup>Jer. xii.
7.</sup> *House, I have left Mine heritage.* When He had crossed
 the sea of Tiberias, and was very far removed from their
 folly, He goes up into a mountain together with *His dis-
 ciples*. This we said signified the impassable so to say
 and impracticable nature of the way to Him unto the Jews,

^g *the name which is.* This passage is found in the Alexandrine, Vatican and often found in S. Cyril's writings with Sinaitic codices.

and Christ's withdrawal from them in anger at His Pas- CHAP. 4.
sion, for a season, that is, the fit time, and that Christ will
be manifest, together with His disciples, when He departs
from Judaea, and goes unto the Gentiles, transferring
His grace to them. From the mountain did He look on
them that followed Him, and moreover take thought for
their food. And this again we said signified as it were
typically, the supervision from above which is due to the
Saints according to, *The eyes of the Lord are upon the righ-* Ps.
teous, and that Christ is not without thought for them xxxiv. 15.
that fear Him. Next much people were miraculously fed
with *the five loaves and two little fishes*; of which we de-
fined that they ought to be conceived to be the writings
of the Saints *old and new* set by the Apostles before them
that love Christ. Moreover, that the choir of the disciples
will receive from God the rich fruit of their ministry to
usward, and after them, the overseers of the holy churches
of God: for the type was in the beginning to all in them.
Next the spectators marvel at the miracles, and devise to
take Jesus by force for a king. This He understanding, de-
parts alone into the mountain, as it is written; for when
Christ was marvelled at by the Gentiles, as Wonder-worker
and God, when all enrolled^h Him their King and Lord,
then was He received up Alone into Heaven, no one at
all following Him thither. For He, the Firstfruits of the
dead, hath gone up *Alone into the great and truer moun-*
tain, according as is said by the Psalmist, *Who shall ascend* Ps. xxiv.
into the hill of the Lord? or who shall stand in His holy 3, 4.
place? He that hath clean hands and a pure heart. For
such an one shall follow Christ, and shall go up into the
spiritual *mountain* also, at the time of the Kingdom of
Heaven. But *He hath withdrawn into the mountain*, that
is, hath gone up into Heaven, not refusing to reign over
them that believed on Him, but delaying the time of His
more manifest kingdom, until His return to us from above,
when He shall descend in the glory of the Father, no
longer by miracles, as before, known to be truly and by

^h ἐπεγράψαντο see above on verse 2, 3, p. 319. note b.

Book 3. Nature Lord, but by God-befitting glory confessed that
vi. 16, 17. He is undoubtedly King.

Therefore (for I will say it again briefly, compressing the multitude of words), when by His miracles He was believed on and acknowledged to be God, having gone away from the Jewish people, then do all press forward to receive Him for their King, but He ascends into Heaven *Alone*, laying up for its fitting time the more open manifestation of His Kingdom.

16 *And when even was come, His disciples went down unto the sea, and entered into a ship and went over the sea unto Capernaum.*

The first sign having been miraculously accomplished, His flight and withdrawal are economically found to be the root again and occasion of another, and the Wonder-worker proceeds, as it is written, *from might to might*.
 Ps. lxxxiv. 7. For since He was being sought as King by them who were astonished at that great miracle, and was Himself refusing worldly honours according to the preceding account; it was altogether necessary that He should depart from the place, yea, rather from their whole country. In order then that He might seem to have sailed away, and might relax somewhat the intensity of the seekers, He orders the disciples to depart before Him, but Himself stays, advancing opportunely unto the next miracle. For it was His most earnest endeavour, by every occasion and act, to confirm the mind of the Apostles in their faith to Himward. For since they were to be teachers of the earth, and to *shine forth as lights in the world*, as Paul saith, He necessarily led them to all things that would profit them. For this was to shew kindness not on them alone, but to those also who should be led by them unto the unerring apprehension of Him.

Phil. ii.
15.

But why (will some one perchance say) after that miracle, is the Power of Jesus to walk on the very sea immediately introduced? Such an one shall hear a very credible cause.

¹ *ἐκ δύναμεως εἰς δύναμιν, δύναμις, acle, as in S. Matth. xiii. 58, And He might, meaning also a mighty deed, mir- did not many mighty works there.*

For when He desired to feed the multitudes, Philip and Andrew supposed that He would be powerless thereto, the one saying that no small sum of money would barely suffice them for just a little enjoyment, the other telling that *five loaves and two small fishes* were found with one of the lads, nay that what was found was nothing to so great a multitude; and from all (so to speak) their words, they thought that He could do nothing out of the due course of our affairs:—needs, in order that He might free Himself from so petty a conception, and might bring the still feeble mind of the Apostles to learn, that He doth all things wondrously which He willetteth, unrestrained by the nature of things, the necessary order of things not hampering Him in the least, does He place under His Feet the humid nature of the waters, albeit unpractised⁷ to lie ^{7 μελετή-}
^{σασαν} under the bodies of men, for all things were possible, as ^{Ed. οὐ}
^{μελετή-}
^{σασαν} has been conjectured
to God. *Evening* then being now come, and the time abating the vigilance of those who were seeking for Him, the choir of the holy disciples goes down to the sea, and began to sail away immediately, obeying in all things their God and Teacher, and that without delay.
^{and seems necessary.}

And it was now dark, and Jesus was not come to them,
18 *and the sea arose by reason of a great wind that blew.*

Many things at once are being profitably contrived⁸, ^{8 οἰκονο-}
^{μείται} and the circumstances drive the disciples to a more zealous search after the Saviour. For the deep darkness of the night troubles them, hovering like smoke upon the raving waves, and takes from them all knowledge of whither at length to steer. Moreover the fierceness of winds troubles them not a little, riding on the waves with a rushing noise, and raising the billows to unwonted height. Yea, and though these things had taken place, *Jesus* (it says) *was not yet come to them*: for herein was their special danger, and the absence of Christ from the voyagers was working increase of their fear.

They therefore must needs be tempest-tost, who are not with Jesus, but are cut off, or seem to be absent from

BOOK 3. vi. 19, 20. Him through their departure from His holy laws, and severed because of sin from Him Who is able to save. If then it be heavy to be in spiritual darkness, if grievous to be swallowed up⁹ in the bitter sea of pleasures, let us receive Jesus: for this will deliver us from dangers, and from death in sin. The figure of what has been said will be seen in what happened, He will therefore surely come to His disciples.

- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh
20 unto the ship; and they were afraid. But He saith unto them,
It is I, be not afraid.*

When they are separated by great interval from the land, and it was like that they in their trouble would no way be saved (for they were now in the midst of the sea) then Christ thrice longed for appears to them. For thus could He give most welcome salvation to those in danger, when fear had already cut off all hope of life. But He appears to them miraculously (for so was it ordered to their greater profit) and they are astonished beholding Jesus going through the midst of the sea and upon the very waters, and make the miracle an addition to their fear. But Christ immediately relieves them from their misfortunes, saying, *I am, be not afraid.* For need, need must all disquiet be away, and they be openly superior to all danger, to whom Christ is now present. We shall see then by this again, that we ought to have a spirit courageous and manly in temptations, and endurance intense from hope in Christ, confirmed unto good confidence in our being surely saved, even though many be the fears of temptation that pour around us.

For observe that Christ does not appear to those in the boat immediately on their setting sail, nor at the commencement of their dangers, but when they are many *furlongs* off from the land. For not when the condition which harasses us first begins, does the grace of Him who saves visit us, but when the fear is at its height, and the danger now shews itself mighty, and we are found, so to

⁹καταπνί^{γεσθαι}

say, in the midst of the waves of afflictions : then unlooked for does Christ appear, and puts away our fear, and will free us from all danger, by His Ineffable Power changing the dread things into joy, as it were a calm.

21 *They therefore would receive Him into the ship, and immediately the ship was at the land whither they were going.*

The Lord not only releases the voyagers from dangers, wondrously shining on them, but also frees them both from toil and sweat, by His God-befitting Power thrusting forward the ship on to the opposite shore. For they were expecting that by rowing on still, they should with difficulty be able to reach the end, but He releases them from these their toils, revealing Himself to them in a very little time the Worker of many miracles to their full assurance. When then Christ appears and beams upon us, we shall without any labour succeed even against our hope, and we who are in danger through not having Him, shall have no more need of toil to be able to accomplish what is profitable for us, when He is present. Christ then is our deliverance from all danger, and the accomplishment of achievements beyond hope to them that receive Him.

But since we have discoursed on every portion of the subject singly, come and let us, joining the meaning hereof with the connexion of the preceding portions, work out the spiritual interpretation. We said then that Jesus ascended into Heaven as into a mountain, that is to say, being received up, after His resurrection from the dead. But when this has taken place, then His disciples alone and by themselves, a type of Ecclesiastical teachers in succession throughout all time, swim through the billows of this present life as a kind of sea, meeting with varied and great temptations, and enduring no contemptible dangers of teaching at the hands of those who oppose the faith and war against the Gospel preaching : but they shall be freed both from their fear and every danger, and shall rest from their toils and misery, when Christ shall appear to them hereafter

- Book 3.** too in God-befitting Power, and having the whole world
 c. vi. 21. under His Feet. For this I deem His walking on the
 sea signifies, since the sea is often taken as a type of the
Ps. civ. world by Divine Scripture, as it is said in the Psalms, *This*
 25. *great and wide sea, there are things creeping innumerable,*
S. Matth. *both small and great beasts.* When Christ then cometh in
 xvi. 27. *the glory of His Father,* as it is written, then shall the ship
 of the holy Apostles, that is, the Church, and they that sail
 therein, i. e., they who through faith and love toward God
 are above the things of the world, without delay and without
 all toil, gain the land, *whither they were going.* For it was
 their aim to attain unto the Kingdom of Heaven, as to
 a fair haven. And the Saviour confirms this understanding
 of all that has been said, in that he says to His Disciples at
 one time, *A little while and ye shall no more see Me, and*
Infra *again a little while and ye shall see Me,* at another again,
 xvi. 16. *Tribulation shall ye have in the world, but be of good cheer,*
Ib. 33. *I have overcome the world.* But in the night the Lord com-
 eth down from the mountain and visiteth His disciples who
 are watching, and they look on Him coming, not without
 fear (for they tremble) that something needful for our un-
 derstanding may in this too be made known unto us. For
 He shall descend from Heaven, as in the night, the world
 yet sleeping and slumbering in much sin. Therefore to us
S. Matth. too doth He say, *Watch therefore, for ye know not what hour*
 xxiv. 42. *your Lord doth come.* The parable too of the Virgins will
 no less teach us this. For He says that five were wise, five
Ib. xxv. foolish: but *while the Bridegroom tarried, they all slumbered*
 5, 6. *and slept: and at midnight there was a cry made, Behold, the*
Bridegroom cometh, go ye out to meet Him. Seest thou how
 at midnight the Bridegroom is announced to us? And what
 the *cry* is, and the mode of the *meeting*, the Divine Paul
1 Thess. will make known, saying at one time, *For the Lord Him-
 iv. 16. self shall descend from heaven with a summons, with voice of*
archangel, with the trump of God, at another of the saints
Ib. 17. *who are raised up, we which are alive and remain shall be*
caught up together with them in the clouds to meet the Lord
in the air, and so shall we ever be with the Lord. But the

disciples being smitten with fear, albeit they saw Him coming, and were found in toil and watching, signifies that the Judge will come terrible to all, and that the righteous man will surely quake within himself, proven as by fire, albeit ever foreseeing Him Who was to come, and not shrinking from toils in virtue, nourished in vigilance¹ alike¹ *νήψει* and good watching. But the Lord doth not enter into the ship with His disciples, as though He were going to sail with them, but rather moveth the ship on to the land. For Christ will not appear co-working any more with those who honour Him, unto their achievement of virtue, but to give to them that have already achieved their looked-for end.

- 22 *The morrow, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, yet that His disciples had gone away, howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks.*
- 23

The miracle does not escape notice, I mean Jesus walking on the very sea, although it took place by night and in the dark, and was ordered in secret. But the crowd of those who were wont to follow Him perceives, assured (as is probable) by much watching, that He had neither sailed with His disciples, nor had crossed in any other ship. For there was there the Apostles' ship alone, which they took and went away before Him. Nought then is hidden of what is good even though it be performed in secret by any, and here we see that that is true, *Nothing is secret that shall not be made manifest, neither hid that shall not be known and come abroad.* I say then that he who desireth to track the foot-steps of Christ, and, as far as man can, to be moulded after His Pattern, ought not to be eager to live in much boasting², nor when he practises virtue to be led away in pursuit of praise, nor if he enter upon an extraordinary and exceeding disciplined³ life, should he desire to glory³ *λιαν* immoderately thereat, but should desire to be seen alone by *κόμπως* *μένον* the Eyes of the Deity, Who revealeth hidden things, and

S. Luke
viii. 17.

Book 3. that which is performed in secret bringeth He into clearest vi. 24, 25. apprehension.

24 *When the people therefore saw that Jesus was not there neither His disciples, they also took shipping and came to Capernaum seeking for Jesus.*

These men follow Him, marvelling perchance at His miracles, yet not receiving any profit from them unto the duty of faith, but as though they were making some return to the Wonder-worker by merely bestowing on Him

⁴ *ψυχρόν* a not undesired praise. For this is a dreary⁴ disease of a mind and soul which is never accustomed to be led to the choice of what is profitable for her. The reason why this was so with them was, that they delighted solely in the pleasures of the flesh, and jumped eagerly at the meanest temporal food, rather than hasten after spiritual goods, and endeavour to gain what would support them to life eternal. This you will learn clearly by what follows too.

25 *And when they had found Him on the other side of the sea, they said unto Him, Rabbi when camest Thou hither?*

Their speech takes the form of being that of those who love Him and feigns sweetness, but is convicted of being exceeding senseless and childish. For they ought not on meeting with so great a teacher, to have talked to no purpose, and taken no pains to learn anything. For what was the need of being eager to ask Him, when He came there? what good would they be likely to get from knowing? We must then seek wisdom from the wise, and let a prudent silence be preferred to undisciplined words.

Col. iv. 6. For the disciple of Christ bids that our *speech* be *seasoned with salt*; and another of the wise exhorts us to this, say-

Ecclesiasticus v. 12. *My son, if thou hast a word of understanding, answer, if not, lay thy hand upon thy mouth.* And how evil it is to be condemned for an undisciplined tongue, we shall know from

S. James i. 26. another: for he says, *If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain.*

26 Jesus answered them and said, Verily, I say unto you, ye seek Me, not because ye saw the miracle, but because ye ate of the loaves and were filled.

CHAP. 4.
c. vi. 26.

We will say something common, yet worn by little use. Great teachers are often wont to be not slightly angry, when they are questioned about vain and useless matters. And we shall find them so, not out of haughtiness, but rather from annoyance at the folly of the questioners. Of us therefore and those like us I think that this is not unrightly⁵ said : ^{5 ἀκομ-}
^{ψως} but the Saviour inflicts a warm rebuke upon those who made those enquiries, for speaking uninstructedly, and unwisely enquiring not because it was their duty to seek out the things whereby they might become honest and good, but because they followed Him for carnal reward and that a most mean one. For what is less than daily food, and that not sumptuous? We must then practise piety towards Christ and Love of Him, not that we may obtain ought of carnal goods but that we may gain the salvation that is through Him ; and let us not say good words to Him, as these say *Rabbi*, nor devise fair-speaking as a foundation of gain and boundless ingathering of riches. Truly he that attempts such things, will not be ignorant that he shall encounter Christ Who keenly⁶ convicteth him, and reveal- ^{6 πικρῶς} eth his hidden wickedness.

It is meet again to admire also the economy herein. For when He saw that they were enveloped with the afore-mentioned disease, as a Physician skilful and master of his art⁷, He devised a twofold medicine for them, ^{7 ἀποστο-}
^{τέχνας} entwining the helpful reproof with most glorious miracle. The miracle then we shall find in His knowing their thoughts ; and in the Wonder-worker not telling them what they sought not out of piety to know, you will behold the reproof. And the advantage is twofold. For in that He knows perfectly their devices and has accurate perception thereof, He shews that they are without understanding, in that they think to escape the Divine Eye, while they heap up wickedness in their heart, and practise sweet words with their tongue. But this is the part of One Who per-

Book 3. suades them to leave off this their disease, and to cease from no slight sin. For outrageous is he and lawless, who hath this conception of God. In usefully convicting them of sinning, He restrains in some sort the future course of evil. For that which has no hindrance, creeps on and extends itself; but when caught in the fact, it is well-nigh ashamed, and like a rope contracts into itself. Therefore the Lord profiteth them by reproving also, and by those things whereby one thinks that He smites, by these very things He is seen to be their Benefactor. We must then hold that even though some flatter or with mild words wheedle the rulers of the Churches, yet are not sound concerning the faith, it is not meet that they should be carried

^{8 κολακεῖ-} away by their fawnings⁸ nor by way of payment for their applause lend in turn to them who need correcting, silence in regard to their faults: but we ought rather boldly to rebuke them, and to persuade them to change for the better, or at least hereby if so be to profit others, according to that spoken by Paul, *Them that sin rebuke before all, that the rest also may fear.*

1 Tim.
v. 20.

Supra
pp. 340,
341.

Supra
ver. 22.
^{9 ἀπάρα-}
^{τηρήτως}
^{1 κολακεύ-}
^{ειν}

This then for the subjects separately: but that they are in connexion, and of necessity follow those before considered, I think I ought to shew. We said then that our Saviour's coming down from the mountain typified His second and future Coming to us from Heaven, and we added as in summary, that He appeared to His disciples while they were watching; and yet toiling, and released them from their fear, and brought the ship at once to land. And what is hence pourtrayed to us, as in a type, we have there declared. But now observe, that after Jesus had come down from the mountain, certain miss following Him, and come to Him at last. For they come on *the day following*, the Evangelist having not without care⁹ added this also. Then on meeting with Him, they endeavour to wheedle¹ Him with good words: but Christ chides them, bringing upon them hot and keen reproof, that we might consider this again, that after the Coming of our Lord to us from Heaven, most vain and profitless unto men is the search after good things, nor

will the desire to follow Him find any fitting season. Yea even though certain approach Him, thinking to appease Him with smoothest words, they shall meet the Judge no longer mild and gentle, but reproving and avenging. For thou wilt see the flattery of them that are reproved, and the reproof itself in the words of the Saviour, when He saith, *Many will say to Me in that Day,* to wit, the Day of Judgment, *Lord, Lord, did we not in Thy Name cast out devils?* But says He, *Then will I confess unto them, Verily I say unto you, I never knew you.* For ye sought Me not purely (saith He) nor loved to excel in holiness, for thereby would I have known you, but since ye practised piety in semblance only and in mere imaginaries for the purpose of gain, justly do I confess that I have not known you. What then in that passage is *Lord, Lord,* here is *Rabbi.* To whomsoever therefore punishment is a bitter thing, let him not fall into inertness^k nor be manifoldly infirm in transgression, looking to the goodness of God, but let him *prepare his works for his going forth*, as it is written, *and make it fit for himself in the field,* i. e., while he is in the world. For the Saviour interpreted that *the field is the world.* Let him prepare to shew holiness and righteousness before the Divine Judgment Seat. For he will behold no unseasonably clement² Judge, nor yet yielding to entreaties for mercy, in Him Whom he ought without delay to have obeyed when He was calling him to salvation, while the time of mercy was granting to him both to beg for forgiveness for his already past transgressions, and to seek for loving-kindness from God Who saves.

27 Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Something of this sort doth Paul teach us expanding the discourse universally and more generally, saying, *He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life ever-*

^k *ἀναρδίατος*, the absence of a courageous manly resolve to strive.

CHAP. 4.
c. vi. 27.

S. Matth.
vii. 22.

Supra
ver. 25.

Prov.
xxiv. 27.

S. Matth.
xiii. 38.

φιλάνθρωπον

8.

Book 3. *lasting.* For he says that they sow to the flesh who giving c. vi. 27. as it were full rein to the pleasures of the flesh, advance at full speed to whatever they will, by no means distinguishing what is profitable for them from what is hurtful and injurious, nor in any way accustomed to approve what seems good unto the Law-giver, but heedlessly hurried off to that alone which is pleasant and agreeable, and preferring nothing to things seen. Again he affirms that they sow to the Spirit, who expend the whole aim of their mind on those things wherein the Holy Ghost willeth us to excel, employing a mind so intense toward the cultivation³ of

³ γεωρ-
γίαν

good things, that, did not voice of nature not to be disregarded constrain them to minister needful food to the flesh, they would not endure to descend even to this. I think then that we ought to take no forethought whatever

Rom. *for the flesh for the lusts thereof*, but rather to apply ourselves xiii. 14. to what is most needful, and to be zealous in practising those things, which bring us to the everlasting and Divine Life.

4 τρυφᾶς For admiration for the delights⁴ of the body, and the esteeming nothing better than the superfluities of the belly, is truly brutish and akin to the extremest folly. But to apply ourselves to good things, and earnestly to strive to excel in virtues, and to be subject to the laws of the Spirit, and with all readiness to seek after the things of God,

**5 ἐφοδιά-
ζειν** which are able to support⁵ us unto salvation:—I will grant that this truly beseemeth him who knoweth his own nature, and is not ignorant that he hath been made a reasonable

Col. iii. creature *after the Image of Him that created him.* Therefore 10. **S. Matth.** as the Saviour somewhere saith, *Take we no thought, what*

vi. 31. *shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?* but considering that *the soul⁶ is more than*

Ib. 25. *meat, and the body than raiment,* let us take thought how **life or
soul.** the more precious part of us may do well.

For though the body do well, and be fat with succession of delights, it will not profit the miserable soul; but on the contrary, will work it much harm. For it will depart into the everlasting fire, since they who have wrought no good, must needs undergo punishment for it: but if the body

have been bridled with due reason, and brought under the law of the Spirit, both must surely be saved together. It is then most absurd, that for the flesh we should so take thought, which is but for a time and even now shall perish, as to think that it ought not to lack any one thing which it loves : and to take care for the soul, by way of appendix, or as though it were nothing worth⁷; albeit I think we ought ^{τῷ φ} to apply ourselves so much the rather to cares for the soul, ^{μηδενὶ παρισοῖν,} as it is of more value than the body. For so of a truth preferring what surpasses in the comparison to what is inferior, and giving a just vote in this matter, we shall become holy and wise jurors, and not bestow upon any other the palm of right reasoning, but rather shall put it upon our own heads. Let us then, as the Saviour saith, *labour not for the meat which perisheth*, which when it hath passed into the belly, and for a very little while deluded the mind with pettiest pleasure, goeth out into the draught, and is conveyed forth again from the belly. But the spiritual food which strengtheneth the heart, keepeth the man unto life everlast- Ps. civ. 15.
ing, which also Christ promiseth to give us, saying,
Which the Son of Man shall give unto you; at once knitting the human with that which is Divine, and connecting the whole mystery of the economy with Flesh in its order. But He hints, I suppose, at the Mystic and more Spiritual Food, whereby we live in Him, sanctified in body and soul. But we shall see Him speaking more openly of this hereafter. The discourse then must be kept for its fit time and place.

CHAPTER V.

That the Only-Begotten Son is the Impress of the Person of God the Father, and no other Impress either is, or is conceived of, save He.

which the Son of Man shall give unto you : for Him the Father sealed, God.

He was not ignorant, as God, of the charges that would result from Jewish folly, nor of the reasons why they were often foolishly enraged. He knew that they would reason in themselves, looking to the flesh alone, and not conceiving of God the Word therein, Who is This That seizeth upon God-befitting words? for who can give unto men food that keepeth them unto everlasting life? for wholly foreign to man's nature is such a thing, and it beseemeth Him Alone Who is God over all. The Saviour therefore defends Himself beforehand, and by seasonable arguments, shames their looked-for shameless talk¹. For He says that *the Son of Man will give them the food which nourisheth them unto everlasting life*, and immediately affirmed that He is sealed by the Father. *Sealed* again is either put for *anointed* (for he who is anointed is sealed), or as shewing that He has been by Nature formed unto the Father. Just as if He had said, I am not unable to give you food which endureth and bringeth up unto everlasting life and delight².

¹ ἀθυρο-
γλωττιας

² τρυφης

For though I seem as one of you, that is Man with flesh, yet was I anointed and sealed by God the Father unto an exact Likeness with Him. For ye shall see (He saith) that He is in Me, and I again in Him Naturally, even though for your sakes I was born Man of a woman, according to the Ineffable order of the economy. For I can do all things in God-befitting Authority and do not in any way come short of the Might inherent in My Father. And

though God the Father giveth you the Spiritual Food, which preserveth unto everlasting life, it is clear that *the Son* too will give it, even though made in Flesh, since He is His Exact Image; the Likeness in every thing being conceived, not after the lineaments of flesh, nor yet ought conceived of in bodily form, but in God-befitting glory and Equal Power and royal Authority. But we must observe again, that when He says that *the Son of Man* will give the things God-befitting and that He hath been sealed unto the Image of God the Father, He endureth not the division of him that separateth the Temple of the Virgin from the true Sonship, but defines Himself and willeth to be conceived of again as One. For One in truth over us is Christ, bearing as it were the royal purple His Own Robe³, I mean His Human Body, or His Temple, to wit of Soul and Body; since One too of Both is Christ.

But, most excellent sir, will the Christ-opposer again say, give the truth the power of overcoming: deal not subtilly⁴ φίζου, cf. with the saying, dishonourably⁵ turning it about, whither- Acts vii. soever thou wilt. Lo clearly hereby is the Son proved to be not of the Essence of the Father, but rather a copy⁶ εύγενώς of His Essence. Suppose some such thing (say they) as we νισμα say: A seal or signet impressed on wax, for example, or any other matter fit to receive it, and engraving a likeness only of itself, is taken away again by him who pressed it on, having lost no part of itself: so the Father, having imposed and imprinted Himself Wholly upon the Son in some way by a most accurate Likeness, from Himself hath He surely no part of His Essence, nor is conceived of as therefrom but a mere image and accurate likeness.

Let him that is zealous for knowledge see that now too is our opponent darting on us, like a serpent, and rears aloft his head surcharged with venom: but He Who shattereth the heads of the Dragon, will shatter it too, and will give us power to escape his manifold stubbornness. Let him then tell us, who has just been dinging us with dreadful words, Does not the seal or signet, which is made (it may be) of wood or of iron or of gold, full surely seal with

Ps. lxxiv.
14.

Book 3. some impress those things whereon it comes, and will it
 c. vi. 27. not be and be conceived of as a seal apart from the im-
 press? But I suppose that any one of our opponents too,
 even against his will constrained by fitness unto the very
 truth would confess that it will by all means seal with an
 impress; and without an impress, according to fair reason-
 ing, not at all. Since then, as the Divine Scripture tes-

Heb. i. 3. tifieth to us, the Son is the *Impress of the Person*⁷ of God

⁷ χαρακ-
 τήρ τῆς
 ὑποστάσ-
 εως

⁸ χαρα-
 κτήρα

the Father, in that He is in It and of It by Nature, where-
 upon is Himself impressed, or through whom else will the
 Father seal His Own Impress⁸? For no one will say
 that the Father is not altogether in God-befitting Form,
 which is the Son, the Form of Him That begat Him;
 Whom if any behold spiritually, it is manifest that he
 will see the Father. Wherefore He says that He too is
 in Him Naturally, even though He be conceived to be

⁹ ἐξ of⁹ Him by reason of His Own Existence: as the bright-
 ness¹ for instance, is in the brightening² and of the

¹ ἀπαβ-
 γασμα
² ἀπαν-
 γάσσοντι

brightening, and something different, according to the
 mode of conception, and again not different, as viewed in
 relation to it, because it is said to be of it, and again in
 it. And not I suppose in the way of division and com-
 plete essential partition are these things considered of: for
 they are inherent in respect of identity of essence in
 those things whence they are, and of which they are be-

³ προκύπ-
 τούτα

⁴ ἴδικῶς

⁵ μεμερι-
 σμένως

lieved to be, tending forth³ according to expression in
 idea to something else, of their own⁴, yet not separate⁵.
 The Word of the Essence of the Father, not bare Word, nor
 without Flesh, is sealed then by the Father, yea rather
 through Him are sealed those things which are brought to
 likeness with God, as far as can be, as we understand in

Ps. iv. 6. that which certain say, *The light of Thy Countenance was*
 LXX.
⁶ ἐσημει-
 άθη

marked⁶ upon us, O Lord. For he says that the Counten-
 ance of God the Father, is the Son, Which is again the Im-
 press, but the light thereof is the grace which through the
 Spirit passeth through unto the creation, whereby we are
 remoulded unto God through faith, receiving through Him
 as with a seal, the conformation unto His Son, Who is

the Image of the Father, that our being made after the Image and Likeness of the Creator, might be well preserved in us. But since the Son is confessedly the Countenance of God the Father, He will surely be the Impress too with which God seals.

CHAP. 5.
c. vi. 27.

Yea (says our opponent) we believe that God through the Spirit seals the Saints, but the things that you are bringing forward have no place in the present question. Wherefore we will recapitulate and say, The seal supposed to be of iron, or may be gold, impresses its own likeness on the matter whereon it comes, losing nothing of its own, but by the operation only of its being pressed on does it mark the things that receive it: thus do we hold that the Son has been *sealed* by the Father, not having ought of His Essence but possessing merely an accurate likeness thereof, and being Other than He, as the image to the archetype.

O boundless folly, and perilous conceit! how easily hast thou forgotten those things just now gone through. For we said that the Son was the Impress⁷ of the Father, ⁷χαρακτήρα— and that with Him was sealed other than He, and not Himself, lest He be thought to be His Own Impress. But thou, having not rightly spurned our argument hereon, dost not blush to put about Him a likeness of operation only. In image only then will the Son be God according to you, and by Nature not at all, but merely in that He was fashioned and well formed after the Likeness of Him That begat; haply no longer of Him That begat: for it is time that ye should on these accounts take away the begetting also, yea rather there is every need even if ye will it not. On the duty of believing that the Son is begotten of the Father, we have already expended much argument, or shall do so in its place. But it were more fitting that we should proceed to the matter in hand, putting forward to those who are accustomed unrestrainedly to shameless talk the question, Will they not surely say that that which is given may also be taken away, and confess that that which is added can altogether be also lost? for does it not at

Book 3. some time happen that every thing is rejected, which is not firmly rooted in any by nature? It is evident, even should any of them not assent thereto. Some time then or other, according to the argument of possibility, the Son will be bereft of His Likeness. For He was sealed (as ye say) by the mere Operation of His Father upon Him, not having the stability that is of natural Endowments, but conceived of and existing wholly other than His Father, and completely severed from His Essence. Doing then very excellently and fore-seeing matters by most cunning reasoning did ye secure the Father, by saying that He gives nought of Himself to the Son, save that He vouchsafes Him Likeness only, lest ought of passion should be conceived of as about Him. For this is your foolish mystery. For belike ye were ignorant that God the Father, Who doeth all things without passion, will also beget without passion, and is superior to fire (for the argument brings us down to this necessity) which without passion or corporeal division, begets the burning⁸ which is of it. Let those then hear who are zealous⁹ in fancies only, and account unrestrained blasphemy to be not an unholy thing, but rather a virtue, that if they say that the Son is classed with the Father, in the propriety¹ of likeness alone, He will abide in no secure possession of good things, but will wholly risk His being by Nature God, and will in possibility at least, admit of change for the worse. For there was said to that governor of Tyre too, words which reason

⁸πύρωσιν
⁹zealously,
kol, with
the force
that
belongs to
youth.
likeli-
hoods

Ezek. xxviii. 12 LXX. necessitates us to attribute to the person of the devil, *Thou art the seal of the likeness*: but he to whom that speech is addressed, is found to have fallen from the likeness. Thou seest then, and clearly too, by such instances, that the mere being in the likeness of God is no security for an unmoved stability in things spiritual, nor yet does it suffice to perfect endurance in the good things in which they are, to have been duly sealed unto the Nature of the Maker. For they too fall, and are borne headlong, oftentimes changing into a worse mind, than they had at the beginning. It is then possible, according to this argument,

that the Son, attaining to Likeness with the Father by CHAP. 5.
sameness of work only, and not firm fixed by the prop² ^{c. vi. 27.} ^{τέποβδ-}
by Nature, but having His stability in the mere motions ^{θρη}
of His Own Will, should undergo change, or, though He
do not suffer it, should find the not so suffering the re-
sult of admirable purpose³, and not rather the steadfast- ^{3 προαι-}
ness of Native stability, as God. ^{πέσεως}

What then, most noble sirs, is the Son no longer God
in truth? And if according to you, He is so found, why do
we worship Him? why is He co-glorified with God the Fa-
ther? why is He borne, as God, upon the highest Powers?
Are then with us the Holy Seraphim themselves too igno-
rant that they do greatly err from what is fit, in glorifying
Him Who is not by Nature God? They err, it seems, in
calling Him Who is honoured with equal honour Lord of
Sabaoth. Or shall we not say, that the highest Powers,
Principalities Thrones and Dominions and Lordships, essay,
after their power, to appear conformed to God? For if the
so small animal of the earth, in respect of that creation, I
mean man, be honoured with such beauty, what reason has
one not for fully thinking, that to them who are far better
than we, far better things are allotted? How then do they
both call Him Lord of Sabaoth, and stand around as a Isa. vi. 3.
guard, as ministering to the King of the universe? why
sitteth He with the Father, and that on His Right Hand,
the bond with the Lord, the creature with the Creator?
For is it not fitter to bring that which by means of heed⁴ ^{*προσο-}
and wariness is free from passion and perfect, to the level ^{χῆς}
of things originate rather than of God by Essence Who
hath Naturally the inability to suffer? But it is manifest,
though they confess it not. Who then will endure these
babblers, or how will they not with reason hear, *Woe to Ib.*
them that are drunken without wine? ^{xxviii. 1} LXX.

But perchance they will be ashamed of the absurdities of
such arguments, and will betake themselves to this, and
say, that the Son was sealed by the Father unto a most
accurate Likeness, and is Unchangeable in Nature, even
though He be not from the Father.

BOOK 3.

c. vi. 27.

⁵ τὸ διόνοιον

αὐτοῦ

⁶ προελ-

θον

⁷ τὰ διά

α

⁸ σχημα-

τισει

⁹ τὸ διόνοιον

αὐτοῦ

How then, tell me, will that which is not of God by Nature, bear His Attribute⁵, and that be found not without share-essentially of the Excellences of the Divine Essence, which proceeded⁶ not therefrom, after the true mode of generation? For it is, I suppose, clear and confessed by all, that the Properties⁷ of the Godhead are wholly unattainable by the created nature, and that the qualities belonging to It by Nature will not exist in ought else that is, in equal and exact manner: as for example, Immutability is in God Naturally; in us by no means so, but a kind of stability likens⁸ us thereto, through heed and vigilance not suffering us readily to go after those things which we ought not. But if it were possible, that according to them, ought of Divine Attributes should be in any who is not of the Divine Nature Essentially, and that they should be so in him as they are in It; what (tell me) is to prevent all things God-befitting from at length coming down even upon those who are not by nature gods? For if one of them unhindered finds place (I mean Immutability) there will be room for the rest also, and what follows? utter confusion. For will not the superior pass below, and the inferior mount up into the highest place? And what is there yet to hinder even the Most High God from being brought down to our level, and us again from being gods even as the Father, when there no longer is or is seen any difference intervening, if the qualities which belong to God Only pass to us, and are in us naturally? And since God the Father contains in Himself Alone, as it seems, those Properties whereby we should be as He, we have remained men, and the angels likewise with us what they are, not mounting up to That which is above all. For if God should reveal Himself not Jealous, by putting His Own Attribute⁹ into the power of all, many surely would be those who were by nature gods, able to create earth and heaven and all the rest of the creation. For the Excellencies of Him Who is by Nature the Creator having once passed on, how will not they be as He is? or what prevents that which is radiant with equal goods from appearing in equal glory? But the

God-opposer surely sees completely, how great the multitude of strange devices which is hence heaped up upon us and exclaims against the mislearning¹ that is in him. The Godhead then will remain in Its Own Nature, and the creature will partake of It through spiritual relationship², but will never mount up unto the Dignity that unchangeably belongs to It. But our argument being thus arranged, we shall find that Immutability exists Essentially in the Son: He is then God by Nature, and of necessity of³ the Father, lest ought that is not of Him by Nature should reach to an equal dignity of Godhead.

But since they hold out to us as an uncontested argument their saying that the Son is other than the Father, as Image to archetype, and through this subtlety⁴ think to sever Him from the Essence of Him That begat Him, they shall be caught in no slight folly, and to have studied their assertion to no purpose, of any force in truth to accomplish fairly what they have at heart. For what further are they vainly contending for, or whence do they from only the distinctness of His own Being⁵, sever the Son from the Father? For the fact that He exists Personally⁶ does not (I suppose) prove that He is diverse from the Essence of Him who begat Him. For He is confessedly of the Father, as being of His Essence; He is again in the Father, by reason of His being in Him by Nature; and you will hear Him say, at one time, I proceeded forth from the Father, and am come, again at another time, I am in the Father and the Father in Me. For He will not withdraw into a Personality⁷ wholly and completely separated, seeing that the Holy Trinity is conceived of as being in One Godhead; but being in the Father, in mode or position undivided as to consubstantiality⁸, He will be conceived of as likewise of⁹ Him, according to the Procession which ineffably manifesteth Him¹ in respect of beaming forth². For He is Light of Light. Therefore in the Father and of the Father, alike Undivided and separate, in Him as Impress, but as Image to Archetype will He be conceived of in His Own³ Person. But we will not simply discourse

CHAP. 5.
c. vi. 27.¹ δυσμα-
^{θλας}² οἰκειό-
^{τητος}⁴ εὑρε-
^{σιλογίας}⁵ ἀπό
^{μόνης τῆς}
^{κατ' ἴδιαν}⁶ παρκύιν^{ἐπεροτη-}^{τος}
^{ἴδιοντος}
^{στάτως}Infra xvi.
28, viii.

42.

1b xiv.

10.

1b xiv.

7 εἰς ἴδιο-

τητα

8 κατὰ

λόγον

9 ἡτοι σχέ-

σιν ἀδιά-

στατον

τὴν ὡς ἐν

δμοοντι-

τητι

9 ἐξ

1 κατὰ

πρόοδον

... τὴν

ἐκφαντι-

κῆν

2 ἀπανγά-

σματι

3 ἐν ἴδιᾳ

BOOK 3. concerning this, but will confirm it by example from the
c. vi. 28. Law, on all sides fortifying the force of truth against those
who think otherwise.

Exod.
xxx.
12, 13.
⁴shekel
Heb.

⁵παρὰ

⁶ἰδιοσυ-
στάτως
⁷διακεκ-
ομένως

The Law then appointed to the children of Israel to give to every man a ransom for his poll, half a didrachm⁴. But one stater contains a didrachm. Yea and herein again was shadowed out to us Christ Himself, Who offered Himself for all, as by⁵ all, a Ransom to God the Father, and is understood in the one drachma, but not separately from the other, because that in the one coin, as we said before, two drachmae are contained. Thus may both the Son be conceived of in respect of the Father, and again the Father in respect of the Son, Both in One Nature, but Each Separate in part, as existing in His own Person⁶, yet not wholly severed⁷, nor One apart from the Other. And as in the one coin were two drachmae, having equal bulk with one another, and in no ways one less than the other; so shalt thou conceive of the in nought differing Essence of the Son in respect of God the Father, and again of the Father in respect of the Son, and thou shalt at length receive wholesome doctrine upon all points spoken of concerning Him.

28 They said therefore unto Him, What shall we do, that we
29 might work the work of God? Jesus answered and said
unto them,

Not of good purpose is the enquiry, nor yet as one might suppose does the question proceed from desire of knowledge on their part, but is rather the result of exceeding arrogance. For as if they would deign to learn nought beyond what they knew already, they well nigh say something of this sort, Sufficient, good Sir, to us are the writings of Moses: we know as much as we need of the things at which he who is skilful in the works of God ought to aim. What new thing then wilt Thou supply, in addition to those which were appointed at that time? what strange thing wilt Thou teach, which was not shewn us before by the Divine words? The enquiry then is rather of folly, than really of a studious will. You have

something of this kind in blessed Matthew too. For a cer- C^HA^P. 5.
tain young man, overflowing with not the most easily-got- c. vi. 29.
ten abundance of wealth, was intimating that he would enter upon the due service of God. When he came to Jesus, he eagerly enquired what he should do, that he might be found an heir of everlasting life. To whom the Lord saith, *Thou knowest surely the commandments, Do not kill,* S. Luke xviii. 20. *Do not commit adultery, Do not bear false witness,* and the like. But he, as lacking none of these things, or even not accepting an exposition of teaching which fell far short of his existing practice, says, *All these things have I kept from my youth up, what lack I yet?* what then he did joining haughtiness to ignorance in his question, *what lack I yet*, the same do these too through their over much arrogance alike and self-conceit⁸, saying, *What shall we do, σοφίαν that we might work the works of God?*

A good thing then is a low conceit, and it is the work of a noble⁹ soul, to commit to her teachers the thorough⁹ εὐγενός knowledge of what is profitable, and so to yield to their lessons, which they think it right to instil¹, seeing they¹ εὐεστράτευντες are superior in knowledge. For how shall they be accepted at all as teachers, if they have not superiority of understanding above what the mind of their pupils hath, since their advance will scarcely end at the measure of their masters' knowledge, according to the word of the Saviour, *The disciple is not above his Master*, and, *It is* S. Matth. x. 24. *enough for the disciple that he be as his Master?* Ib. 25.

This is the work of God, that ye believe on Him whom He sent.

Most severely doth the Lord, even though secretly as yet and obscurely, attack the folly of the questioners. For one would suppose, looking merely at the simple meaning of the words, that Jesus was commanding them nothing else, save to believe on Him: but on examining the intent of the words, he will see that they refer to something else. For full well does He arrange His discourse suitably to the folly of the questioners. For they, as though they learnt sufficiently through the Law how

Book 3. to work what was well-pleasing to God, blasphemously
 c. vi. 29. neglect the teaching of our Saviour, saying, *what shall we do, that we might work the work of God?* But it was
 Supra ver. 28. necessary that He should shew them, that they were still very far removed from the worship most pleasing unto God, and that they knew no whit of the true good things, who cleaving to the letter of the law, have their mind full of mere types and forms. Therefore with some great emphasis does He say, opposing the fruit of faith to the worship of the Law, *This is the work of God that ye believe on Him whom He sent.* That is, it is not what ye supposed (He says) looking to the types alone; but know ye, even though ye *will* not learn it, that the Lawgiver took no pleasure in your sacrifices of oxen, nor needest thou to sacrifice sheep, as though God willed and required this. For what is frankincense, though it curl in the air in fragrant steam, what will the he-goat profit (saith He)

Ps. l. 13. and the costly offerings of cinnamon? God eateth not the flesh of bulls, nor yet drinketh He the blood of goats: He

Ib. 11. knoweth all the fowls of the Heaven, and the wild beasts of

Amos v. the field are with Him. But He hath hated and despised 21. your feasts, and will not smell in your solemn assemblies, as

Jer. vii. Himself saith: nor spake He unto your fathers concerning 22. whole burnt offerings or sacrifices. Therefore not this is the work of God, but rather that, that ye should believe on Him whom He sent. For of a truth better than the legal and typical worship is the salvation through faith and the grace that justifieth than the commandment that condemneth.

The work then of the pious soul is faith to Christ-ward, and more excellent far the zeal for to become wise in the knowledge of Him, than the cleaving to the typical shadows. You will marvel also at this besides: for whereas Christ was wont to take no notice of those who questioned Him, tempting Him, He answers this for the present economically (even though He knew that they would be nothing profited) to their own condemnation, as He says elsewhere Infra xv. too, *If I had not come and spoken unto them, they had not 22. had sin; but now they have no cloke for their sin.*

- 30 *They said therefore unto Him, What sign doest THOU then, CHAP. 5.
that we may see and believe Thee? what dost Thou work?* vi. 30, 31.
31 *our fathers ate the manna in the desert, as it is written, Bread
from Heaven gave He them to eat.*

The disposition of the Jews unveils itself by little and little, although hidden and as yet buried in less overt reasonings. For they were saying in their folly, *What shall we do that we might work the works of God?* as if, as we said before, they held the commandment through Moses sufficient to conduct them to all wisdom, whereby they might know how to perform what was well-pleasing unto God. But their aim being such was concealed, but is now being unveiled, and by little and little comes forth more plainly. *For nothing is secret,* as the Saviour says, *that shall not be made manifest.* What then (are they saying) *What sign shewest THOU?* The blessed Moses was honoured (he says) and with great reason, he was set forth as a mediator between God and man. Yea and he gave too a sufficient *sign,* for all they that were with him *ate the manna in the wilderness.* But do THOU at length, since Thou comest to us in a position greater than his, and dost not shrink from adding to the things decreed of old, with what signs wilt Thou give us a warrant, or what of wondrous works dost Thou shewing us, introduce Thyself as the Author of more novel doctrines unto us? Hereby too is our Saviour's word shewn to be true: for they are convicted by their own words of thinking that they ought to seek Him, not to admire Him for those things which He had in God-befitting manner wrought, but because they did *eat of the loaves and were filled.* For they demand of Him *a sign,* not any chance one, but such as (they thought) Moses wrought, when not for one day, but for forty whole years, he fed the people that came out of Egypt in the wilderness, by the supply of manna. For, knowing nothing at all (it seems) of the Mysteries in the Divine Scriptures, they did not consider that it was fit to attribute the marvellous working hereunto to the Divine power which wrought it, but very foolishly crown the head of Moses for this. They therefore ask of

S. Luke
viii. 17.

Supra
ver. 26.

Book 3. Christ a *sign* equal to that, giving no wonder at all to the vi. 30, 31. sign which had been shewn them for a day, even though it were great, but saying that the gift of food ought to be extended to them for a long time. For that even so hardly would He shame them into confessing and agreeing that most glorious was the Power of the Saviour, and His Doctrine therefore to be received. Manifest then is it even though they do not say it in plain terms², that they wholly disregard signs, and under pretext of marvelling at them, are zealous to serve the impure pleasure of the belly.

² σφόδρα
ἀναργύως

CHAPTER VI.

Of the manna, that it was a type of Christ's Presence and of the spiritual graces through Him.

32 *Jesus therefore said unto them, Verily, verily, I say unto you, not Moses hath given you the Bread from Heaven,*

Now too does the Saviour most severely convict them of being without understanding, and exceedingly ignorant of what is in the Mosaic writings. For they ought to have known quite clearly that Moses was ministering the things of God to the people, and again those of the children of Israel to God, and was himself the worker in none of the miracles, but a minister rather and under-worker of those things which the Giver to them of all good things willed to do for the benefit of those who had been called out of bondage. What they then were impiously imagining, this Christ very resolutely cuts away (for to attribute things which befit and are due to the Divine Nature Alone, to the honour of men and not rather to It, how is not this replete with folly alike and impiety ?) and in that He deprived the hierophant Moses of the miracle, and withdrew it out of his hand, it is (I suppose) manifest that He rather attributes the glory of it to Himself together with the Father, even though He abstained from speaking more openly, by reason of the uninstructedness of His hearers. For it was a thing truly not contrary to expectation, that they should rage¹, ^{ἀνοραυ-} ^{πονηθαι} as though Moses were insulted by such words, and should be kindled unto intemperate anger, never enquiring what the truth was, nor recognizing the dignity of the Speaker, but heedlessly going about to only honour Moses, and not reasonably as it happened, when he was compared with what excelled him.

Let us learn then, with more judgment and reason, to

BOOK 3. practise respect towards our holy fathers and to render, as
 vi. 32, 33. it is written, *fear to whom fear, honour to whom honour*
 Rom. xiii. 7. (for we shall in no wise injure, if we render what fittingly
 1 Cor. 14. 32. belongs to each, since *the spirits of the Prophets are subject*
 Ps. lxxxix. 6. *to the Prophets*) but when any discourse about our Saviour
 Christ is entered into, then we must needs say, *Who in the clouds can be equalled unto the Lord? or who among the sons of the mighty shall be likened unto the Lord?*

but My Father giveth you the True Bread from heaven:
33 for the Bread of God is He which cometh down from heaven and giveth life unto the world.

It was needful not only to remove Moses from God-befitting Authority, according to their conception, and to shew that he was a minister of that miraculous working, rather than the bestower of it, but also to lessen the wonder though miraculously wrought, and to shew that it was nothing at all in comparison with the greater. For imagine Christ calling out something like this, The great things, sirs, do ye reckon among the little and meanest, and the beneficence of the Lord of all ye have meted out with most petty limits. For with no slight folly do ye suppose that the manna is *the Bread from heaven*, although it fed the race alone of the Jews in the wilderness, while there are other nations besides without number throughout the world. And ye supposed that God willed to shew forth lovingkindness so contracted, as to give food to one people only (for these were types of universalities², and in the partial was a setting forth of His general Munificence, as it were in pledge, to those who first received it) : but when the time of the Truth was at our doors, *My Father giveth you the Bread from heaven*, which was shadowed forth to them of old in the gift of the manna. For let no one think (saith He) that that was in truth the Bread from heaven, but rather let him give his judgment in favour of That, which is clearly able to feed the whole earth, and to give in full³ life unto the world.

He accuses therefore the Jew of cleaving to the typical

² τῶν γενικωτέρων

³ ὅλως

observances, and refusing to examine into the beauty of the Truth. For not that was, properly speaking, the manna, but the Only-Begotten Word of God Himself, who proceedeth⁴ from the Essence of the Father, since He is⁴ ἐπχρε-
by Nature Life, and quickeneth all things. For since He
vos
sprang of the Living Father, He also is by Nature Life, and since the work of that which is by Nature Life is to quicken, Christ quickeneth all things. For as our earthly bread which is gotten of the earth suffereth not the frail nature of flesh to waste away: so He too, through the operation of the Spirit quickeneth our spirit, and not only so, but also holdeth together our very body unto incorruption.

But since our meditations have once got upon the subject of manna, it will not be amiss (I think) for us to consider and say some little on it also, bringing forward out of the Mosaic books themselves severally the things written thereon. For thus having made the statement of the matter most clear⁵, we shall rightly discern each of the things⁵ εὐκριν- signified therein. But we will shew through them all, that εστατην the Very Manna is Christ Himself, understood as given under the type of manna to them of old by God the Father. The beginning of the oracles thereon, speaks on this wise, *On the fifteenth day of the second month after their de-* Exod. *xvi. 1-3.* *parting out of the land of Egypt, the whole congregation of the children of Israel were murmuring against Moses and Aaron, and the children of Israel said unto them, Would to God we had died, stricken by the Lord in the land of Egypt, when we sat by the flesh pots and were eating bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger.* The matter then of the history is clear and very plain, and I do not think it needs any words to test the obvious⁶ meaning: but we will⁶ πρόχει- speak of it, looking only to the spiritual meaning. The προν children of Israel then, while still in the country of the Egyptians, by Divine command were keeping typically their feast to Christ, and having taken their supper⁷ of the θοῖνς lamb, did thus hardly escape the tyranny of Pharaoh's

BOOK 3. rule and shake off the intolerable yoke of bondage. Then vi. 32, 33. having miraculously crossed the Red sea, they got into the wilderness: and there famishing craved flesh to eat, and were dragged down to the accustomed desire for food: and so they began murmuring against Moses and fall into repenting of their free gift from God when they ought to have given no small thanks for it. Egypt then will be darkness, and will signify the condition of the present life, and the worldly state, wherein we enrolled as in some state, serve a bitter serfdom⁸ therein, working nothing at all to Godward but fulfilling only the works most delightsome to the Devil, and hasting down⁹ unto the pleasures of impure flesh, like clay or stinking mud, enduring a miserable toil, unpaid, profitless, and pursuing a wretched (so to say) love of pleasure.

But when the Law of God speaks to our soul, and we behold at length the bitter bondage of these things, then

¹ ἀποδημ-
lav, the
going out
of
² ἐφοδια-
ζόμενοι

³ ἀνθοτέ-
ραν

⁴ ἀκηδίας

oh then do we, thirsting after riddance¹ from all evil, come to Christ Himself, as to the beginning and door of freedom, and provisioned² with the security and grace that come through His Precious Blood, we leave the carnal condition of this life, as it were a troublous and stormy sea, and, out of all the tumult of the world, we at length reach a more spiritual³ and purer state, as it were sojourning in the wilderness. But since he is not unexercised unto virtue, who is through the Law instructed thereunto, when we find that we are at length in this case, then we falling into the temptations which try us, are sometimes devoured by the memory of carnal lusts, and then, when the lust inflames us mightily, we cry oftentimes out of recklessness⁴, albeit the Divine Law hath called us to liberty, being as it were in hunger for our old accustomed pleasures, and making slight account of our toils after temperance, we look upon the bondage of the world as no longer evil. And in truth, the will of the flesh is sufficient to draw the mind to all faintheartedness after goodness.

Exod. *And the Lord said unto Moses, Behold I rain you bread*
xvi. 4.

from heaven. In these words you may very clearly see CHAP. 6.
 that which is sung in the Psalms, *He gave them bread of Ps.*
heaven; man did eat angels' bread. But it is, I suppose, lxxviii.
 evident to all, that of the reasonable Powers in heaven,
 none other is the Bread and Food, save the Only Be-
 gotten of God the Father. He then is the True Manna,
 the Bread from heaven, given to the whole rational crea-
 tion by God the Father. But entering into the order of
 our subject we say this: Observe how the Divine grace
 from above draws unto itself the nature of man even
 though at times sick after its wonted things, and saves
 it in manifold wise. For the lust of the flesh like a
 stone falling on the mind thrusts it down, and despo-
 tically forces it unto its own will; but Christ brings us
 round again, as with a bridle, unto longing for better
 things, and recovers them that are diseased unto God-
 loving habit of mind. For lo, lo to them that are sinking
 down into carnal pleasures, He promises to give Food from
 Heaven, the consolation, that is, through the Spirit, the
 Spiritual Manna. Through this are we strengthened unto
 all endurance and manliness and obtain that we fall not
 through infirmity into those things we ought not. The
 Spiritual Manna therefore, that is, Christ, was strengthen-
 ing us before too unto piety.

But since we have once, by reason of need, digressed, I
 think it well not to leave the subject uninvestigated, since
 it is very conducive to our profit. Some one then may
 reasonably ask, Why is God who is so Loving to man and
 so loveth virtue⁵ when it behoved Him to forecome their φιλάρε-
 request, tardy⁶ in respect of His Promise: and He nowise τος οὐτω-
 punishes those so perverse men, albeit He punished them ρίζει.
 afterwards, when they were sick with the same lusting,
 and pictured to themselves bread to the full, and fleshpots,
 and admitted longing for the rankest⁷ onions. For we⁷ δυσωδε-
 shall find in Numbers, that both certain were punished, στάτων
 and the place, wherein they were then encamping, was Num. xi.
 called the graves of lust⁸, for there they buried the people⁸ Kib-
 roth hat-
 that lusted. With respect then to the first question, we taayah

Book 3. say that it assuredly behoved Him to wait for the desire,
vi. 32, 33. and so at length to reveal Himself in due season the Giver.

For most welcome is the gift to those in good case, when certain pleasures appear before it and precede it, inciting to thirst after what is not yet come: but the soul of man will be devoid of a more grateful sensation, if it do not first stretch after and labour for the pleasures of being well off. But perhaps you will say that there had been no way any entreaty from them, but murmuring rather, repentance, and outcry: for this would indeed be speaking more truly. To this we say, that entreaty through prayer will befit those who are of a perfect habit: and per-

⁹ ἀκηδί-
ας, the
being out
of heart
τισμοι-
ρήσει

chance the murmuring of the more feeble from depression⁹ or whatever cause, will partake¹ of this: and the Saviour of all, being loving to man is not altogether angry at it.

For as in those who are yet babes, crying will sometimes avail to the asking of their needs, and the mother is often called by it to find out what will please the child: so to those who were yet babes, and had not yet advanced to

² ἀκηδίας understanding, the cry of weariness² so to say, has the force of petition before God. And He punisheth not in

the beginning, even though He see them worsted by earthly lusts, but after a time, for this reason, as seems to me. They who were but newly come forth of Egypt, not having yet received the manna, nor having the Bread from heaven, which *strengtheth man's heart*, fall as might

be expected, into carnal lusts, and therefore are pardoned. But they who had already delighted in the Lord, as it is written, on preferring carnal delights to the spiritual good things, have to give most righteous satisfaction, and over

³ ἀπο-
κληρώσο-
νται and above their suffering have assigned them³ a notable

memorial of their fate. For the graves of lust is the name of the place of their punishment.

Exod. xvi. 4. *And the people shall go out and gather the day's portion each day.* We will consider the sensible manna a type of the

spiritual manna; and the spiritual manna signifies Christ Himself, but the sensible manna adumbrates the grosser teaching of the Law. With reason is the gathering daily,

Ps. civ.
15.

Ib.
xxxvii.
4.

³ ἀπο-
κληρώσο-
νται

and the lawgiver forbids keeping it till the morrow, CHAP. 6.
darkly hinting to them of old, that when the time of sal- vi. 32, 33.
vation at length shines forth, wherein the Only Begotten
appeared in the world with Flesh, the legal types should
be wholly abolished, and the gathering food thence in
vain, while the Truth Itself lieth before us for our pleasure
and enjoyment.

*And it shall come to pass, on the sixth day, and they shall Ib. 5.
prepare that which they bring in, and it shall be double what
they gather.* Observe again, that thou mayest understand,
that He does not suffer them to gather on the seventh
day the sensible manna, but commands that which is
already provided and gathered to be prepared for their
food beforehand. For the seventh day signifies the time
of the Advent of our Saviour, wherein we rest in holiness,
ceasing from works of sin, and receiving for food, both
the fulfilment of our faith, and the knowledge already
arranged ⁴ in us through the Law, no longer gathering ^{συγκε-}
it as of necessity, since more excellent food is now before ^{κοσμημέ-}
_{νην} us, and we have the Bread from heaven. The manna is
collected in double measure before the holy sabbath: and
you will understand thence, that the Law being concluded
in respect of its temporal close, and the holy sabbath, that
is, Christ's coming, already beginning, the getting of the
heavenly goods will be after some sort in double measure,
and the grace two-fold, bringing in addition to the advan-
tages from the Law, the Gospel instruction also. Which
the Lord Himself too may be conceived to teach when
He says, as in the form of a parable, *Therefore every scribe* S. Matth.
instructed unto the kingdom of heaven is like unto a wealthy ^a xiii. 52.
man which putteth forth out of his treasure things new and
old: the old the things of the Law, the new those through
Christ.

And Moses and Aaron said unto all the congregation of Ex. xvi.
the children of Israel, At even ye shall know that the Lord 6, 7, 8.
brought you forth from the land of Egypt, in the morning

^a So reads S. Cyril constantly, in place of the word *householder*. Holy Gospel now extant seems to give this reading.

BOOK 3. *ye shall see the glory of the Lord, in that the Lord giveth you vi. 32, 33. in the evening flesh to eat and in the morning bread to the full.* Moses promises to them of Israel, that quails shall be given them by God in the evening, and declares that hereby they shall know surely that the Lord brought them up out of Egypt. *And in the morning ye shall see plainly, (he says) the glory of the Lord, when He shall give you bread to the full.* And consider, I pray you, the difference between each of these. For the quail signifies the Law (for the bird ever flies low and about the earth): thus wilt thou see those too who are instructed through the Law unto a more earthly piety through types, I mean such as relate to sacrifice and purifications and Jewish washing. For these are heaved a little above the earth, and seem to rise above it, but are nevertheless in it and about it: for not in the Law is that which is perfectly good and lofty unto understanding. Moreover it is given *in the evening*: the account again by *evening* signifying the obscurity of the letter, or the darksome condition of the world, when it had not yet the Very Light, i. e., Christ,

Infra xii. 46. *who when He was Incarnate said, I am come a Light into the world.* But He says the children of Israel *shall know that the Lord brought them out of Egypt.* For knowledge only of the salvation generally through Christ is seen in the Mosaic book, while grace was not yet present in very person⁵. This very thing He hinted at, when He added, *προσώπως In the morning ye shall see the glory of the Lord, in that He giveth you bread to the full.* For when the mist of the Law, as it were night, hath been dispersed, and the spiritual Sun hath risen upon us all, *we behold as in a glass the glory of the Lord* now present, receiving the Bread from heaven to the full, I mean Christ Himself.

Exod. xvi. 13, 14. *And it was evening and the quails came up and covered the camp, and in the morning as the dew ceased round about the host, and behold, upon the face of the wilderness a small thing, as coriander seed, white.* Look at the arrangement of the things to be considered. He says of the quails, that they covered the camp; of the manna again, that

in the morning when the dew was gone up, it lay on the face CHAP. 6.
of the wilderness round about the camp. For the instruc- vi. 32, 33.
tion through the Law, I mean that in types and figures,
which we have compared to the appearance of quails,
covers the synagogue of the Jews: for, as Paul saith, the 2 Cor. iii.
veil lieth upon their heart, and hardness in part. But when 15.
it was morning, that is, when Christ had now risen, and 25.
flashed forth upon all the world, and when the dew was
gone up, that is, the gross and mist-like introduction of
legal ordinances (for Christ is the end of the Law and the Ib. x. 4.
Prophets); then of a surety the true and heavenly manna
will come down to us, I mean the Gospel teaching, not up-
on the congregation of the Israelites, but round about the
camp, i. e., to all the nations, and upon the face of the
wilderness, that is the Church of the Gentiles, whereof it
is said that more are the children of the desolate than of the Isa. liv.
married wife. For over the whole world is dispersed the 1.
grace of the spiritual manna, which is also compared to
the coriander seed, and is called small⁶. For the power ^{6 λεπτὸν},
of the Divine Word being of a truth subtle⁷, and cooling ^{fine} _{7 λεπτὴ}
the heat of the passions, lulleth the fire of carnal motions
within us, and entereth into the deep of the heart. For
they say that the effect of this herb, I mean the coriander,
is most cooling.

And when the children of Israel saw it they said one to another, What is this? for they wist not what it was; being unused to what had been miraculously wrought and not being able to say from experience what it was, they say one to another What is this? But this very thing which is said interrogatively, they make the name of the thing, and call it in the Syrian tongue, Manna, i. e., What is this? and you will hence see, how Christ would be unknown among the Jews. For that which prevailed in the type, trial shewed that it had also force in the truth.

And Moses said to them, Let no man leave of it till the Ib. 19, 20.
morning; and they hearkened not unto Moses, but some of
them left of it until the morning, and it bred worms and stank,
and Moses was wroth with them. The morning in this place

Book 3. signifies the bright and most glorious time of the coming of our Saviour, when the shadow of the Law and the mist of the devil among the nations, being in some sort undone⁸, the Only-Begotten rose upon us like light, and spiritual dawn appeared. The blessed Moses then commanded not to leave of the typical manna until the morning; for when the aforementioned time hath risen upon us, superfluous and utterly out of place are the shadows of the Law by reason of the now present truth. For that a thing truly useless is the righteousness of the Law when Christ hath now gleamed forth, Paul shewed, saying of Him, *for whom I suffered the loss of all things, to wit, glorying in the Law, and do count them dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the Law, but that which is through the faith of Jesus Christ.* Seest thou then, how as a wise man he took care not to leave of it till the morning? They who kept of it unto the morning are a type of the Jewish multitude which should believe not, whose eager desire to keep the law in the letter, should be a producing of corruption and of worms. For hearest thou how the Lawgiver is exasperated greatly against them?

Exod. xvi. 33. *And Moses said unto Aaron, Take one golden pot, and put therein manna, an omer full, and thou shalt lay it up before God to be kept.* Well in truth may we marvel hereat, and say, *O the depth of the riches and wisdom and knowledge of God!* For incomprehensible in truth is the wisdom hidden

Rom. xi. 33. in the God-inspired Scriptures, and deep their depth, as it is written, *who can find it out?* Thou seest then how our last comment fitted these things: For since Christ Himself was shewn to be our Very Manna, declared in type by way of image to them of old, needs does he teach in this place, of Whom and of what virtue and glory will he be full, who treasureth up in himself the spiritual Manna, and bringeth Jesus into the inmost recesses of his heart, through right faith in Him and perfect love. For thou hearest how the omer full of manna was put in a golden pot⁹, and by the hand of Aaron laid up before the Lord to be kept. For the holy and truly pious soul, which travaileth of the Word of God

⁸ στραμ-
νον χρυσον-
ον,
LXX.
and so S.
Paul,
Heb. ix.
4.

perfectly in herself, and receiveth entire the heavenly treasure will be a precious vessel, like as of gold, and will be offered by the High Priest of all to God the Father, and will be brought into the Presence of Him Who holdeth all things together and preserveth them to be kept, not suffering to perish that which is of its own nature perishable. The righteous man then is described, as having in a golden vessel the spiritual Manna, that is Christ, attaining unto incorruption, as in the Sight¹ of God, and remaining to be^{1 ἐπιστεκται} kept, that is unto long-enduring and endless life. Christ with reason therefore convicts the Jews of no slight madness, in supposing that the manna was given by the all-wise Moses to them of old, and in staying at this point their discourse thereon and considering not one at all of the things presignified thereby, by His saying, *Verily I say unto you, Not Moses hath given you the manna.* For they ought rather to have considered this and perceived that Moses had brought in the service of mediation merely: but that the gift was no invention of human hand, but the work of Divine Grace, outlining the spiritual in the grosser, and signifying to us the Bread from Heaven, Which giveth Life to the whole world, and doth not feed the one race of Israel as it were by preference².

34 *They said therefore unto Him, Lord evermore give us this bread.* Jesus said unto them,

^{2 κατά}
^{πρόσ-}
^{κλισιν, by}
partiality
as 1 Tim.
v. 21.

Hereby is clearly divulged, though much desiring to be hid, the aim of the Jews, and that one might see that it is not lawful for the Truth to lie, which said that not because they saw the miracles, were they therefore eager to follow Him, but because they did eat of the loaves and were filled. Supra ver. 26.
With reason then were they condemned for their much dulness³, and I suppose one should truly say to them, ^{3 δυσμα-}*Lo a foolish people and without heart, they have eyes and see* ^{θέλη}*not, they have ears and hear not.* For while our Saviour Jer. v. 21.
Christ by many words, as one may see, is drawing them away from carnal imaginations, and by His all-wise teaching winging them unto spiritual contemplation, they attain

BOOK 3. not above the profit of the flesh, and hearing of *the Bread which giveth life unto the world*, they still picture to themselves that of the earth, having *their belly* for god, as it is written, and overcome by the evils of the belly, that they may justly hear, *whose glory is in their shame*. And you will find such language very consonant to that of the woman of Samaria. For when our Saviour Christ was expending upon her too a long discourse, and telling her of the spiritual waters, and saying clearly, *Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life*: she caught at it through the dulness⁴ that was in her, and letting go the spiritual fountain, and thinking nothing at all about it, but sinking down to the gift of sensible wells, says, *Lord give me this water, that I thirst not neither come hither to draw*. Akin therefore to her language is that of the Jews. For as she was weakly⁵ by nature, in the same way (I think) have these too nought male or manly in their understanding, but are effeminated unto the unmanly lusts of the belly, and shew that that is true of them which is written, *For the foolish man will utter folly, and his heart will imagine vain things*.

I am the Bread of life

It is the custom of our Saviour Christ when explaining the more Divine and already foretold Mysteries, to make His Discourse upon them darksome and not too transparent. For He commits not His so dread word to lie unveiled before the unholy and profane indiscriminately at their pleasure, to be trodden down by them, but having veiled it in the armour of obscurity, He renders it not invisible to the prudent, but when He seeth among His hearers any foolish ones, and who understand no whit of the things spoken, He opens clearly what He wills to make known, and removing as it were all mist from His Discourse, He sets the knowledge of the Mystery before them bare and in full view⁶, hereby rendering their unbe-

⁴ δυσμα-θλαν

⁵ ζυαλα-κιζετο

⁶ Isa. xxxii. 6 LXX.

lief without defence. That it was His wont (as we have CHAP. 6. said) to use an obscure and reserved⁷ method of speaking, ^{c. vi. 35.} *ἐπεσκι-*
He will Himself teach us, saying in the Book of Psalms, I ^{αὐτούργη}
will open My Mouth in parables. And the blessed prophet ^{λεπτόθετι}
Isaiah too no less will confirm our explanation hereof, and ^{Ps.} *Ixviii.*
shew it in no wise mistaken, proclaiming, Behold a righteous ^{2.} *Isaiah*
King shall reign, and princes shall rule with judgment, and a ^{xxxii. 1,}
man shall veil his words: for he says that He has reigned
a righteous King over us who saith, Yet was I appointed ^{Ps. ii. 6,}
King by Him, upon Sion His holy mountain, declaring the ⁷ *LXX.*
commandment of the Lord: and princes living together in
judgment, that is, in uprightness in every thing, he calls the
holy disciples who came to the Saviour Christ oftentimes
veiling His words, saying, Declare unto us the parable. ^{S. Matt.}
And He once on hearing the question, Why speakest Thou ^{xv. 15.}
unto the multitudes in parables? is found to have declared
most manifestly the cause, Because they seeing (He says) ^{Ib. 10.}
see not, and hearing they hear not, nor understand. For
they were no ways worthy (it seems) seeing that God who
judgeth justly, decreed this sentence upon them. The
Saviour then, having devised many turns in His Discourse,
when He saw that His hearers understood nothing, at
length says more openly, I am the Bread of life, and well-
nigh makes an attack upon their unmeasured want of
reason, saying, O ye who have the mastery over all in your
incomparable uninstructedness alone, when God declares
that He will give you Bread from Heaven, and has made
you so great a promise in feeding you with manna, do ye
limit the Divine Liberality, and are ye not ashamed of
staying the grace from above at this, not knowing that it
is but a little thing both for you to receive such things of
God, and for God Himself to give them you? Do not then
believe (saith He) that that bread is the Bread from
Heaven. For I am the Bread of Life, Who of old was fore-
announced to you as in promise, and shewn as in type, but
now am present fulfilling My due promise. I am the Bread
of Life, not bodily bread, which cutteth off the suffering
from hunger only, and freeth the flesh from the destruction

Book 3. therefrom, but remoulding wholly the whole living being
c. vi. 35. to eternal life, and rendering man who was formed to be
 for ever, superior to death. By these words He points to
 the life and grace through His Holy Flesh, through which
 this property of the Only Begotten, i. e., life, is introduced
 into us.

But we must know (for I think we ought with zealous
 love of learning to pursue what brings us profit) that for
 forty whole years was the typical manna supplied to them
 of Israel by God, while Moses was yet with them, but
 when he had attained the common termination of life, and
 Jesus was now appointed the commander and general of
 the Jewish ranks: he brought them over Jordan, as it is
 written, and having circumcised them with *knives of stone*⁸
 and brought them into the land of promise, he at length
 arranged that they should be fed with bread, the all-wise
 God having now stayed His gift of manna. Thus (for the
 type shall now be transferred to the truer) when Moses

⁹ συνεστ-
 dλη was shrouded⁹, that is, when the types of the worship after
 the Law were brought to nought, and Christ appeared to

S. Matth. i. 21. us, the true Jesus (for *He saved His people from their sins*), then we crossed the Jordan, then received the spiritual cir-

Josh. iv. 8. cumcision through the teaching of the *twelve stones*, that is of the holy disciples, of whom it is written in the Prophets

Zech. ix. 16 LXX. that *the holy stones are rolled upon His land*. For the holy stones going about and running over the whole earth, are

Col. ii. 11. of a surety these, through whom also we were circumcised with the circumcision made without hands in Spirit, i. e., through faith. When then we were called to the kingdom of Heaven by Christ (for this and nought else, I deem, it pointeth to, that some entered into the land of promise), then the typical manna no longer belongeth to us (for not by the letter of Moses are we any longer nourished) but the Bread from Heaven, i. e., Christ, nourishing us unto eternal life, both through the supply of the Holy Ghost, and the participation of His Own Flesh, which infuseth into us the participation of God, and effaceth the deadness that cometh from the ancient curse.

Josh. iii.
 Ib. v. 2.
⁸ knives
 of flints
 E. M.

***He that cometh to Me shall not hunger, and he that believeth
on Me shall never thirst.*** CHAP. 6.
c. vi. 35.

There is herein again something concealed which we must say. For it is the wont of the Saviour Christ, not to contend with the praises of the saints, but on the contrary to crown them with glorious honours. But when certain of the more ignorant folk, not perceiving how great His excellence over them, offer them a superior glory, then does He to their great profit bring them to a meeter idea, while they consider Who the Only-Begotten is, and that He will full surely surpass by incomparable Excellencies. But not over clear does He make His Discourse to this effect, but somewhat obscure and free from any boast, and yet by consideration of or comparison of the works it forcibly takes hold on the vote of superiority. For instance, He was discoursing one time with the woman of Samaria, to whom He promised to give living water; and the woman understanding nought of the things spoken said, *Art THOU greater than our father Jacob who gave us the well?* But when the Saviour wished to persuade her that He was both greater than he, and in no slight degree more worthy of belief, He proceeds to the difference between the water, and says, *Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life.* And what thence does He give to understand but surely this, that the Giver of more excellent gifts must needs be surely Himself more excellent than he with whom was the comparison? Some such method then of leading and instruction He uses now too. For since the Jews were behaving haughtily towards Him, and durst think big¹, putting forward on all occasions their Lawgiver ^{μεγα-} Moses, and often asserting that they ought to follow his ^{λαόφρο-} _{νειν} ordinances rather than Christ's, thinking that the supply of manna and the gushing forth of water from the rock, were most reasonable proof of his superiority over all, and over our Saviour Jesus Christ Himself, needs He did return to His wonted plan, and does not say downright,

Book 3. that He is superior to Moses, by reason of the unbridled daring of His hearers, and their being most exceeding prone² to wrath; but He comes to this very thing that is marvelled at, and by comparison of it with the greater, proves that it is small. For *he that cometh to Me* (He says) *shall never hunger and he that believeth on Me shall never thirst*. Yea (saith He) I too will agree with you that the manna was given through Moses, but they that did eat thereof hungered. I will grant that out of the womb of the rocks was given forth unto you water, but they who drank thirsted, and the aforesaid gift wrought them some little temporary enjoyment; but *he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst*.

What then doth Christ promise? Nothing corruptible, but rather that Blessing³ in the participation of His Holy Flesh and Blood, which restoreth man wholly to incorruption, so that he should need none of the things which drive off the death of the flesh, food (I mean) and drink. It seems that He here calls water, the Sanctification through the Spirit, or the Divine and Holy Ghost Himself, often so named by the Divine Scriptures. The Holy Body of Christ then giveth life to those in whom It is, and holdeth them together unto incorruption, being commingled with our bodies. For it is conceived of as the Body of none other, but of Him which is by Nature life, having in itself the whole virtue of the united Word, and inqualitied⁴, yea or rather, fulfilled with His effectuating Might, through which all things are quickened and retained in being. But since these things are so, let them who have now been baptized and have tasted the Divine Grace, know, that if they go sluggishly or hardly at all into the Churches, and for a long time keep away from the Eucharistic gift⁵ through Christ, and feign a pernicious reverence, in that they will not partake of Him sacramentally, they exclude themselves from eternal life, in that they decline to be quickened; and this their refusal, albeit seeming haply to be the fruit of reverence, is turned into a snare and an offence.

² εἰκε-
κρέμασμ-
ένοι

³ εὐλογία
S. Cyril's
frequent
name for
the Eu-
charist.

⁴ πεποι-
ωμένον

⁵ εὐλογί-
ας

For rather ought they urgently to gather up their implanted power and purpose; that so they may be resolute in clearing away sin, and essay to live a life most comely, and so hasten with all boldness to the participation of Life. But since Satan is manifold in his wiles, he never suffers them to think that they ought to be soberminded, but after having defiled them with evils, persuades them to shrink from the very grace, whereby it were likely, that they recovering from the pleasure that leads to vice, as from wine and drunkenness, should see and consider what is for their good. Breaking off therefore his bond, and shaking off the yoke cast upon us from his tyranny, let us *serve the Ps. ii. 11. Lord with fear*, as it is written, and through temperance shew ourselves superior to the pleasures of the flesh and approach to that Divine and Heavenly Grace, and mount up unto the holy Participation of Christ; for thus, thus shall we overcome the deceit of the devil, and, having become *partakers of the Divine Nature*, shall mount up to life *2 S. Pet. i. 4.* and incorruption.

36 But I said unto you that ye have both seen Me and believe not.

By many words doth He struggle with them, and in every way urge them to salvation by faith. But He was not ignorant, as God, that they would run off to unbelief, as their sister or intimate foster sister, and would regard as nought, Him who calleth them to life. In order then that they might know that Jesus was not ignorant what manner of men they would be found, or rather, to speak more fittingly, that they might learn that they were under the Divine wrath, He charges them again, *But I said unto you that ye have both seen Me and believe not.* I foreknew (says He) and clearly foretold, that ye would surely remain hard, and keeping fast hold of your cherished disobedience, ye would be left without share in My gifts. And when did Christ say any thing of this kind? remember Him saying to the blessed prophet Isaiah, *Go and tell this people, Hear ye in hearing and understand not, and looking* ^{I a vi 9, 10.}

Book 3. look and see not, for the heart of this people is waxen fat.
 c. vi. 37.

Will not the word be shewn to be true by these things also which are before us? for they saw, they saw that the Lord was by Nature God, when He fed a multitude exceeding number which came unto Him with five barley loaves, and two small fishes, which He brake up. But they *have seen and believe not*, by reason of the blindness which like a mist hath come upon their understandings from the Divine wrath. For they were (I suppose) without doubt worthy to undergo this, for that they, caught in innumerable stumblings, and fast holden in the indissoluble bands of their transgressions, received not when He came Him who had power to loose them. For this cause was the heart of this people made fat.

But that the multitude of the Jews saw by the greatness of the sign that Jesus was by Nature God, you will understand full well by this too. For marvelling at what was done, as the Evangelist says above, they sought to *seize Him to make Him a King*. No excuse then for their folly is left unto the Jews. For astonished (and with much reason) at the Divine signs, and coming from the works proportionably to the Might of Him Who worketh, they wellnigh shudder at their readiness to believe, and spring back from good habits, readily making a summer-set as it were into the very depths of perdition.

37 *All that the Father giveth Me shall come to Me,*

*Supra
ver. 36.*

It did not behove the Lord simply to say, *Ye have both seen Me and believe not*, but it was necessary that He should bring in besides the reason of their blindness, that they might learn that they had fallen under the Divine displeasure. Therefore as a skilful physician He both shews them their weakness, and reveals the cause of it, not in order that they on learning it may remain quiet in it, but that they may by every means appease the Lord of all, Who is grieved at them, i. e., for just causes. For He would never be grieved unjustly, nor would He Who knows how to give righteous judgment have given any

*Supra
ver. 15.*

*cf. Wis-
dom xiii.
5.*

such judgment upon them, were not reason calling Him thereto, from all sides hastening unto the duty of accusal. The Saviour hereby affirmed that everything should come to Him, which God the Father gave Him; not as though He were unable to bring believers to Himself, for this He would have accomplished very easily if He had so willed, according to the working whereby He is able even to subdue all things to Himself, as Paul saith: but since it seemed somehow necessary and more fit, to say that they who were in ignorance were illumined by the Divine Nature, He again as Man attributes to the Father the operation, as to things more God-befitting. For so was His wont to do, as we have often said. But it is probable that when He says that *all that He giveth* Him shall be brought to Him by God the Father, He points to the people of the Gentiles now about full soon to believe on Him. It is the word of one skilfully⁷ threatening, that both they shall fall away⁷ ενφυως from grace, and that in their stead shall come in all who of the Gentiles are brought by the goodness of God the Father, to the Son, as to Him Who is by Nature Saviour and Lifegiving, that they, partaking of the Blessing⁸ from Him, may be made partakers of the Divine Nature, and be thus brought back to incorruption and life, and be reformed unto the pristine fashion of our nature. As though one should bring a sick man to a physician, that he might drive away the sickness that has fallen upon him, so we say that God the Father brings to the Son those who are worthy salvation from Him. Bitter then and full of destruction is hardness of heart to them that have it. Therefore doth the word of prophecy chide the Jews, crying aloud, *Be ye circumcised to God, and circumcise the hardness of your heart, ye men of Judah and inhabitants of Jerusalem.* Yet not for them, but for us rather hath God the Father kept the *circumcision in the heart*, namely that which is through the Holy Ghost, wrought according to the rites of him who is a Jew inwardly. It is then right to flee from their disobedience, and with all zeal to renounce hardness of heart, and to reform unto a more toward dis-

CHAP. 6.
C. vi. 37.Phil. iii.
21.⁸ ενλογι-
as, the
*Eucharist*Jer. iv. 4.
LXX.Rom. ii.
29.

Book 3. position, if we would avert the wrath that was upon them
c. vi. 37. unto destruction.

and him that cometh to Me I will in no wise cast out.

He says that conversion through faith will not be profitless unto them that come to Him. For He had to shew that the being brought by God the Father was a most desirable thing, and productive of ten thousand goods. Things most excellent then (saith He) shall be theirs, who through the grace from above are called to Me and come. For *I will not cast out him that cometh*, that is I will not discard him as an unprofitable vessel, as is said through

Jer. xxii. one of the Prophets, *Jechonias was despised, as a vessel
whereof there is no use, he was cast away, and cast forth
into a land which he knew not. Earth, earth, hear the word
of the Lord, write ye this man a man proscribed.*

He shall not then be proscribed⁹ (saith He) nor cast forth, as one despised, nor shall he abide without share of Mine regard,

cf. S. Matth. iii. 12. but shall be gathered up into My garner, and shall dwell in the heavenly mansions, and shall see himself possessed of every hope beyond understanding of man. For *eye hath not seen nor ear heard neither have entered into the heart of man, the things which God prepared for them that love Him.*

It is probable that the words, *I will not cast out him that cometh to Me* signify moreover, that the believer, and he that cometh to the Divine Grace, shall not be delivered over to the judgment. For you will find that the word *out*, has some such meaning, as in that parable in the blessed

S. Matth. Matth. For (saith He) *the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, which having brought up and dragged to the shore, they gathered the good into vessels, but cast the bad away.*

For that the good are gathered into the Divine and heavenly Courts, we shall understand by His saying that the *good were gathered into vessels*: and by the unprofitable being *cast away*, we shall see that the ungodly shall fall away from all good, and go away into judgment. When then Christ says, *Him that cometh to Me I will in no wise cast*

⁹ ἐκκηρυ-
χθῆσεται

cf. S.
Matth.
iii. 12.

1 Cor. ii.
9.

S. Matth.
xiii. 47,
48.

out, let us understand that the people which cometh unto Him through faith shall never fall into torment. Most wisely does He seem to me in these words to veil a threat against those most abandoned men, that if any will not turn with all speed to obedience, they shall be deprived of all good, and be excluded even against their will from His Friendship. For wherein He promises *not to cast out him that cometh*, He in the same signifieth that He will surely cast out him that cometh not.

CHAP. 6.
c. vi. 37.

CYRIL ARCHBISHOP OF ALEXANDRIA ON THE GOSPEL ACCORDING
TO JOHN, BOOK THE THIRD.

CHAPTERS IN THE FOURTH BOOK.

1. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject, on the words, *I came down from Heaven not to do Mine own Will, but the Will of the Father That sent Me.* Herein is also a most useful discourse upon the Precious Cross of Christ.
2. That the Holy Body of Christ is Life-giving, on the words *I am the Bread of Life*, &c. wherein He speaks of His own Body as of Bread.
3. That the Son is not a partaker of life from any other, but rather Life by Nature, as being begotten of God the Father who is Life by Nature, on the words, *As the Living Father sent Me and I live by the Father, so he that eateth Me, he too shall live by Me.*
4. That a type of Christ was the holy Tabernacle which led the people in the wilderness and that the ark that was in it and the lamp and the altar, well as that of incense, as that of sacrifice signified Christ Himself, on the words, *To whom shall we go? Thou hast the words of eternal life.*
5. On the feast of tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead, on the words, *Now the Jews' feast of tabernacles was at hand.*
6. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant, on the words, *If a man on the Sabbath day receive circumcision, are ye angry at Me, because I made a man every whit whole on the Sabbath day?*
7. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant, on the words, *If a man on the Sabbath day receive circumcision, &c.*

OUR FATHER AMONG THE SAINTS

C Y R I L

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK IV.

CHAPTER I.

That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject.

- 38 *Because I have come down from heaven, not to do Mine Own*
39 *Will but the Will of the Father That sent Me. And this is the Will of Him which sent Me, that of all which He hath given Me I should lose none of it, but should raise it up at the last day.*

THIS passage will seem hard to a person who considers it superficially¹, and not far removed from offence regarding the faith, so that they even expect us hence to fall into difficulties hard to be overcome, which come from our opponents. But there is nothing at all hard herein, for all things are plain to them that understand, as it is written, and right to them that find knowledge, that is to those who piously study to interpret and understand the mysteries contained in the Divine Scriptures. In these words then Christ gives us a kind of proof and manifest assurance that he that cometh to Him shall not be cast out. For for this cause (saith He) *I came down from Heaven*, that is, I became Man according to the good pleasure of God the Father, and refused not to be employed in all but undesired works, until I should attain for them that be-

¹καρὰ τὸ πρόχειρον

Prov.
viii. 9.

Book 4. lieve on Me eternal life and the resurrection from the dead, vi. 38, 39. having destroyed the power of death. What then was this that Christ both willed and willed not^a? Dishonour from the Jews, revilings, insults, contumelies, scourgings, spittings, and yet more, false witnesses, and last of all, the death of the Body. These things for our sakes Christ willingly underwent, but if He could without suffering them have accomplished His Desire for us, He would not have willed to suffer. But since the Jews were surely and inevitably going to adventure the things done against Him, He accepts the Suffering, He makes what He willed not His Will, for the value sake of His Passion, God the Father agreeing with Him, and co-approving that He should readily undergo all things for the salvation of all. Herein specially do we see the boundless goodness of the Divine Nature, in that It refuseth not to make that which is spurned, Its choice for our sakes. But that the suffering on the Cross was unwilling by our Saviour Christ, yet willed for our sakes and the Good Pleasure of God the Father, you will hence understand. For when He was about to ascend thereunto, He made His addresses to God,

S. Math. saying, that is, in the form of prayer, *Father, if it be possible, let this Cup pass from Me; nevertheless, not as I will, but as THOU.* For that in that He is God the Word, Immortal and Incorrumpible, and Life Itself by Nature, He could not shudder at death, I think is most clear to all: yet made in Flesh He suffers the Flesh to undergo things proper to it, and permits it to shudder at death when now at its doors, that He may be shewn to be in truth Man; therefore He says, *If it be possible, let this Cup pass from Me.* If it may be (He says) Father, that I, without suffering death, may gain life for them that have fallen thereinto if death may die without My dying, in the Flesh that is, let this cup (He says) pass from Me; but since it will not take place (He says) otherwise, *not as I will, but as THOU.* Thou seest how powerless human nature is found, even in Christ Himself, as far as it is concerned: but it is brought

^a See this treated of by S. Cyril in [p. 131 Greek.] his fifth Book against Nestorius chap. 3.

back through the Word united with it unto God-befitting <sup>CHAP. I.
vi. 38, 39.</sup> undauntedness and is re-trained to noble purpose, so as not to commit itself to what seems good to its own will, but rather to follow the Divine Aim, and readily to run to whatever the Law of its Creator calls us. That we say these things truly, you may learn from that too which is subjoined, For *the spirit indeed* (He saith) *is willing*, ^{Ib. 41.} but *the flesh is weak*. For Christ was not ignorant that it is very far beneath God-befitting Dignity, to seem to be overcome by death, and to feel the dread of it: therefore He subjoined to what He had said the strongest defence, saying that the flesh was weak, by reason of what befits it and belongs to it by nature; but that the spirit was willing, knowing that it suffered nought that could harm. Seest thou how death was unwilling by Christ, by reason of the Flesh, and the ingloriness of suffering: yet willed, until He should have brought unto its destined consummation for the whole world the Good Pleasure of the Father, that is, the salvation and life of all? For doth He not truly and indeed signify something of this kind, when He says that *this is the Will of the Father, that of those who were brought to Him He should lose nothing, but should raise it up again at the last day?* For as we taught <sup>Supra
p. 379.</sup> before, God the Father in His Love to man brings to Christ as to Life and the Saviour, him that lacketh life and salvation.

But I perceive that I am saying what pleases not the enemy of the truth. For he will by no means agree to the things which we have just said: but will cry out loudly, and will come with his shrill cry, Whither are you leading astray (you sir) our line of thought^b and are devising intricate inroads² of ideas and drawing away the passage from ^{*πέπεισθο-*} ^{*πάς*} the truth? You blush I suppose (says he) to confess the involuntary subjection of the Son. For is it not hereby also evident to us, that He will never command and bear rule in the management of affairs, but is subject rather to

^b τὰ θεωρήματα, used often by S. Cyril Gospel words commented on.
for the line of thought suggested by the

BOOK 4. the Will of the Father ? For He is conscious of so coming vi. 38, 39. short of Equality with Him, that He is constrained in some sort to make what He wills not His Will, and to do not altogether as seems good to Him, but rather what pleases the Father. And do not tell me (says he) dragging the expression into the Incarnation³, It is as Man that He is subject. For lo, as thou seest, He being yet God and bare Word and unentangled with Flesh, *came down from Heaven*, and before He was at all clothed with the form of a servant, was subject to the Father, i. e., as His Superior and Ruler.

⁴ λίαν εὐτροχωτάτοιςκαθιππεύεις With dread words, good sir, as you surely deem, and swift-coursing exceedingly do you overrun us⁴, yet are they words that go not straight forward but are scared out of the Kings beaten highway ; and having left (as the Greek proverb hath it) the carriage-way, you are pressing forward upon precipices and rocks. For vainly do ye maintain against us that the Son obeys the Father, ever speaking as though any of them who deem aright thought that one ought to hold the contrary, and were not rather determined to agree with you herein. For we do not conceive of the Holy and Consubstantial Trinity as ever divided against Itself, or cleft into diverse opinions, or that the Father (may be) or the Son or the Holy Ghost are severed unto what seems good to each individually, but They agree in all things, since of One Godhead, it is clear, One and the Same Will ever existeth, in the Whole Holy Trinity. Away then with a long argument with us hereon, still be the spirit that would wrangle where it least of all should, for since none is indignant thereat, it is superfluous still to press it.

But since ye, accustomed to think and to hold most perverse things, term the Son's agreement with the Will of the Father⁵, subjection of necessity, on this matter we will discuss with you what is right. For if this statement were put forth by you in simplicity, we too would with reason hold our peace, and not too strictly test the agreement of language. But since we see that it is put

³ τὸ συμφέρεσθαι τοῖς θελήμασι τοῦ Πατρὸς τὸν Τίδην

forth in deep malice⁶, we shall of necessity oppose you, CHAP. I.
vi. 38, 39. trusting in the Power of the Holy Ghost, and not to our own words. For not absolutely⁷, nor simply as His rule of conduct⁸, nor yet for every action did the Son affirm that He did not wholly and entirely hold by His Own Will, but εἰς κακον- θείας τῶς ἀπολύ- σὺνδρε- σιν He says that He kept His Father's Will in one definite act, on account of thy wresting of words (as I conceive) providing as God for our security. But He endured what He would not, and for our sakes made it His Will; I mean His Suffering upon the Cross, since so it was well-pleasing unto His Father, as we have said before. And one may see the proof straightway laid down, and the principle⁹ evidently ὑπόθεσιν set before us, on which (as Himself says) He left His Own Will, and fulfils the Father's. For *this (He saith) is the Will of the Father that of all which He hath given Me I should lose nothing but should raise it up at the last day.* And that the Suffering on the Cross was really unwilling Supra
alike and willed by the Only Begotten, hath been clearly pp. 384, 385. stated before. But we shall state it again hereafter with more accurate proofs, simplifying the truth to our readers. But I will proceed first to the examination of the subjection alleged by you, it being previously laid down and unhesitatingly confessed by you, that the Wills of the Holy Trinity ever coincide into one Will and Purpose. Let those subtle disputers tell us then, whether in the name and fact of subjection the Being of the Son consists, and cf. supra p. 259. this is His Nature, in the same way for instance as humanity belongs to a man, or whether He, existing before in His Own Proper Mode¹, is subject to the Father, as one might ἰδιώς εἰς ἰδιώς λόγῳ conceive of an angel for instance, or any other reasonable power. For these things, being and existing, are recipient of the mode of subjection.

If then ye say that the Being of the Son consists in His being subject to the Father, He will be a subjection rather and not a Son. How then (tell me) will ye not be manifest triflers? for how can this subjection be conceived to exist of itself without having its being in any of the things that are? For such things are usually the accidents of the

BOOK 4. necessarily pre-existing subjects wherein they are wont to vi. 38, 39. be, and not otherwise : and are viewed as belonging to substances, or befalling them, rather than having any existence in themselves. And as lust for instance, which calls and impels us to any thing, has no existence in itself, but is conceived rather in him who is recipient thereof: so subjection pointing at some sway of the will to the duty of subjection to any, will not be conceived of in its own nature, but will rather be as passion, or will, or desire, in some one of the things that are. Besides the name and fact of subjection spoken absolutely² will not be conceived of as properly predicated of any one, nor will one know whether it be good or bad, unless it be added to whom the subjection is: for a man is subject to God, but also to the devil. And as the name *wise* is a mean term (for some are wise to do evil, and again *the wise shall inherit glory*, having clearly their wisdom in good things), so too subjection is a kind of mean term, and not a truth definitely expressed³, for it is quite uncertain to whom the subjection is. Hence also, the Nature of the Son is left in uncertainty, if It be conceived of as (according to you) a subjection. For a subjection to what, if no one were brought forward, one could not say without falsehood. But that the subjection will not exist of itself, in its own mode of being, we bringing forward some grosser and more obvious reasoning in regard to things already made, shall see: and do thou accept a demonstration⁴ besides. For if we grant that the being of a man (for example) consists in his being subject, we shall consider that his not existing consists in his not being subject. How then was it said by the Psalmist to some one, as being indeed and existing, but not yet subjected, *Submit thee to the Lord, and entreat Him?* Seest thou then how utterly foolish it is to suppose that subjection has any existence in itself? One must then of necessity confess that the Son was and existed previously in His Own Nature, and so say that He was subject to the Father. What then (tell me) is there to constrain that He Who is of the Essence of His Father,

² ἀδιακρί-
τως

Jer. iv.

22.

Prov. iii.

35.

³ ὁρισμέ-
νως

⁴ συλλο-
γισμόν

Ps.
xxxvii.
7 LXX.

the Exact Impress of His Nature, should fall from His CHAP. 1.
Equality with Him, on account of His being obedient? vi. 38, 39.
For we who think and speak rightly, know that He is con-
substantial with the Father, and give Him Equal Honour
in all respects, and consider that in nought does He come
short of God-befitting Divinity: but do THOU see in what
manner thou canst thrust away from Equal honour with
the Father on account of the alleged subjection Him who
enjoys equal goods by reason of Identity of Essence.

But this very thing (says he) will make for⁵ our side of ^{ὑπαγωνι-}
^{εται} the argument, namely that the Son is obedient to the Fa-
ther, and doth not overmuch consider His Own Will, but
yields rather to that of the Father, as above Him and
greater than He.

But this very thing according to your own word sir,
which you think will aid your argument, you will find to
be nothing but the fruit of your own unlearning. For if
we were disputing, which was superior in dignity, and
had the greater glory, your ever-repeated argument⁶ would ^{τὸ δοθρυ-}
^{λούμενον} even then scarce seem to have any seasonable ground.
But since the mode of consubstantiality is being examined
into, how shall ye not be caught in no slight folly attribut-
ing to God the Father superiority therein over His own
offspring? For the terms 'greater' or 'less' or the like,
we do not allow to be strictly essences (as we said of sub-
jection) but they are something external, and qualities of
essences. For that which already pre-existed and is, will
be recipient (it may be) of 'greater' or 'less' by compari-
son with another thing: but if there is nought before it or
pre-existent, in respect to which such things would happen,
how will they exist by themselves, albeit conceived of and
defined under the class of accidents? Hence in telling us
of greater or less ye do not touch the Essence of the Only-
Begotten, nor yet That of the Father, but only with ex-
ternal excellences or short-comings, embellish (as ye sup-
pose) the Father and revile the Son, although ye hear Him
openly crying aloud, *He that honoureth not the Son neither* Supra v.
doth he honour the Father, and that all men ought to honour 28.

Book 4. *the Son even as they honour the Father.* For that things
 vi. 38, 39.
 $\tau\acute{e}is \xi\kappa\phi\nu-$ which can no way be severed into foreign alienety⁷, but
 $\lambda\omega\nu \ddot{\alpha}\lambda\lambdao-$ have one and the same essence must be endowed with equal
 $\tau\rho i\sigma\tau\eta\tau a$ glory, Christ most excellently teaches in that He accept-
 Supra v.
 34.
 eth not to receive *testimony* to Himself *from men*, as Him-
 self said, but came forward as Himself unto Himself a wit-
 ness credible and more worthy than all that are. And He
 being by Nature Truth will surely say true, as one may
 prove from the very quality of things. For you will prob-
 ably grant that the ‘greater’ or ‘less’ belong not to the
 very essence of ought but to the things in respect of their
 essence. For instance, a man will not be greater or less
 than another man, in respect of his being conceived of and
 called a man: for neither is man less than man *qua* man,
^{8 or, mode,}
 $\lambda\delta\gamma\sigma$ neither is he greater than man, *qua* man: for the count⁸ of
 nature is seen to be equal in all. And the same method
 of reasoning will hold, of angels too, or any thing else that
 is made and enrolled among creation. Therefore such
 things are found to be utterly without place in regard
 to the essences themselves, but are the accidents of the
 essences, or of what belongs to the essences, as we have
 delivered above. How then will the Father be greater
 than the Son, God by Nature than God by Nature? For
 the Son having been begotten of Him, will surely compel
 you, even against your own will, to grant Him Con-
 substanciality with Him.

It having been premised then, and unhesitatingly ad-
 mitted that the Son is by Nature God, let us consider if
 you please, whether by paying Him equal Honour with
 Him of Whom He is, we shall confer honour upon the Be-
 getter, or shall do the reverse, by insulting with less and
 inferior honour the Begotten, as is really and more truly
 the case. For it is the glory of the Father to have be-
 gotten one, such as Himself is by Nature. But the exact
^{9 εὐφυταν} contrary will befall (for it is not meet to utter it), if the
 Son retain not the natural condition⁹ befitting Him, having
 inferiority either in glory or in ought else that should
 belong to Him, in order to be through all things manifested

the All-Perfect and Very God. If then He, being thus by Nature, honour the Father, mock not thereat, O man, nor be found guilty of ignorantly finding fault, where there is least occasion for it. For it were meet (I suppose) to admire Him for this too that He honours and loves His Father: for every species of virtue has, as its source and root, the Essence that is above all; in It first good things have their rise, and flow down to us, who are made after Its Image. Wherefore us too the Lawgiver bade to honour, as was due, father and mother, yea and annexed the most noble rewards thereto (for he knew, I suppose, that it was a thing most great, and so far removed from all reproach, as to be even the giver of long-enduring life). As then we by being subject to and obeying our parents, are not rendered other in nature than they, but being as they are men of men, and having and keeping the definition of manhood perfect, we practise obedience as an excellent virtue; so conceive in respect of the Father and the Son. For He being what He is, God of God, Perfect of Perfect, Exact Impress of the Essence of His Father, thinketh nought else than He too thinketh, Whose both counsel and Word He is; and will wholly will the same as the Father, compelled by the same laws (so to say) of consubstantiality, to co-will all good things together with the Father.

Be no wise offended then, O man, when thou hearest Him say, *I have come down from Heaven, not to do Mine own Will, but the Will of Him that sent Me.* For what we said at the beginning, this we will say again. Christ said this of a definite and plain matter. For He saith these words, teaching that He willed to die for all because the Divine Nature had so counselled, but willed it not by reason of the Sufferings on the Cross, and as far as pertained to the flesh which deprecates death. And we have already expended many words: but it is convenient that we should see from the very nature of things that the suffering on the Cross was unwilling by Christ, in that He was Man. We say then that it was a work of Jewish folly, that Christ should be crucified at all, and this was immediately to hap-

CHAP. 1.
vi. 38, 39.
Supra p. 384.

Book 4. pen from them, who were not unpractised in boldness hereunto by means of what they had already done both to the holy Prophets, and the saints who were at that time. But since no otherwise was it possible to raise again unto life that which had fallen into death, unless the Only Begotten Word of God became Man, and it was wholly needful that made Man, He should suffer ; He made what He willed not, His Will, the Divine Nature having permitted this from Love to us.

For the Artificer of all things, Wisdom, i. e., the Son, made that which was a machination¹ of devilish perversity, I mean His Death in the Flesh;—this He made a way of salvation to us and a door of life, and the devil's hopes were overturned, and he learned at last by experience, that hard is it for him to fight against God. The Divine Psalmist too seems to agree with what I have said of these things, and to hint at something of this sort, when he says, as of Christ and the devil, *in his net shall he humble him*. For the devil laid death as a net for Christ, but in his own net itself has he been humbled. For in the Death of Christ was death undone, and the tyrant who thought not to fall was brought to nought. And if were not hard to add much more to these things : but what is before us, that will we say. If the Death of Christ were not really and truly the work of Jewish wills, and the fruit of their unholy daring, but the Divine Judgment were (as some deem) the sole leading spring thereto : how needed it not that that which was determined upon should of necessity be accomplished and surely by the hands of men, and not otherwise ? How then (tell me) would they who subserved the irrevocable decrees of God be yet justly punished ? and how would that miserable man, through whom Christ was betrayed, have been in better case, if S. Matth. xxvi. 24. *he had not been born* ? For if the Passion be conceived of as willed by the Saviour, and not unwilling in any other sense, what penalty would he reasonably pay, who was set forth minister of his Lord's Will, and of things which should surely come to pass ? will it not be evi-

Ps. x.
9, 10
LXX.

dent to all, that the things which seem good unto the ^{CHAP. I.}_{vi. 38, 39.} Divine and Ineffable Nature, must surely come to pass, and be done by some? From these things and many more one may see that since the Son of Man hath *come down from Heaven* to undergo death for all men, willing alike was He and unwilling, in order that He might *raise up* all *at the last day*, since so it pleased the Father Himself for the good of all: but He will not on these accounts that He be conceived of, as by any means of a different nature or in ought inferior to Him who begat Him.

I suppose then that our opponent will at length blush, and not gainsay our words on this point: but if he again oppose and have settled that it is fit to wrangle yet more, I say thus, If the Son hath *come down from heaven not to fulfil His Own Will*, as Himself says, *but the Will of the Father*; and our words on the just concluded consideration thereof, haply please thee not: must not one say that Their Wills are in opposition, and that Their Counsel is divided contrarily? But this is clear to all. For if there were no hindrance, the Will in Both would be perforce wholly One: but if He put forward² His Will as it were diverse from the ^{παρελαύνει}_{Will of the Father, and fulfil that, how is it not foolish}^{νει} to say that they are One, and not other in respect of other³?

Let us see then wherein is the Will of the Father; for so shall we discern the other also, whereto it tends. The Will of the Father then, as the Saviour Himself hath said, is that *of all which He hath given Him He should lose nothing but should raise it up at the last Day*. And that it is good and loving none will gainsay: but transferring our considerations to the opposing will of the Son, we shall find it neither loving nor good at all, but savouring of what is wholly contrary to the Father, and willing neither to save us, nor yet to raise us up from death. How then is He yet the Good Shepherd, how gave He us a token of the Loving-kindness that is in Him, in giving His Life for us? For if He hath *come down from heaven* to accomplish this of voluntary Purpose, how doth He fulfil *not* His

³ ἐτέραν
δις πρὸς
ἐτέραν

Book 4. *Own Will* in not destroying that which is brought to Him, c. vi. 40. but in raising it up at the last Day? But if this was not His Will, but He subserves rather the Will of the Father, both in raising up and saving, i. e., those who were lost and overmastered of death, how shall we not be true in asserting that the Son is neither Good nor in any way Loving to man? Let the Christ-opposer then have done: ^{4 προβλή-} his doubt ⁴ being convicted on all sides of blasphemy, and ^{ματός} let him not bay at us concerning these things with his bitter words.

40 *For this is the Will of My Father, that every one which seeth the Son and believeth on Him have everlasting life; and I will raise him up at the last Day.*

Having now defined the good Will of the Father, He makes it clear, and sets it forth more at large for the consideration of the hearers, through repeating it yet again. For what the mode of bringing is, and what any gain from being brought, He clearly explains. The Father then giveth to the Son Who hath Power to quicken them, things lacking life, He giveth thus, through knowledge inserting in each one, the true apprehension of the Son, and power to understand purely that He is God of Very God the Father, that he thus minded, and adorned with contemplations hereto belonging, may be brought to the reward ⁵ of faith, that is a lasting and endless life in bliss. The Father then bringeth to the Son by knowledge and God-befitting Contemplation, those to whom He decreed the Divine grace. The Son receiveth and quickeneth them, and engraving His Own Good into them who are of their own nature apt to decay, and shedding upon them as a spark of fire the life-giving Power of the Spirit, re-formeth them whole wholly ⁶ unto immortality. But when thou hearest, that the Father brings them, and that the Son gives the power of living anew to them that run to Him, do not go off into absurd fancies, as though Each were supposed to do Individually and severally what belongs by fitness of Nature unto Each, but rather understand that the Father is Co-worker

⁵ γέπας

⁶ ὅλους
δι' ὅλου

with the Son, and likewise the Son with the Father, and <sup>CHAP. 1.
c. vi. 41.</sup> that our salvation and recovery from death to life is the Work (so to say) of the Whole Holy Trinity. And know that the Father is sufficient unto all might and need, and likewise the Son, and the Holy Ghost: but through the Whole Holy Trinity come the good things to usward, and God the Father is found all things in all Entirely through the Son in the Spirit.

We must nevertheless observe this also, that great is found to be the value of belief in the Son. For it hath life as its reward⁷. But if God the Father is known in Him⁷ γέρεας Who is Son by Nature, who will endure any longer them who exclude Him from the Essence of the Father, and have a mouth unbarred⁸ to blasphemy against Him? For⁸ ἀπέλωντον wherein He says He can raise again to life that which has fallen into death, in these same words, without any distinction intervening, He mounts up to Identity of Nature with the Father. For quickening is a work proper to life, and since the Father is by Nature Life, Life surely will He too be conceived Who is of Him by Nature, i. e., the Only-Begotten.

41 *The Jews then began murmuring at Him, because He said,
I am the Bread which came down from heaven,*

Again are they angry who of those things which are spoken by Christ understand no whit: and herein may be especially seen the uninstructed mind. For not being able to grasp the ideas, whereby they might (it is like) be trans-made unto the better, they end in unseasonable littleness of soul. For shall not we find what has been said true in respect of the Jews themselves? for why are they angry? what reason called them thereto? why do they murmur? Albeit they ought rather to have applied a more diligent mind to what was said, and from the very deeds wrought to have considered the truth, and by the miraculousness of what had been accomplished, to have come to most tried⁹ knowledge, whether Christ would lie,⁹ δοκιμω- in calling Himself *Bread*, and *Bread Which had come down* τάτην

Book 4. *from heaven*, or whether He was true, and it was really so.
 c. vi. 42.
¹ καλῶς For in this way might they by judging aright be led easily¹

unto the discovery of what was profitable for them: but without any enquiry they are angry, although, in what had already passed, Christ had shewn Himself the true and Very Bread of Life, contrasting Himself with the manna, which was given typically and in shadow, to their fathers in the wilderness. For *he that cometh to Me* (He says) *shall never hunger*: whereas they who eat of that manna, obtained some little and easily-lost fleshly enjoyment; but they who come to Him by faith will not attain unto an enjoyment like theirs, but will rather have a harvest of the lasting grace of the blessing².

^{Supra}
ver. 35.

² τῆς εὐ-
λογίας,
the Gift
in the
Holy Eu-
charist

Ps. lxxix.
23 as in
Rom. xi.
10.

1 Cor.
x. 9.

Amos ix.
8.

The mind of the Jews therefore stumbles, looking only to earthly things: and this it was that was sung of them, *Let their eyes be darkened that they may not see, and bow down their back away*, that they never turning them to the knowledge of the Divine Mysteries, may evil evilly perish on account of their own folly, and their most unbridled unbelief. And we calling to mind what is in the writings of Moses, shall find, that murmuring against the most excellent and good was inherent in the Jews as a sort of patrimony: but bitter its end, did experience shew both of old in the case of those and now no less with these. For those did murmur in the wilderness, and make unthankful outcry against God, but *were destroyed of serpents*, as the wise Paul too testified: and these murmur against Christ, and insult their Lawgiver and Redeemer by their so prolonged unbelief, but command shall be given to *the serpent, and he shall bite them*, as it is written: and they shall be set as a banquet before the all-devouring beast: for ever doth unbelief of necessity terminate in an all-grievous end.

42 and said, *Is not this Jesus the Son of Joseph, Whose father and mother we know? how is it then that He saith, I have come down from heaven?*

O deep unlearning, and understanding darkened with Is. vi. 10 unmixed strong drink: *the heart of this people is waxen fat,* LXX.

as it is written. For indeed they perceive not a whit of those things which they ought clearly to understand, and both think and speak things worthy of laughter. For they ought rather, exercising themselves in the writing of the all-wise Moses, and delighting themselves in the preachings of the holy Prophets to have considered, that not without flesh or bodily array was Christ expected to come to us, but in human form was it foretold that He would appear and that He should be found in this common garb of all. Therefore does the Prophet's voice tell us that the holy Virgin shall conceive, and bear a Son : and the Lord is found to have sworn in truth unto blessed David, which He promised He would no wise turn from, that of the fruit of his body would He set upon His throne, as it is written : it was foretold too that there should come forth a rod out of the root of Jesse. But they rushing into so great unreason³, perceive it not, supposing that since they knew the mother after the flesh of Him Who was foreannounced to come with Flesh, they ought therefore utterly to disbelieve that He had come down from heaven. For even though we do not find that this took place in regard of the Body, yet the Divine Word dwelt in His Body from the Virgin, as in His Own Temple, having come from above from the Father unto us, and for the salvation of all laid hold on the seed of Abraham that in all things He might be made like unto His brethren, and might call the nature of man unto sonship with God, being declared alike God and Man. But the Jews not understanding the economy with Flesh of our Saviour Christ, from knowing His mother and father, though he was not His father, are not ashamed of being annoyed, because Christ said He came down from heaven.

In this too ariseth to us an example of no small profit : for hence we learn in respect to ourselves, that it will do us much harm, if we do not rather with the spiritual eyes of the heart consider the virtue that dwells in the saints, and look on the glory that is hidden in them, but on account of the frequent meanness of bodily appearance hold

CHAP. I.
c. vi. 42.

Ib. vii.

14.

Ps.

cxxxii.

11.

Heb. ii.

16, 17.

Book 4. of no value what is great before God and precious. Thus
 c. vi. 42. God says of the Saints in the prophets, speaking of all in
Jer. xvii. the person of one, *Blessed is the man that trusteth in the*
 7-10 **LXX.** *LORD, and the LORD shall be his hope and he shall be as a*
tree vigorous by the water-side, and shall throw forth his root
in moist ground, in the year of drought he shall not be
afraid and shall not cease from yielding fruit. Deep is the
heart above all things, and there is a man and who shall
know him? I the LORD Who search the heart, who try the
reins. When then we in our arrogance deprecate him
 that is known of God, and admirable for the above-men-
 tioned virtues, looking only to the outward-shewing and
 perishable flesh, and making meanness of body an excuse
 for littleness of soul⁴ towards him, how shall we not be
 found to be contrary-minded to the King of all, and so
 incur no slight doom, sometimes calling what is high low,
 Is. v. 20. and *putting light for darkness, and sweet for bitter?*

We must therefore keep to the saints the honour befitting them, and must look at them rather through their inward hidden glory, than what they are in the flesh. Yet most of us cannot bear to think that which is low in the world worthy at all of honour or of any glory, even though he be renowned in virtue, but looking only to the aggrandisement of riches, and beholding the perishable and even now dying glory with no righteous eyes, make no account of right judgment. Such with great reason does
 S. James ii. 2. the disciple of the Saviour laugh to scorn, saying, *Ye hypocrites, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment, then ye tell (he saith) the rich*
 Ib. 3, 4. *man to sit in an honourable place, and the poor, Stand thou there or sit under my footstool, are ye not partial in yourselves?* Albeit it is meet hence to observe, to how reasonable a charge they become obnoxious who admire a man for external surroundings, and not for internal goods. For riches and the glory of riches, bring in (I suppose) some foreign and factitious glory to their possessors; but the glory in the heart, and the renown of good works,

⁴ σμικρο-
 ψυχλας

will be a genuine and native riches to the holders, not abiding with the flesh and decaying with it, but dwelling with the soul while yet abiding in this life, and removing with it on its departure, whithersoever the Ruler of all shall appoint. For many the mansions with the Father, as we heard.

CHAP. 1.
vi. 43, 44.Infra
xiv. 2.

We must not then honour altogether or of necessity him that is renowned for wealth, and gilt over with the petty glories of earth as in a picture, but rather them to whom the splendour of their deeds begets unfading renown from God, and their inward beauty flashes on them glorified with every form of good things.

43 Jesus answered and said unto them Murmur not among yourselves ; no man can come to Me, except the Father Which sent Me draw him, and I will raise him up at the last Day.

The Jews look down upon Jesus, ignorant that His Father is in heaven, and in nowise acknowledging that He is by Nature Son of the Lord of all, but looking only to His earthly mother and Joseph. Wherefore He replies more warmly to them, and immediately to their profit hastens back to His very God-befitting Dignity, and whereby He knows as God both their secret murmuring and that which has gone up into their mind, through these very things He gives them to understand that they have fallen from the truth, and formed an exceeding mean conception of Him. For how was it not rather their duty to crown with now God-befitting Honour, Him Who throughly knows the hearts, and tries the motions that are in the mind, and is ignorant of no device that is in their souls, and to exalt Him as far above the littleness⁵ of man, as God is higher than the earth ? He unveiling therefore the thought buried in yet unuttered blame, and making manifest the secretly whispered murmuring in them, for the reason already specified, says, *Murmur not among yourselves* : then shewing that the Mystery concerning Himself was a God-taught good in men, and the knowledge of Him a work of the grace from above, He says that they cannot attain unto

⁵ σομικρο-
πρεπείας

BOOK 4. Him, save drawn by the teaching of the Father. But this
 c. vi. 45. is the plan of one whose only aim is to persuade them to consider, that they ought, weeping and sorrowing for those things wherein they had already grieved Him, to seek to be made free, and to be drawn unto salvation through faith in Him, through the Counsel of the Father, and the aid from above which lighteneth to them the way and maketh it smooth, which when they sinned, had become exceedingly rugged. Profitably did He confirm the promise that He would raise from the dead him that believeth, and hereby again proves to the senseless ones that He is God by Nature and Very. For that which has the power of quickening, and of compelling to return to life him that is overmastered by death, will rightly appertain to the Nature of God only, and be ascribed to no one of things originate. For quickening is a property of the Living, and not of him who receives that grace from another.

45 It is written in the Prophets, And they shall be all taught of God.

Perceiving as God the folly existing in His hearers, He leaves not this His Word without witness, but shews already that He was of old fore-announced and fore-proclaimed by the holy Prophets, both taking away beforehand occasion from those who imagined that they ought to gainsay Him, and at the same time laying bare no less the unlearning that was in them, in that they were unable to see this, albeit instructed by the law unto the understanding of things to come. He persuades them therefore to consent even against their wills: for it was not likely that they would withstand the voices of the holy Prophets, that God the Father would instil⁶ the Mystery of Himself in those who were worthy, and would reveal His Own Son, ineffably speaking to each, and in God-befitting way implanting understanding thereof.

**Supra
ver. 44.** But having said above, *No man can come to Me, except the Father Which sent Me draw him*, He shews that it is not a compulsory nor forcible drawing, adding,

⁶ ενηκτήσει

Every man that hath heard of My Father and hath learned, CHAP. 1.
cometh unto Me. c. vi. 45.

For where there is hearing and learning and the benefit of instruction, there is faith, to wit by persuasion and not of necessity: and the knowledge of Christ is given by the Father to them that are worthy, helpful as of love, rather than constraining. For the word of doctrine requires that free-will and free choice be preserved to the soul of man, in order that it may ask the just rewards of its good deeds, and if it have fallen from right, and from heedlessness have transgressed the Will of the Lawgiver, it may receive the doom of its transgression and that most reasonable.

But we must know that even though the Father be said to instruct any in the Mystery of Christ, yet He will not work alone to this end, but will rather effect it through His Wisdom, i. e., the Son. For it is convenient to consider, that not without Wisdom will the revelation to their understanding be given to any from the Father. But the Son is the Wisdom of the Father. By means of Wisdom therefore will the Father effect the revelation of His Own Offspring in them that are worthy. And in fact to speak the whole truth, and nothing else, one would not do wrong in saying that all the operations of God the Father toward any, or His Will toward them, are those of the Whole Holy Trinity, similarly also are those of the Son Himself, and those of the Holy Ghost. For this reason, as I suppose, when God the Father is said to reveal His Own Son, and to call to Him those who are more apt to believe, the Son Himself is found doing this, and no less the Holy Ghost. For the Saviour says to the blessed Peter, who had most courageously made confession of faith in Him, *Blessed art thou,* S. Matth. *Simon Bar-Jona, for flesh and blood revealed it not unto thee, but My Father Which is in heaven.* But in other instances He Himself is seen, doing this. And full well doth Paul boast as to himself, crying out concerning the Mystery of Christ, *For I neither received it of men, neither was I taught but by the revelation of Jesus Christ.* And you will see that the Holy Ghost no less reveals Christ to us. And

Book 4. verily the most wise John writes, *And ye, the anointing*
c. vi. 45. *I S. John which ye received of Him abideth in you, and ye need not that*
ii. 27. *any man teach you, but as the same anointing teacheth you of*
all things: and the Saviour Himself saith of the Paraclete,
Infra
xvi. 12-
14. *that is, the Spirit, I have yet many things to say unto you,*
but ye cannot bear them now: but, when He, the Spirit of
truth is come, He will guide you in all truth; for He shall
not speak of Himself, but whatsoever He shall hear, He shall
speak: and He will declare you things to come. He shall
glorify Me, for He shall receive of Mine and shall tell it unto
you; for being the Spirit of Truth, He will enlighten them
in whom He is, and will lead them unto the apprehension
of the truth. And this we say, not as severing into diver-
sity and making wholly separate, either the Father from
the Son, or the Son from the Father, nor yet the Holy
Ghost from the Father and the Son, but since One Godhead
truly IS, and is thus preached as viewed in the Holy and
Consubstantial Trinity, the Acts belonging to Each, and
which seem to be attributed to Them severally, are defined
to be the Will and Operation of the Whole Godhead. For
the Divine and Unsevered Nature will work through Itself,
in no divided way, so far as pertains to the one count of
7 τὸν ἑνα
τῆς θεό-
τητος λό-
γον
Godhead⁷, although Each hath Personal Existence: for the
Father is What He is, and the Son likewise, and the Holy
Ghost. We must besides note this also: that things which
point to ought by names, are recognised in either, and one
may see the one pointed out in the other. Therefore needs
is there that the Son be revealed through the Father,
through the Son again the Father. For Each is surely in-
troduced with the Other, and if any know that God is by
Nature Father, he will full surely conceive of the Son That
is begotten of Him; and just so the reverse. For he who
confesses the Son will not deny the Father.

Therefore in that God is Father, and is so conceived of and proclaimed, He implants the knowledge of His Own Son in His hearers: in that the Son is said to be, and is in truth, of Him by Nature, He proclaims the Father: therefore He says, as to Him, *I manifested Thy Name to the men.*

For since the Son was known by them that believed, He ^{CHAP. 1.}
^{c. vi. 46.} says that the Father's Name has been made manifest. But God the Father will be conceived of as having implanted in us the knowledge of His Own Offspring not by a voice breaking forth from above, and resounding round the earth like thunder, but by the Divine Illumination shining forth as it were in us, to the understanding of the Divinely-inspired Scripture: but unto this again you will find the Son a co-Worker in us; for it is written of the holy Disciples, *Then opened He their eyes*, to the understanding, ^{S. Luke xxiv. 45.} that is, the holy *Scriptures*.

46 *Not that any man hath seen the Father, save He which is of God, He hath seen the Father.*

Having foreseen as God, that they would no wise receive the revelation through the Spirit, nor would take in the Wisdom from above in its illuminations, but would reject out of much ill-advisedness the very duty of seeing the Father and (so to say) of being instructed by very Vision ^{8 8 δι' αβ-}
^{τοπρο-}
^{σάνον}
^{θέας} of God, which as they supposed was once the case with their fathers, when the glory of God came down upon the mount Sinai: He first draws them back, and turns them as with a bridle to the duty of not having a gross conception of God, and of not supposing that the Invisible Nature will ever be visible: for *no one* (saith He) *hath seen the Father* at any time. But probably He was hinting at the hierophant Moses: for the Jews, in this also thinking very foolishly, supposed on account of his entering *the thick darkness*, that he ^{Exod.}
^{xx. 21.} saw the Ineffable Nature of God, and beheld with the bodily eyes, that which is by Nature the Untaint Beauty. But lest by saying anything more openly respecting the all-wise Moses, He should seem to be urging them to their wonted state of mind, He says indefinitely of all alike, and as of him, *Not that any man hath seen the Father*. Do not (says He) demand what is above nature, nor be ye borne in senseless course to that which is unattainable by all things that are made. For the Divine and Incomprehensible Nature hath retired and is withdrawn not from our

Book 4. eyes only, but also from those of the whole creation: for
 c. vi. 47. in the word *No one*, He comprehendeth all things, and in
 declaring that He Alone is of God, and hath seen the Fa-
 ther, He putteth Himself outside of all, whereof the ‘no
 one’ may be understood declarative. But since He is apart
 from all, and while none hath seen the Father, He Alone
 misseth not the seeing Him, how shall He not henceforth
 be conceived of, not among all, as one of them, but ex-
 ternal to all, as above all? And if, whereas all things are
^{1 Cor. xi.} said to be of God, and none seeth the Father (*for all things*
^{12, 2}
Cor. v. 18. are of God, as Paul saith), He Alone seeth the Father be-
 cause He is *of God*: deeming aright we shall understand
 the words *Of God*, to be of the Essence of the Father, in
 respect of Him Alone. For if it be not so, why, as we
 said before, since all things are said to be of God, doth He
 Alone attain unto the Sight of Him That begat Him be-
 cause He is *of God*? Wherefore it will be less accurately
 said of created things (for all things are of God by creation
 in that they are brought into being by Him): but of the
 Son, in another and truer sense will His being *of God*, be
 demonstrated, as being of Him by Nature. Wherefore He,
 not numbered among the *all*, but being external to all,
 and above all with the Father, will not share the infirmity
 of all, in that He is excepted from affinity with them, but
 mounting up unto the Nature of Him that begat Him, will
 surely see Him from Whom He is.

But how or in what manner, either He beholds the
 Father, or is seen of the Father, it pertains not to our
 tongue to say: we must nevertheless conceive of it in a
 God-befitting manner.

47 *Verily, verily, I say unto you, He that believeth on Me hath
 everlasting life.*

Faith therefore is the door and way unto life, and return
 from corruption unto incorruption. But herein no less is
 the economy a marvel to the learners: for when He per-
 ceived that they understood nothing at all, and saw that
 they did not suppose they ought to give any credence even
 to the words of the Prophets, He cuts off, as far as possible,

their weakness unto faith by human arguments, by an ^{CHAP. I.}
^{c. vi. 47.} oath to its truth. For setting before them which believe
much to be envied prizes, with their longing desire for
these as with traces, He all but constrains them against
their will, and persuades them to come to what is proclaimed
to them. For what would be more precious than *eternal life*, to them to whom death and the sufferings from decay
are bitter? And this too will beseem a wise teacher, to
re-instruct unto the better, by every way (I say) that in-
vites unto life, them who have chosen to think foolishly.
But He, being Eternal Life, promises to give Himself to
them that believe: that is, that *Christ may dwell in our hearts by faith.*

Eph. iii.
17.

CHAPTER II.

That the Holy Body of Christ is Lifegiving, wherein He speaks of His Own Body as of Bread.

48 49 *I am the Bread of life. Your fathers ate the manna in*
50 *the wilderness, and died: This is the Bread Which came down from heaven, that a man may eat thereof and not die.*

FULL clearly may one herein behold that which was spoken
Isa. lxxv. 1, 2. afore by the Prophet Isaiah, *I was made manifest to them that seek Me not, I was found of them that asked not for Me, I said, Behold Me, unto a nation that was not called by My Name: all the day spread I out My Hands unto a rebellious and gainsaying people.* For, removing the whole case¹ from His speech, and having taken away (so to say) all that cloaked it, He at length reveals Himself unveiled to them of Israel, saying, *I am the Bread of life*, that they may now learn that if they would be superior to corruption, and would put off the death which from the transgression fell upon us, they must needs approach to the participation of Him who is mighty to quicken, and destroyeth corruption, and bringeth to nought death: for this verily is a work proper and most fit for that which is by Nature Life. But since they, affirming that the manna was given to their fathers in the wilderness, received not the Bread which of a truth came down from heaven, that is, the Son, He maketh a necessary comparison between the type and the truth, that so they might know that not that is the Bread which is from heaven, but He Whom the trial shews to be so by Nature. For your fathers (saith He) and ancestors by eating the manna, gave to the bodily nature its need, gaining thereby life for a season, and imparting to the flesh its daily sustenance therefrom, with difficulty effected that it should not die at once. But it will be (He says) the clearest

¹ λεβηπτίδα, pod

proof of its not being the Bread which is from heaven in CHAP. 2.
a truer sense, that they who partook were no way bene-
fited thereby unto incorruption: a token again in like way
that the Son is properly and truly the Bread of Life,
that they who have once partaken, and been in some way
immingled with Him through the communion with Him
have been shewn superior to the very bonds of death. For
that the manna again is taken rather as an image or sha-
dow of Christ, and was typifying the Bread of Life, but was
not itself *the Bread of Life*, has been often said by us: and
the Psalmist supporteth us, crying out in the Spirit, *He Ps.
gave them bread of Heaven, man did eat angels' bread.* lxxviii. 24, 25.
For it seems to have been said to them of Israel by the
Spirit-clad, but in truth it is not so, but to us rather is the
aim of the words directed. For is it not foolish and utterly
senseless to suppose that the holy angels which are in hea-
ven, albeit they have an incorporeal nature, should par-
take grosser food, and need such aid in order to prevail
unto life, as this body of earth desires? But I think it no-
thing hard to conceive, that, since they are spirits, they
should need like food, spiritual (I mean) and of wisdom.
How then is angels' bread said to have been given to the
ancestors of the Jews, if the Prophet speaks truly in so cry-
ing? But it is manifest, that since the typical manna was
an image of Christ, Which containeth and upholdeth all
things in being, nourishing the angels and quickening the
things on earth, the Prophet was calling that which is signi-
fied by shadows by the name of the truth,—from the fact
that the holy angels could not partake of the more earthly
food, drawing off his hearers even against their will from
any gross conception as to the manna, and bringing them
up to the spiritual meaning, that of Christ, Who is the Food
of the holy Angels themselves also.

They then who *ate the manna* (He says) *are dead*, not
having received any participation of life therefrom (for it
was not truly lifegiving, but rather taken as an aid against
carnal hunger and in type of the true); but they who
receive in themselves the Bread of Life, will have immor-

Book 4. tality as their prize, wholly setting at nought corruption
 c. vi. 51. and its consequent evils, and will mount up unto boundless and unending length of Life in Christ. Nor will it at all damage our words on this subject that they who have been made partakers of Christ, need to taste bodily death on account of what is due to nature; for even though they falling into this end undergo the lot of humanity, yet, as Paul saith, they that shall live, live to God.

Rom.
xiv. 8.

51 I am the Living Bread Which came down from heaven; if any man eat of this Bread he shall live for ever.

Phil. iii. 1. To say the same things unto you, to me indeed is not grievous, but for you it is safe, writes the Divine Paul to certain, in this too (I suppose) instructed by these very words of the Saviour. For as those who are diseased with wounds, need not the application of a single plaster, but manifold tending, and that not once applied, but by its continuance of application expelling the pain : so (I ween) for the soul most rugged, and withered mind, should many aids of teaching be contrived and come one after the other: for one will avail to soften it not by one and the first leading, but through its successive coming to it, even if it come in the same words. Oftentimes then does the Saviour bringing round the same manner of speech to the Jews set it before them manifoldly, sometimes darkly, and clad in much obscurity, at other times freed delivered and let loose from all double meaning, that they still disbelieving, might lack nothing yet unto their condemnation, but being evil evilly might be destroyed, themselves against their own soul thrusting the sword of perdition.

cf. S.
Matth.
xxi. 41.

Christ therefore no longer concealing anything says, I am the Living Bread Which came down from heaven. That was (He says) a type and a shadow and an image. Hear Him now openly and no more veiled, I am the Living Bread, if any man eat of this Bread, he shall live for ever. They who ate of that died, for it was not lifegiving: he that eateth of This Bread, that is Me, or My Flesh, shall live for ever. We must then beware of and reject alike hardening ourselves to the words of piety, since Christ not once only,

but oftentimes persuadeth us. For there is no doubt, that CHAP. 2.
they will full surely be open to the severest charges, who
turn aside to the uttermost folly, and through boundless
unbelief, refuse not to rage against the Author of the most
excellent things. Therefore says He of the Jews, *If I had Infra xv.*
not come and spoken unto them, they had not had sin, but
now they have no cloke for their sin. For they who have
never by hearing received the word of salvation into their
heart, will haply find the Judge milder, while they plead
that they heard not at all, even though they shall specially
give account for not having sought to learn: but they who
often instructed by the same admonitions and words to the
seeking after what is profitable, senselessly imagine that
they ought to deprive themselves of the most excellent
good things, shall undergo most bitter punishment, and
shall meet with an offended judge, not able to find an ex-
cuse for their folly which may shame Him.

*And the Bread which I will give is My Flesh for the life
of the world.*

I die (He says) for all, that I may quicken all by Myself,
and I made My Flesh a Ransom for the flesh of all. For
death shall die in My Death, and with Me shall rise again
(He says) the fallen nature of man. For for this became
I like to you, Man (that is) and of the seed of Abraham,
that I might be made like in all things unto My brethren. Heb. ii.
The blessed Paul himself also, well understanding what 17.
Christ just now said to us says, *Forasmuch then as the* Ib. 14.
children have partaken of flesh and blood, He also Himself
likewise took part of the same, that through death He might
destroy him that had the power of death, that is, the devil.
For no otherwise was it possible that he that hath the power
of death should be destroyed, and death itself also, had not
Christ given Himself for us, a Ransom, One for all, for He
was in behalf of all. Wherefore He says in the Psalms
too, offering Himself as a spotless Sacrifice to God the
Father, *Sacrifice and offering Thou wouldest not, but a Body* Ps. xl.
preparedst Thou Me. In whole burnt-offerings and offerings 6-8 LXX.
for sin Thou tookedst no pleasure : then said I, Lo I come (in

410 I sanctify Myself. *Flesh gives life, full of the WORD.*

Book 4. *the chapter of the book it is written of Me) to do Thy will, O*
^{c. vi. 51.} *God, was My choice.* For since *the blood of bulls and of goats*
^{Heb. ix. 13.} *and the ashes of an heifer sufficed not unto the purging away*
of sin, nor yet would the slaughter of brute beasts ever
have destroyed the power of death, Christ Himself came in
^{Isa. liii. 5.} *in some way to undergo punishment for all. For with His*
^{1 S. Pet. ii. 24.} *stripes we were healed, as saith the Prophet, and His Own*
Self bare our sins in His Own Body on the tree; and He
^{2 Cor. v. 14.} *was crucified for all and on account of all, that if One died*
for all, all we might live in Him. For it was not possible
^{Acts ii. 24.} *that He should be holden by death, neither could corruption*
over-master that Which is by Nature Life. But that Christ
gave His Own Flesh for the Life of the world, we shall know
^{Infra xvii. 11.} *by His words also, for He saith, Holy Father keep them; and*
^{Ib. 19.} *again, For their sakes I sanctify Myself.* He here says that
He sanctifies Himself, not aiding Himself unto sanctification
for the purification of the soul or spirit (as it is understood
of us), nor yet for the participation of the Holy Ghost, for
the Spirit was in Him by Nature, and He was and is Holy
always, and will be so ever. He here says, *I sanctify Myself,* for,
I offer Myself and present Myself as a spotless
Sacrifice for an odour of a sweet smell. For that which is
brought to the Divine Altar was sanctified, or called holy
according to the law.

Christ therefore gave His Own Body for the life of all,
and again through It He maketh Life to dwell in us; and
how, I will say as I am able. For since the life-giving
Word of God indwelt in the Flesh, He transformed it into
His Own proper good, that is life, and by the unspeakable
character of this union, coming wholly together with It,
rendered It life-giving, as Himself is by Nature. Wherefore
the Body of Christ giveth life to all who partake of It.
For it expels death, when It cometh to be in dying men,
and removeth corruption, full in Itself perfectly of the
Word which abolisheth corruption.

But a man will haply say, fixing the eye of his understanding upon the resurrection of them that have slept: They who received not the faith in Christ, and were not

partakers of Him, will not live again at the time of the resurrection. What? shall not every created thing that has fallen into death return again to life?

To these things we say, Yes, all flesh shall live again: for Prophecy foretells that *the dead shall be raised*. For Isa. xxvi.^{19.} we consider that the Mystery through the resurrection of Christ extendeth over the whole nature of man, and in Him first we believe that our whole nature has been released from corruption. For all shall rise, after the likeness of Him That was raised for our sakes, and hath all in Himself, in that He is Man. And as in the first-formed we fell down into death, so in the First-born again, who was so for our sakes, all shall rise again from the dead: but *they that did good, unto the resurrection of life* (as it is written), and ^{Supra v.}^{29.} *they that wrought evil, unto the resurrection of doom.* And I will grant, that in no passing degree bitterer than death is the resurrection unto punishment, and the receiving life again unto disgrace alone. In the stricter sense then we must understand the Life that is really so, the life in Christ, in holiness and bliss and unfailing delight. For that this is truly life the wise John too knows, saying, *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God shall abide on him.* For lo, lo, he says that he which is in unbelief shall not see life: although every creature looks to return again to life, and to rise again. It is then manifest, that the Saviour with reason called that the life which is prepared for the Saints, I mean that in glory and in holiness, which that we ought to pursue after by coming to the participation of the Life-giving Flesh, no right-minded person will doubt.

But since the Saviour called Himself Bread in many of the passages that have already been before us, let us see whether He would not hereby too bring to our mind any one of the things fore-announced and is reminding us of the things in Holy Writ, wherin He was long ago signified under the form of bread. It is written then in Num. 17-^{xv.} *And the Lord spake unto Moses, saying, Speak unto 21.*

BOOK 4. *the children of Israel, and thou shalt say unto them, When ye come into the land whither I bring you, then it shall be, that when YE eat of the bread of the land, ye shall offer up an heave-offering a separation² unto the Lord: a cake the first-fruit of your dough shall ye offer for an heave-offering: as an heave offering of the threshingfloor, so shall ye heave it, a first fruit of your dough, and ye shall give unto the Lord an heave offering unto your generations.* Obscurely then, and bearing a gross covering as of the letter, did the law typify these things: yet did it proclaim afore the true Very Bread *That cometh down from heaven*, i. e., Christ, and giveth life unto the world. For observe how He made Man like us by reason of His Likeness to us, a certain First-fruits of our dough and *heave offering*, as it is written, was offered up to God the Father, set forth the First-Begotten of the dead, and the First-fruits of the resurrection of all ascending into heaven itself. For He was taken of us, *He took hold of the seed of Abraham*, as Paul saith, He was offered up, as of all, and in behalf of all, that He might quicken all, and might be offered to God the Father, as it were the first handful of the floor. But as He being in truth Light, put that grace upon His disciples; for He says, *YE are the light of the world*: so too He being the Living Bread, and That quickeneth all things and keepeth them in being, by a likeness and through the shadow of the Law, was typifying in the twelve loaves the holy choir of the Apostles. For thus He says in Leviticus, *And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee oil olive pure beaten for the light, to cause the lamp to burn continually without the veil in the tabernacle of the testimony.* And then He proceeds, *And ye shall take fine flour, and make twelve cakes thereof: two tenth deals shall be in one cake. And ye shall set them in two rows, six in a row, upon the pure table before the Lord, and shall put pure frankincense upon each row, and salt, and it shall be on the loaves for a memorial unto the Lord.*

Ib. 5-7 LXX. The lamp then in the holy tabernacle, and giving light without the veil, we said in the foregoing was the blessed

**Supra
pp. 289,
290.**

John, nourished with the purest oil, that is, the illumination through the Spirit: outside the veil, because his doctrine was catechetic: for he says, *Prepare ye the way of the Lord, make straight the paths of our God.* But the things within the veil, that is, the hidden Mystery of Christ, he sheweth not much. For I (he saith) *baptize you with water unto repentance, but He That cometh after me is mightier than I, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire.* Seest thou then how he shines, as in simpler speech calling unto repentance; but the things within the veil he commits to Him That baptizeth with fire and the Spirit, to lay open? And these things we have set forth more at large, on the words, at the beginning of the book, *He was the burning and the shining light:* yet we touched on them now cursorily, since it was necessary, on John's passing away, to shew that the preaching of the holy Apostles was near and straightway present.

For for this reason, I suppose, the Scripture, having first signified him by the lamp puts before us the consideration of the twelve loaves. *Ye shall make* (it says) *twelve cakes: two tenth deals shall be in one cake.* It is the custom of the Divine Scripture, to receive ever the number ten as perfect, and to acknowledge it as the fullest, since the series and order of the consecutive numbers, receiving a kind of revolution and multiplication of the same into the same, advances and is extended to whatsoever one will. He commands then that each *cake* be of *two tenth deals*, that you may see perfection in the disciples, in the even pair, I mean both active virtue, and that of contemplation. He bids *two rows* to be made (and profitably so) well nigh indicating the very position, which it was (as is like) their custom to take, ever receiving the Lord in the midst of them, and accustomed ever to surround Him as their Master. And that we may know that, as Paul saith, they *are unto God the Father a sweet savour of Christ,* He bids frankincense to be put on the cakes, and that they be sprinkled also with salt. For it is said to them, *Ye are the salt of the earth.*

² Cor. ii.
15.

S. Matth.
v. 13.

Book 4. Yea and with reason does He bid it be offered upon the
 c. vi. 52. Sabbath day, for they were made manifest in the last times of the world: and the last day of the week is the Sabbath. And not only so, but because at the time of our Saviour's coming we held a Sabbath spiritually: for we rested from sin. And then were the holy Apostles also made manifest unto us, by whose Divine writings also we nourished attain unto the life in holiness. Therefore on the Sabbath day specially doth He bid the cakes to be set out upon the holy table, that is, in the Church. For the whole is often signified by a part. But what is holier than the holy Table of Christ? Therefore the Saviour was pre-typified as bread by the Law: the Apostles again as cakes by their likeness to Him. For all things were in verity in Christ, but by likeness to Him, they belong to us too through His grace.

52 *The Jews therefore were striving among themselves saying,*
 53 *How can This Man give us His Flesh to eat?* Jesus there-
 fore said unto them,

Prov. viii. *All things are plain to him that understandeth, and right to them that find knowledge*, as it is written, but darksome to the foolish is even that which is exceeding easy. For the truly wise hearer shuts up the more obvious teaching in the treasury of his understanding, not admitting any delay in respect of this: but as to the things the meaning whereof is hard, he goes about with his enquiries, and does not cease asking about them; and he seems to me profitably to press on to do much the same as they say that the fleetest dogs of the chase do, who having from nature great quickness of scent, keep running round the haunts of their game. And does not the wise and prophetic oracle call to some similar habit, *Seeking seek and dwell with Me?* For the seeker must seek, that is, must bring a most unflinching zeal thereto, and not go astray after empty speculations, but in proportion as anything is more rugged in its difficulty, with so much the more vigorous mind must he apply himself and carry by storm with more resolute onset of his thoughts that which is concealed. But the unpractised

and unteachable mind, whatever starts up before it, rages at it with its unbelief, rejects the word 'conquering' as spurious, from undisciplined daring mounting up to the last degree of arrogance. For that which will give way to none, nor think that ought is greater than it, how will it not at last be, what we have just said?

And we shall find by looking into the nature of the thing that the Jews too fell into this disorder. For when they ought to have accepted unhesitatingly the words of the Saviour, having already through many things marvelled at His God-befitting Power and His incontestable Authority over all, and to have enquired what was hard of attainment, and to have besought instruction wherein they were perplexed: they senseless repeat *How* to God, as though they knew not that it is a word replete with all blasphemy. For the Power of accomplishing all things without toil belongs to God, but they, being *natural* men, as the blessed Paul saith, received not the things of the Spirit of God, but the so dread Mystery seems folly to them.

We then ought, to derive benefit herefrom, and re-establishing our own life by others' falls, to hold without question our faith in the teaching of the Divine Mysteries and not to apply *How* to ought that is told us (for it is a Jewish word, and therefore deserving of extremest punishment). And when the ruler of the synagogue of the Jews, Nicodemus by name, on hearing the Divine words, said, *How can these things be?* with justice was he ridiculed hearing, *Art thou a master of Israel, and knowest not these things?* Let us then, found more skilful in the search after what is profitable, even by others' folly, beware of saying *How*, to what God works, but rather study to attribute to Him the knowledge of the mode of His Own Works. For as no one will know what God is by Nature, but he is justified who believeth that *He is and that He is a Rewarder of them that diligently seek Him*: so again will one be ignorant of the mode of His several acts, but by committing the issue to faith, and by confessing the Almighty Power of God Who is over all, will he receive

CHAP. 2.
c. vi. 52.

1 Cor. ii.
14.

Supra
iii. 9.
Ib. 10.

Heb. xi.
6.

Book 4. the not contemptible reward of so good a decision. For
 c. vi. 52. the Lord of all Himself willing us so to be affected saith
Isa. lv. by the Prophet Isaiah, *For My Counsels are not as your
 8, 9. counsels, neither as your ways are My Ways, saith the Lord,
 but as the heaven is far from the earth, so are My Ways far
 διαφορας from your ways, and your thoughts from My Mind*³. But
 * διαφορας He That so greatly surpasseth us in wisdom and might,
 how shall He not also work wonderfully, and overpass our
 understanding?

I would fain introduce yet an argument besides, no mean one, as I think. For they who in this life take up the knowledge of mechanics (as it is called) often engage to perform some great thing, and the way of doing it is hidden from the mind of hearers, till they have seen it done; but they looking at the skill that is in them, even before the trial itself, accept it on faith, not venturing to gainsay. How then (may one say) will not they with reason be open to heavy charges, for daring to dishonour with their unbelief God the Chiefest Worker of all things, who refuse not to say *how* to those things which He worketh, albeit they acknowledge Him to be the Giver of all wisdom, and are taught by the whole Divine Scripture that He can do all things? But if thou persistest, O Jew, saying *How!* I too will imitate for thy sake thine ignorance, and say to thee, *how* camest thou out of Egypt? *how* (tell me) was the rod of Moses changed into a serpent? *how* became the hand leprous, and was again restored, as it is written? *how* passed the water into the nature of blood? *how* passedst thou *through the Red Sea, as through dry land?* *how* by means of a tree was the bitter water of Mara changed into sweet? *how* too was water supplied to thee from the breasts of the rocks? *how* was the manna brought down to thee? *how* again stood the Jordan in his place? or *how* through a shout alone was the impregnable wall of Jericho shattered? And will that *how* never fail thee? For thou wilt be detected, already amazed at many mighty works, to which if thou appliest the *how*, thou wilt wholly disbelieve all Divine Scripture,

Heb. xi.
 29.
Ex. xv.
 25.

and wilt overthrow all the words of the holy Prophets, CHAP. 2.
c. vi. 53.
and, above all, the holy writings of thine own Moses himself. It were therefore meeter far, that, believing in Christ and assenting unhesitatingly to His words, ye should be zealous to learn the mode of the blessing, and not be inconsiderately intoxicate saying, *How can this Man give us His Flesh to eat?* for the word *this Man* too they say in disdain. For some such meaning again does their arrogant speech hint at.

53 *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you.*

Long-suffering truly and of great mercy is Christ, as one may see from the words now before us. For in no wise reproaching the littleness of soul of the unbelievers, He again richly gives them the life-giving knowledge of the Mystery, and having overcome, as God, the arrogance of them that grieve Him, He tells them those things whereby they shall (He says) mount up to endless life. And how He will give them His Flesh to eat, He tells them not as yet, for He knew that they were in darkness, and could never avail to understand the ineffable: but how great good will result from the eating He shews to their profit, that haply inciting them to a desire of living in greater preparation for unfading pleasures, He may teach them faith. For to them that have now believed there follows suitably the power too of learning. For so saith the prophet Isaiah, *If ye will not believe neither yet shall ye understand.* Isa. vii. 9
LXX. It was therefore right, that faith having been first rooted in them, there should next be brought in understanding of those things whereof they are ignorant, and that the investigation should not precede faith.

For this cause (I suppose) did the Lord with reason refrain from telling them how He would give them His Flesh to eat, and calls them to the duty of believing before seeking. For to them that had at length believed He brake S. Matth.
xxvi. 26. bread, and gave to them, saying, *Take, eat, This is My Body.* Likewise handing round the Cup to them all, He saith,

Book 4. *Drink of it all of you, for this is My Blood of the New Testament, which is being shed for many for the remission of sins.* Seest thou how to those who were yet senseless and

thrust from them faith without investigation, He explaineth not the mode of the Mystery, but to those who had now believed, He is found to declare it most clearly? Let them then, who of their folly have not yet admitted the faith in Christ, hear, *Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you.* For wholly destitute of all share and taste of that life which is in sanctification and bliss, do they abide who do not through the mystical Blessing receive Jesus. For He is Life by Nature, inasmuch as He was begotten of a Living Father: no less quickening is His Holy Body also, being in a manner gathered and ineffably united with the all-quicken Word. Wherefore It is accounted His, and is conceived of as One with Him. For, since the Incarnation, it is inseparable; except as regards the knowledge that the Word Which came ⁴ from God the Father, and the temple from the Virgin, are not indeed the same in nature (for the Body is not consubstantial with the Word from God), yet are they One by that coming-together and ineffable concurrence. And since the Flesh of the Saviour hath become life-giving (as being united to That which is by Nature Life, the Word from God), when we taste It, then have we life in ourselves, we too united to It as It to the indwelling Word. For this cause also, when He raised the dead, the Saviour is found to have operated, not by word only, or God-befitting commands, but He laid a stress on employing His Holy Flesh as a sort of co-operator unto this, that He might shew that It had the power to give life, and was already made one with Him. For it was in truth His Own Body, and not another's. And verily when He was raising the little daughter of the chief of the Synagogue saying, *Maid, arise,* He laid hold of her hand, as it is written, giving life, as God, by His All-Powerful command, and again, giving life through the touch of His Holy Flesh, He shews that there was one kindred operation

**S. Luke
viii. 54.**

through both. Yea and when He went into the city called Nain, and one was being carried out dead, *the only son of his mother*, again He touched the bier, saying, *Young man, to thee I say, Arise.* And not only to His Word gives He power to give life to the dead, but that He might shew that His Own Body was life-giving (as I have said already), He touches the dead, thereby also infusing life into those already decayed. And if by the touch alone of His Holy Flesh, He giveth life to that which is decayed, how shall we not profit yet more richly by the life-giving Blessing when we also taste It? For It will surely transform into Its own good, i. e., immortality, those who partake of It.

And wonder not hereat, nor ask thyself in Jewish manner, *How?* but rather consider that water is cold by nature, but when it is poured into a kettle and brought to the fire, then it all but forgets its own nature, and goes away unto the operation of that which has mastered it. We too then in the same way, even though we be corruptible through the nature of our flesh, yet forsaking our own infirmity by the immingling of life, are trans-elemented to Its property, that is, life. For it needed, it needed that not only should the soul be re-created through the Holy Ghost into newness of life, but also that this gross and earthly body should by the grosser and kindred participation be sanctified and called to incorruption. But let not the Jew sluggish of understanding ever suppose that a mode of some new mysteries has been discovered by us. For he will see it in the older books, I mean those of Moses, already fore-shadowed out and bearing the force of the truth, for that it was accomplished in outward forms too. For what (tell me) shamed the destroyer? what provided that their forefathers also should not perish along with the Egyptians, when death, the conqueror of all, was arming himself against the firstborn? is it not manifest to all, that when they, in obedience to the Divine Law sacrificed the lamb, and having tasted of its flesh anointed the door-posts with the blood, death was compelled to pass them by,

CHAP. 2.
c. vi. 53.
Ib. vii.
12.
Ib. 14.

Book 4. as sanctified? For the destroyer, that is, the death of the body, was arrayed against the whole nature of man, by reason of the transgression of the first-formed man. For then first did we hear, *Dust thou art, and unto dust shalt thou return.* But since Christ was about to overthrow the so dire tyrant, by existing in us as Life through His Holy Flesh, the Mystery was fore-typified to them of old, and they tasted of the flesh of the lamb, and were sanctified and preserved by its blood, he that was appointed to destroy passing by, by the appointment of God, those who were partakers of the lamb. Why then art thou angry, O Jew, at being now called from the types to the truth, when Christ says, *Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you?* albeit thou oughtest to come with more confidence to the comprehending of the Mystery, pre-instructed by the books of Moses, and by most ancient figures led most undoubtfully to the duty of faith.

54 Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day.

**Supra i.
1^o.** Herein too ought we specially to admire the holy Evangelist openly crying, *And the Word was made Flesh.* For he shrank not from saying, not that He was made in Flesh, but that He was made Flesh, that he might shew the Union. And we do not say either that God the Word, of the Father, was transformed into the nature of the Flesh, or that the flesh passed into the Word (for Each remaineth that which it is by nature, and One Christ of Both); but in a manner unspeakable and passing human understanding, the Word united to His Own Flesh, and having, as it were, transformed It all into Himself (according to the operation which lieth in His power of quickening things lacking life) drove forth of our nature the corruption, and dislodged too death which of old prevailed by means of sin. *He therefore that eateth the Holy Flesh of Christ, hath eternal life:* for the Flesh hath in Itself the Word Which is

by Nature Life. Wherefore He saith, *I will raise him up at the last day.* Instead of saying, My Body shall raise him up, i. e., him that eateth It, He hath put *I*: not as though He were other than His Own Flesh (and not wholly so by nature), for after the Union He cannot at all be severed into a pair of sons. I therefore (He saith) Who am become⁵ in him, through Mine Own Flesh, that is,^{5 γεγονὼς} will raise up him who eateth thereof, *in the last day.* For it were indeed even impossible that He Which is by Nature Life, should not surely overcome decay, and master death. Wherefore even though death which by the transgression sprang on us compel the human body to the debt of decay, yet since Christ is in us through His Own Flesh, we shall surely rise. For it were incredible, yea rather impossible, that Life should not make alive those in whom It is. For as if one took a spark and buried it amid much stubble, in order that the seed of fire preserved might lay hold on it, so in us too our Lord Jesus Christ hideth life through His Own Flesh, and inserts it as a seed of immortality, abolishing the whole corruption that is in us.

55 For My Flesh is True Meat and My Blood True Drink.

Again does He contrast the Mystic Blessing with the supply of manna, and the savour of the cup with the founts from rocky beds. And what He said afore in other words, this He again says here, manifoldly fashioning the same discourse. For He does not advise them to marvel overmuch at the manna, but rather to receive Him, as Bread from Heaven, and the Giver of eternal life. For Your fathers (He says) ate the manna in the wilderness and died: ^{Supra ver. 49.} *this is the Bread Which cometh down from heaven, that a man may eat thereof and not die.* For the food of manna (says He) having for a very little time sported with the need of the body, and driven away the hurt of want, was again powerless, and did not engrraft eternal life in them that had eaten thereof. That then was not the *true Food*, and Bread from heaven, that is; but the Holy Body of Christ, Which nourishes to immortality and life everlasting,

BOOK 4. is verily the *true Food*. ‘Yea and they drank water also from the rock.’ ‘And what then’ (He says) ‘or what the profit to them who drank? for they have died.’ That too then was not *true drink*; but *true Drink* in truth is found to be the Precious Blood of Christ, Which uproots from the foundation all corruption, and dislodges death which dwelt in the flesh of man. For it is not the Blood of any chance man, but of the Very Life that is by Nature. Wherefore we are entitled both the Body and the members of Christ, as receiving through the Blessing the Son Himself in ourselves.

^{1Cor. xii. 27.}

56 *He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.*

Manifoldly does Christ initiate us by these words, and since His Discourse is hard of attainment by the more unlearned, asking for itself rather the understanding of faith than investigation, He revolving again and again over the same ground makes it easy in divers ways, and from all parts illuminates what is useful therein, fixing as a kind of foundation and groundwork the most excellent desire for it. For *he that eateth My Flesh* (saith He) *and drinketh My Blood abideth in Me and I in him*. For as if one should join wax with other wax, he will surely see (I suppose) the one in the other; in like manner (I deem) he who receiveth the *Flesh* of our Saviour Christ and *drinketh His Precious Blood*, as He saith, is found one with Him, commingled as it were and immingled with Him through the participation, so that he is found in Christ, Christ again in him. Thus was Christ teaching us in the Gospel too accord-

S. Matth. ^{xiii. 33.} according to Matthew, saying, *The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* Who then the woman is, what the three measures of meal, or what the measure at all, shall be spoken of in its proper place: for the present we will speak only of the leaven. As then Paul saith that *a little leaven leaveneth the whole lump*, so the least portion

^{1 Cor. v. 6.}

of the Blessing⁶ blendeth our whole body with itself, and CHAP. 2.
filleth it with its own mighty working, and so Christ cometh c. vi. 56.
to be in us, and we again in Him. For one may truly say στὴ
that the leaven is in the whole lump, and the lump by like πάλιν
reasoning is in the whole leaven: you have in brief the sense
of the words. And if we long for eternal life, if we pray to
have the Giver of immortality in ourselves, let us not like
some of the more heedless refuse to be blessed nor let the
Devil deep in wickedness, lay for us a trap and snare a
perilous reverence.

Yea (says he) for it is written, *He that eateth of the Bread, Ib. xi. 29.*
and drinketh of the Cup unworthily, eateth and drinketh doom
unto himself: and I, having examined myself, see that I am
not worthy.

When then wilt thou be worthy (will he who thus speaks
hear from us) when wilt thou present thyself to Christ? Ps. xix.
for if thou art always going to be scared away by thy
stumblings, thou wilt never cease from stumbling (for who 12.
can understand his errors? as saith the holy Psalmist) and
wilt be found wholly without participation of that wholly-
preserving sanctification. Decide then to lead a holier life,
in harmony with the law, and so receive the Blessing, be-
lieving that it hath power to expel, not death only, but the
diseases in us. For Christ thus coming to be in us lulleth
the law which rageth in the members of the flesh, and
kindleth piety to God-ward, and deadeneth our passions,
not imputing to us the transgressions in which we are, but
rather, healing us, as sick. For He bindeth up that which cf. Ezek.
was crushed, He raiseth what had fallen, as a Good Shep- 16.
herd and One that hath laid down His Life for His sheep.

CHAPTER III.

That the Son is not a Partaker of Life from any other, but rather Life by Nature, as being begotten of God the Father Who is Life by Nature.

57 *As the Living Father sent Me, and I live by the Father, so he that eateth Me, he too shall live by Me.*

OBSCURE is the meaning of this passage, and enveloped in no passing difficulty: but it will not entirely attain to impenetrability: for it will be apprehended and got at by those who choose to think aright. When then the Son saith that He was sent, He signifieth His Incarnation, and nothing else. And when we speak of His Incarnation, we mean that He was made Man complete. As then *the Father* (He saith) hath made Me Man, and since I God the Word, was begotten Life of That which is by Nature Life, and, made Man, have filled My Temple, that is, My Body, with Mine Own Nature; in like manner shall he also who eateth My Flesh *live because of Me*. For I took mortal Flesh: but, having dwelt in it, being by Nature Life, because I am of the Living Father, I re-elemented it wholly into Mine Own Life, I have not been overcome of the corruption of the flesh but have rather overcome it, as God. As then (for again I will say it shrinking not for profits sake) although I was made (He says) Flesh (for this the *being sent* meaneth), *I live again because of the Living Father*, that is, retaining in Myself the natural excellence of Him That begat Me, so he too who, by the participation of My Flesh, receiveth Me in himself *shall live*, wholly trans-elemented entire into Me, Who am able to give life, because I am (as it were) of life-giving Root, that is God the Father. But He says that He was Incarnate by the Father, *Prov. ix.* although Solomon says, *Wisdom builded her an house*: and 1.

the blessed Gabriel attributeth the creation of the Divine Body to the Operation of the Spirit, when he was speaking with the holy Virgin (for *The Holy Ghost*, he says, shall come upon thee, and the Power of the Highest shall overshadow thee) that thou mayest again understand, that the Godhead being by Nature One, conceived of both in the Father and the Son and in the Holy Ghost,—not severally will Each in-work as to ought of things that are, but whatever is said to be done by One, this is wholly the work of the whole Divine Nature. For since the Holy Trinity is One in respect of consubstantiality, one full surely will be also Its Power in respect to every thing. For all things are of the Father through the Son in the Spirit. But what we have often said, this we will again say. For to say the same things, though it be burdensome, yet it is safe. It was the habit of our Saviour Christ for our profit to attribute those things which surpass the power suitable to man, to the Operation of the Father. For He hath humbled Himself being made Man: and since He accepted the Form of a servant, He spurneth not the measure of servants, yet will He not be excluded from doing all things with the Father. And He That begat Him worketh all things through Him, according to the Word of the Saviour Himself, *The Father* (He says) That dwelleth in Me, Himself doeth the works. Having then given to the dispensation of the Flesh what befits it, He attributeth to God the Father what is above man's power. For the building a Temple in the Virgin surpasseth man's power.

But our opponent will again reply: ‘And in what other mode did the Son reveal what He is by Nature, or how did He shew clearly that the Father is greater, save by saying, *I live because of the Father?* For if the Father is the Giver of Life to the Son, who will rush on to so great stupidity as not full surely to conceive that that which partakes of life, will not be the same by nature as life or that which is mighty to quicken?’

To such things we too will array in turn the word of the truth, and opportunely say, *The fool will speak folly, and* Is. xxxii. 6 LXX.

BOOK 4. *his heart will conceive vain things, to practise transgression, and to utter error against the Lord.* For what can be more wicked than such a conception of the heretics? How is not the deepest error uttered by them against Christ who quickeneth all things, since those most foolish ones blush not to say, that He lives by partaking of life from another, just like His creatures? Will then the Son at last be a creature too, inasmuch as it is a partaker of life, but is not very life by nature? for the creature must needs be wholly other than that which is the life in it. But if they suppose that they may be the same, let them call every creature life. But I do not suppose that any one in his senses would do that. Therefore neither is the Only-Begotten a creature, but will be conceived of as by Nature Life: for how would He be true in saying, *I am the Resurrection and the Life?* for life is that which gives life, not that which needs to receive it from another, just as wisdom too is understood to be that which can make wise, not that which receives wisdom. Therefore according to you the Truth will be false, and Christ will not be true, Who says, *I am the Life.* Yea and the brilliant choir of saints again will speak falsely, uttering words through the Spirit, and calling the Only-Begotten Life. For the Divine Psalmist

Ps.
xxxvi.
9.

is found saying to the Father, *With Thee is the Fountain of Life.* And the wondrous Evangelist John in his epistles

1 S. John thus says, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, of the Word of Life: and the Word was manifested, and we have seen and bear witness and declare unto you the Eternal Life, Which was with the Father, and was manifested unto us.* Seest thou that the Psalmist speaks true, even by the testimony of John, when he says to God the Father of all, *With Thee is the Fountain of Life?* For the Son was and is with Him the Fountain of Life. For that the Spirit-clad says these things of Him, he will

Ib. v. 20. again prove by his words: for he thus writes, *And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and we are*

**Infra
xi. 25.**

in^a His True Son Jesus Christ. This is the True God and CHAP. 3.
c. vi. 57. Eternal Life. Then who (tell me) will any longer endure the trifling of the heretics? or who will not justly cry out against their impiety, in daring to say that the Son is partaker of life from another, albeit the holy and God-inspired Scripture says no such thing of Him; but rather openly cries aloud, that He is both God by Nature, and Very, and the Fountain of Life, and again Life Eternal. For how will He be conceived of as Very God, who needs life from another, and is not rather Himself Life by Nature? or how will He any more be called Fountain of Life, if He is holpen by another's gifts to be able to live?

But yea (says the opponent) we grant that the Son is so far Life, that He too can quicken, as having in Himself the Living Father.

Yet this will not suffice, most noble sirs, to exempt you from blasphemy against the Only-Begotten: but in this too shall your argument be proved untutored and every way falling to pieces. For to have to say that the Son is called Life, because He can quicken things recipient of life, by reason He has in Himself the Father, how is it not replete with unmeasured folly? For ye know not (it seems) what *by nature* means, or what 'being of any thing by nature' means as compared with so being by circumstances^b. As fire is hot by nature, and other things too are hot, by partaking of its operation, as iron or wood: but not because they are heated, are they said to be fire: for they have an external and not a physical operation in them. But our argument will proceed by means of illustrations in regard to ourselves too. Grammar for instance, or Geometry, are held to be species of reasoning science, but when any one becomes skilled in grammar or the other, he is not himself conceived of as Grammar or Geometry, but from the Grammar that is in him, he is called a Grammarians,

^a for ἐν τῷ ἀληθινῷ, ἐν τῷ τιῷ αὐτοῦ, S. Cyril appears to have read ἐν τῷ ἀληθινῷ τιῷ αὐτοῦ; see below, Book x cap. i. on xiv. 28, and compare cap. 2. on xv. 1. In his treatise however on the Right Faith to the Princesses Areadia

and Marina [p. 77 D] the whole passage is given as we have it. ^b κατὰ θέσιν as opposed to κατὰ φύσιν. God the Son is Son κατὰ φύσιν as begotten so, we children κατὰ θέσιν, as made so.

Book 4. and similarly with regard to the other: so too that which
 c. vi. 57. is by nature life, is something altogether different from
 the things wherein it is, transfashioning to itself what is
 not so by nature. When therefore ye say that the Father is
 in the Son, as He might be in matter (for instance), in order
 that, since He is Life by Nature, He too may be able to
 quicken, ye foolishly grant still that He is Life, and not ra-
^{τοχέει}ther participant of it from another, yet by relation¹, and not
 by Essence called to the dignity of a dispenser thereof.
 And as one would not reasonably call the heated iron fire,
 albeit it has the operation of the fire, in that it is heated
 from it: or again a man skilful in grammar is not called
 grammar, because he can lead others also unto the science,
 so I do not imagine that any man of sense would call
 the Son Life because He can quicken others also, though
 He have not by Nature, according to them, the being Life,
 but as from the engrafted Operation of the Father, or *by
 reason of the indwelling Father*. For what (tell me) is
 to hinder us at last from conceiving of the Son as one of
 us, that is, of corruptible nature, if He *live because of the
 Father*, that is, having received the gift of life from the
 Father, as they understand it? For He would perish,
 according to the analogy of their notions, if He had not
 the living Father in Himself. And if we confess that He
 speaks truly, *I am in the Father and the Father in Me*; He
 indeed has in Himself the Father Who is Life by Nature,
 and is Himself in the Father though not Life by Nature.
 I pass over the blasphemy, though one must utter it to
 convict the fighters against God of their impiety: for the
 Father will be found to have in Himself that which is des-
 titute of Life, that is, decay, or a decaying nature. For
 since the nature of the matter in hand compels us so to
 conceive of the Son, we must investigate further, and go
 through various considerations, since our aim is by due
 precision to refine the question. You say that God the
 Father is by Nature Life. Well, so He is, but He is in the
 Son also. For this your argument too allows. I would
 now with reason ask you, desiring to learn it, 'What will

He work in respect of His Son, being in Him? Will He CHAP. 3.
c. vi. 57. impart of His Own Life to His Offspring, as though He needed it and had not Life of Himself? how then must we not suppose the Son to be void of Life? That which is void of Life, what is it, but subject to decay? But He will not impart of His Own Life to His Offspring: for He is Life, even though He receive it not from Him.

How then do certain unguardedly babbling still accuse Him, and say that the Son therefore lives, because He hath in Himself the Father who is by Nature Life? For if He live also apart from the Father, as being Essentially Life's Very self, He will never live *because of the Father*, that is, because of participation of the Father. But if He have the Father the giver of His Own Life, manifestly He has no Life of His Own. For He borrows it of another, and is (as we said at first) a creature rather than Life, and of a nature subject to decay. How then does He call Himself Life? For either we too may safely say, *I am the Life*, or if this be no safe word (for it is not lawful for the creature to mount up to God-befitting dignities), the Son knows that He is by Nature Life: since how will He be the *Impress* Heb. i. 3. of the *Person* of Him That begat Him, how the Image and accurate Likeness? or how was not Philip right in saying, *Shew us the Father, and it sufficeth us?* For in truth Infra
xiv. 8. one ought to consider, that he that had seen the Son, had not yet seen the Father, since the One is by Nature Life, the Other participant of life from Him. For one will never see that which quickeneth in that which is quickened, Him That lacketh not in him that lacketh. Hence in another way too will He be untrue in saying, *He that hath* Ib. 9. *seen Me hath seen the Father.*

But he who loveth the pious doctrines of the Church sees what great absurdities will follow their pratings. Let him then *turn from them, and pass away*, as it is written, and Prov. iv. 15. let him *make straight paths, and direct his ways*, and look Ib. 26
LXX. to the simple beauty of the truth, believing that God the Father is by Nature Life, the Son Begotten of Him Life too. For as He is said to be Light of Light, so too

Book 4. Life of Life: and as God the Father lightener things
 c. vi. 58. lacking Light by His Own Light, His Son, and gives wisdom to things recipient thereof, through His Own Wisdom, and strengtheneth things needing strength, through again His Own Strength, so too He quickeneth things whatever lack the Life from Him, by His Own Life which floweth forth² from Him, His Son. When then He says, *I live because of the Father*, do not suppose that He confesses that He lives because He receives Life from the Father, but asserted that because He was begotten of a Living Father, that therefore He also lives. For it were impossible that He who is of a Living Father, should not live. As though any of us were to say, I am a reasonable man on account of my father, for I was born the child of a reasonable man: so do thou conceive in respect of the Only-Begotten also. *I live* (He says) *because of the Father*. For since the Father who begat Me is Life by Nature, and I am His Natural and Proper Offspring, I gain by Nature what is His, i. e., being Life: for this the Father too is. For since He is conceived to be and is One of One (for the Son is from³ the Father, even though He were with Him eternally); He with reason glories in the Natural Attributes of Him That begat Him, as His Own.

³ εκ

58 *This is the Bread Which came down from heaven, not as your fathers ate the manna and died; he that eateth of This My Bread shall live for ever.*

Great (saith He) ought to be the effects of great things, and the gifts of the Grace from above, should appear God-befitting and worthy of the Divine Munificence. For if thou have wholly received in faith that *the Bread came down from heaven*, let it produce continual life in them that long after it, and have the unceasing Operation of immortality. For this will be a clear proof of its being *the Bread from heaven*, that is from God: since we say that it benefits the Eternal to give what is eternal, and not the enjoyment of temporary food, which is barely able to last for just the least moment. For one will no longer wisely

suppose that that was the bread from God and from above, ^{CHAP. 3.}
^{c. vi. 59.} which our forefathers eating, were overcome by death, and repelled not the evil of corruption, and no wonder; for that was not the Bread which availeth to render immortal. Hence neither will it be rightly conceived and said by any to be from heaven. For it was a work befitting that which came down thence, to render the partakers of It superior to death and decay. By undoubted proof again will it be confirmed, that this was *the Bread from Heaven*, that to wit through Christ, i. e., His Body. For It makes him that tastes thereof to live for ever. Herein too is seen a great pledge of the Divine Nature, Which vouch-safes not to give a little thing, but everything wonderful, even surpassing our understanding, so as for the greatness of the Grace, to be even disbelieved by the more simple. For with so wealthy a Hand how should not the Will to give largely be present? Wherefore Paul too says in amazement, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God prepared for them that love Him.* By little examples was the Law typifying great ones, *having the shadow of the good things to come, not the very image of the things,* as it is written: as in the food of manna is seen the Blessing that is through Christ. For *the shadow of the good things to come* was prefigured to them of old.

59 *These things said He in the Synagogue as He taught in Capernaum.*

The most wise Evangelist introducing to us the exposition of marvellous mysteries, with reason attributes to our Saviour Christ, the commencement of the doctrine thereof, by the clear view of His Person shaming the gainsayer, and scaring off beforehand those who should come with a view to gainsay: for sometimes the renown of the teachers makes the hearer more ready to believe, and demands a more earnest assent on the part of the learners. Full well too does he add, *In the Synagogue.* For the expression wellnigh shews that not one chance person, or two, heard

Book 4. Christ say these things : but He is seen teaching openly vi. 60, 61. in the synagogue to all, as Himself saith by the Prophet Isa. xlvi. Isaiah too, *Not in secret have I spoken nor in a dark place of the earth.* For He was discoursing openly of these things, rendering their judgment without excuse to the Jews, and rendering the charges of not believing on Him heavier to the disobedient. For they, if not yet instructed in so dread Mystery, might reasonably have deprecated punishment, and pleading utter ignorance, have undergone a lighter sentence from the Judge : but since they knowing, and often initiated, still outraged Him with their unbelief, how will they not reasonably be punished, all mercy at last taken away, and pay most bitter penalty to Him that was dishonoured of them ? some such thing hath the Saviour Himself too said of them, *If I had not come (He says) and spoken unto them, they had not had sin, but now they have no cloke for their sin.*

**Infra
xxv. 22.**

We must then guard against, yea rather renounce, disobedience, as the bringer in of death, and look upon faith in what Christ teaches, as the giver of life. For thus shall we escape being punished with them. But he adds that Christ had spoken *these things in Capernaum*, that he may be proved to have remembered accurately. For he that knoweth both place and village, how shall he fail in the relation of the things taught ?

60 *Many therefore of His disciples, when they had heard this,*
61 *saith, Hard is this saying, who can hear it ? When Jesus knew in Himself that His disciples are murmuring at it, He said unto them,*

This is the custom of the simple : they ever find fault with the more subtle doctrines and foolishly tear in pieces any thought that is above them, because themselves understand it not : although they ought rather to have been eager to learn, and to have loved to search diligently⁴ the things spoken, not on the contrary to rise up against so wise words, and call that *hard*, which they ought to have marvelled at. For they are somewhat in the same plight,

⁴ συναπο-
λεπτύνε-
σθαι

as one may see those in who have lost their teeth. For CHAP. 3.
the one hurrying to the more delicate food, often reject vi. 60, 61.
the more wholesome, and sometimes blame the more ex-
cellent, not acknowledging the disease, whereby they are
compelled to decline it: and these, the foster-brethren of
unlearning and bereft of sound mind, shrink from know-
ledge, which they ought to have pursued with exceeding
much toil, and to have attained by intent zeal. The
spiritual man then will delight himself in the words of
our Saviour, and will justly cry out, *How sweet are Thy* Ps. cxix.
words unto my throat, yea, above honey and the comb to 103.
my mouth; while the carnal Jew ignorantly esteeming
the spiritual Mystery to be foolishness, when admonished
by the Words of the Saviour to mount up to the under-
standing befitting man, ever sinketh down to the folly
which is his foster-brother, *calling evil good, and good* Is. v. 20.
evil, according to the Prophet's voice. He follows again
his fathers, and herein too is he detected imitating the un-
learning of his forefathers. For the one on receiving the
manna from God, and being made partakers of the blessing
from above, were dragged down to their wonted coarseness,
and sought for the unsavourinesses of Egypt, desiring to
behold onions, leeks, and kettles of fish: and these on
being exhorted to receive the life-giving Grace of the
Spirit, and taught to feed on the Very Bread, which
cometh from God the Father, turn aside after their own
error, *lovers of pleasure rather than lovers of God:* and as 2 Tim. iii.
their forefathers used to find fault with the very food of 4.
manna, daring to say, *And our soul is dried away* with this Num. xi.
manna: so do these too again reject the Very Bread, and 6.
blush not to say, *Hard is this saying.*

The hearers therefore of the Divine Mysteries must be
wise, they must be *approved exchangers*, so as to know the
approved and counterfeit coin, and neither unseasonably to
bring inextricable questioning on those things which are to
be received in faith, nor to lavish a faith sometimes harmful
upon those things that require investigation, but to render
to every thing that is said its due, and to advance as it

BOOK 4. were by a straight path, refusing to turn aside on either vi. 61, 62. hand. For by a royal road beseems it him to travel who runneth to uprightness of faith which is in Christ.

62 Doth this offend you? what and if ye shall see the Son of Man ascend up where He was before?

From utter ignorance, certain of those who were being taught by Christ the Saviour, were offended at His words. For when they heard Him saying, *Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you,* they supposed that they were invited to some brutish savageness, as though they were enjoined to eat flesh and to sup up blood, and were constrained to do things which are dreadful even to hear. For they knew not the beauty of the Mystery, and that fairest economy devised for it. Besides this, they full surely reasoned thus with themselves, How can the human body implant in us everlasting life, what can a thing of like nature with ourselves avail to immortality? Christ therefore understanding their thoughts (*for all things are naked and bared to His eyes*), heals them again, leading them by the hand manifoldly to the understanding of those things of which they were yet ignorant. Very foolishly, sirs, (saith He) are ye offended at My Words. For if ye cannot yet believe, albeit oftentimes instructed, that My Body will infuse life into you, how will ye feel (He saith) when ye shall see It ascend even into heaven? For not only do I promise that I will ascend even into heaven itself, that ye may not again say, *How?* but the sight shall be in your eyes, shaming every gainsayer. *If then ye shall see* (saith He) *the Son of Man ascending into heaven,* what will ye say then? For ye will be convicted of no slight folly. For if ye suppose that My Flesh cannot put life into you, how can It ascend into heaven like a bird? For if It cannot quicken, because its nature is not to quicken, how will It soar in air, how mount up into the heavens? for this too is equally impossible for flesh. But if it ascends contrary to nature, what is to hinder it from quickening also, even though its nature be not to quicken, of its own

**Supra
ver. 53.**

**Heb. iv.
13.**

nature? For He Who made That heavenly which is from earth, will render it Lifegiving also, even though its nature be to decay, as regards its own self?

We must observe how He doth not endure to be divided into two Christs, according to the uncounsel of some. For He keepeth Himself every way undivided after the Incarnation. For He says that *the Son of man ascendeth up where He was before*, although the earthly Body was not above before this, but only the Word by Itself before His Concurrence with flesh. Well then hath Paul put in his epistles, *One Lord Jesus Christ*. For He is One Son, both before the Incarnation and after the Incarnation, and we do not reckon His own Body as alien from the Word. Wherefore He says that the Word which came down from above from heaven is also Son of Man. For He was made Flesh, as the blessed Evangelist saith, and did not pass into flesh by change (for He is without turning and Unchangeable by Nature as God) but as it were dwelling in His own Temple, I mean that from the Virgin, and made Man in very deed. But by saying that He will *ascend up where He was before* also, He gives His hearers to understand that He hath come down from heaven. For thus it was like that they understanding the force of the argument, should give heed to Him not as to a man only, but should at length know that He is God the Word in the Flesh, and believe that His Body too is Life-giving.

63 *It is the Spirit That quickeneth, the flesh profiteth nothing.*

It is not unreasonably (He says) that ye have clothed the flesh in no power of giving life. For when the nature of the flesh is considered alone and by itself, plainly it is not life-giving. For never will ought of things that are, give life, but rather it hath itself need of Him who is mighty to quicken. But when the Mystery of the Incarnation is carefully considered, and ye then learn who it is who dwelleth in this Flesh, ye will then surely feel (He says) unless you would accuse the Divine Spirit Itself also, that It can impart life, although of itself *the flesh profiteth not a whit*. For since it was united to the Life-giving Word,

Book 4. it hath become wholly Life-giving, hastening up to the power of the higher Nature, not itself forcing unto its own nature Him who cannot in any wise be subjected. Although then the nature of the flesh be in itself powerless to give life, yet will it inwork this, when it has the Life-working Word, and is replete with His whole operation. For it is the Body of that which is by Nature Life, not of any earthly being, as to whom *that* might rightly hold, *The flesh profiteth nothing*. For not the flesh of Paul (for instance) nor yet of Peter, or any other, would work this in us; but only and specially that of our Saviour Christ in **Col. ii. 9.** whom dwelt *all the fulness of the Godhead bodily*. For verily it would be a thing most absurd that honey should infuse its own quality into things which naturally have no sweetness, and should have power to transfer into itself that wherewith it is mingled, and that the Life-giving Nature of God the Word should not be able to elevate to Its own good that Body which It indwelt. Wherefore as to all other things the saying will be true, that *the flesh profiteth nothing*; but as to Christ alone it holdeth not, by reason that Life, that is the Only-Begotten, dwelt therein. And He calls Himself Spirit, for *God is a Spirit* and as the blessed Paul saith, *For the Lord is the Spirit*. And we do not say these things, as taking away from the Holy Ghost His Proper Existence; but as He calls Himself Son of man, since He was made Man, so again He calls Himself Spirit from His Own Spirit. For not Other than He is His Spirit.

Supra
iv. 24.
2 Cor.
iii. 17.

The words that I have spoken unto you, they are Spirit and are life.

He filleth whole His Own Body with the Life-giving operation of the Spirit. For He now calls the Flesh *Spirit*, not turning It aside from being *Flesh*: but because by reason of Its being perfectly united to Him, and now endued with His whole Life-giving Power, It ought to be called *Spirit* too. And no wonder, for be not offended at this. For if *he that is joined unto the Lord is one spirit*, how shall not His Own Body rather be called One with

¹
Cor. vi.
17.

Him? Something of this kind then He means in the passage before us: I perceive from your reasonings within you (saith He) that ye foolishly imagine that I am telling you, that the body of earth is of its own nature life-giving: but this is not the drift of My words. For My whole exposition to you was of the Divine Spirit and of Eternal Life. For it is not the nature of the flesh which renders the Spirit life-giving, but the might of the Spirit maketh the Body life-giving. *The words then which I have discoursed with you, are spirit, that is spiritual and of the Spirit, and are life, i. e., life-giving and of that which is by Nature Life.* And not as repudiating His Own Flesh does He say these things, but as teaching us what is the truth. For what we have just said, this will we repeat for profit sake. The nature of the flesh cannot of itself quicken (for what more is there in Him That is God by Nature?) yet will it not be conceived of in Christ as Alone and by Itself: for it has united to it the Word, Which is by Nature Life. When therefore Christ calls it life-giving, He does not testify the Power of quickening to It so much, as to Himself, or to His Spirit. For because of Him is His Own Body too Life-giving, since He re-elemented It to His Own Power. But the '*how*,' is neither to be apprehended by the mind, nor spoken by the tongue, but honoured in silence and faith above understanding.

But that the Son too is often called by the name of Spirit by the God-inspired Scriptures, we shall know by what is subjoined. The blessed John then writes of Him, *This is He That came by water and Spirit, Jesus Christ, not by water only, but by water and the Spirit*^c: and it is the Spirit That beareth witness, because the Spirit is truth. Lo, he calleth the Spirit Truth, albeit Christ openly crieth out, *I am the Truth.* Paul again writes to us saying, *They that are in the flesh cannot please God: but YE are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in*

^c So both our remaining MSS. of S. end of the books against Nestorius, S. Cyril here read, cf. supra p. 145 note c: in a fuller citation however in the

BOOK 4. *you, but if any man have not the Spirit of Christ, he is not His. But if Christ be in you, the body is dead because of sin, the Spirit is life because of righteousness.* Lo again herein having proved that the Spirit of God dwelleth in us, he hath said that Christ Himself is in us. For inseparable from the Son is His Spirit, according to the count of Identity of Nature, even though He be conceived of as having a Personal Existence. Therefore He often names indifferently, sometimes the Spirit, sometimes Himself.

64 *Yet there are some of you that believe not. For Jesus knew from the beginning who they are that believe not, and who*
65 *should betray Him: and said, Therefore have I said unto you, that no man can come unto Me, except it have been given unto him of My Father.*

Herein again one may clearly see fulfilled that which Is. vi. 9, was fore-heralded by one of the holy Prophets, *With your hearing ye shall hear, and shall not understand, and looking shall look and shall not see. For the heart of this people is waxen fat, and they have weighed down their ears and closed their eyes, lest they should at all see with their eyes, and understand with their heart, and should convert, and I should heal them.* For they being themselves ear-witnesses of the doctrines of the Saviour, and from none other of the saints learning them, but rather instructed in the mysteries by the Voice of the Lord of all, yea even seeing Him with their bodily eyes, waxed gross in their folly, and having closed the eyes of their understanding, turned them away from the Sun of Righteousness, not admitting the illumination of the gospel instruction. For evil were they, and guilty of many past offences. Where-

Rom. xi. 25. *fore also the wise Paul testified to us that hardness in part is happened unto Israel.* But since it was the work of no common wisdom to acknowledge that He Who was veiled in human form is God, He saith that he cannot come to Him who has not yet received, i. e., understanding from God the Father, and with reason. For if every good gift and every perfect gift is from above and cometh down from the Father of lights, how much more will not the ac-

knowledge of Christ, be a gift of the Father's Right Hand, and the apprehension of the truth how will it not be conceived to be beyond all grace? For in proportion as it is shewn to be the Giver of the highest goods, so much the more befits it that it depend upon the Divine Munificence. But not to the unclean does the Father grant the knowledge of Christ, nor to those accustomed to stray unto extravagant unbelief doth He infuse the most helpful grace of the Spirit: for not on mud is it right that the precious ointment be poured forth. And verily the blessed prophet Jeremiah commands that they be first purged by desire unto every good work, who desire to draw near unto Christ through faith, crying out, *Seek ye God and when ye find Isa. lv. 6, Him call on Him; when He shall be nigh to you, let 7.* *the ungodly man forsake his way, and the unrighteous man his counsel, and let him return unto the Lord, and He will have mercy upon him, for He will abundantly pardon your sins.* Thou seest how he says that he must first depart from his old way, and remove from unlawful devices, that he may obtain remission of sins, i. e., through faith in Christ. For we are justified *not by the works of the Gal. ii. law, but by the grace that is from Him, and the forgive- 16.* ness⁵ granted us from above.

But some one may say, Therefore what hindered Him from pardoning the Jews also, and from pouring out remission on Israel together with us? for this too would befit Him. That was perfectly good. And how too (says he) will He speak truly when He saith to us, *I came not to call the S. Matth. ix. 13.* *righteous, but sinners to repentance?*

What shall we say then to these things? For them of Israel alone at the first was the grace of the Saviour devised. For He was sent, as Himself affirmed, only to the *Ib. xv.* *lost sheep of the house of Israel.* And in truth they who ²⁴ will believe may yet attain unto life everlasting. But some, living in a nobler course of life, and searchers of the truth, received the grace of God the Father co-working with them unto salvation through faith and were saved: but the haughty Pharisee, and the hard-hearted high-priests

⁵ ἀμνηστι-
κακίαν

BOOK 4. with them, and the elders of the people, would not believe,
c. vi. 66. though fore-instructed by Moses and the Prophets. But since through their own ill-counsel, they at length shewed
Acts xiii. themselves *unworthy of everlasting life*, they received not
46. the illumination which is from God the Father. And you have the type of this too in the elder writings. For as to them who disbelieved God in the wilderness, entry into the land of promise was not given; so to these who by their unbelief dishonour Christ, entrance was not granted into the kingdom of heaven, whereof the land of promise was
Rom. iii. the type. And *God is not unrighteous Who bringeth His wrath* upon each. For He being Just by Nature, will discriminate altogether rightly, and will direct His Own Judgment agreeably to His Own Nature, even though we understand not the mode of the economy which is above us.

Profitably does the blessed Evangelist tell us that Jesus knew all things, and was not ignorant *who* should disbelieve, and *who* was the minister of impiety against Him, that He Hist. Sus. might again be conceived of as God, as *knowing all things 42. before they are.*

66 *From that time many of His disciples went back, and walked no more with Him.*

Hard indeed is ever wisdom to the unwise, and what one thinks will yield them no slight profit, is often seen to be even hurtful. For as to them who are diseased in their bodily sight, the light of the sun is an enemy, and it is pleasant to them to sit in dark places; so to the sick in mind, the more difficult doctrines are hateful, and those that are obscured by hard meanings are an abomination, even though the benefit be great: and petty things are pleasant, and more acceptable, even though sometimes no advantage accrue. Shall we not find this true in the present case? when Christ was laying before them the great and Divine Mystery, and through varied thought was laying open the understanding of it, and all but gathering up now the veil of the temple, and unveiling the inner tabernacle, they loath the so wise and heavenly word, they

turn aside again to their brutish unlearning, and *went back*, CHAP. 3.
c. vi. 66. as the Evangelist saith, and refuse to *walk any more with Him*. For this is in truth, falling back. Wherefore by the Prophet Jeremiah He says again to the senseless and obstinate Jerusalem, the nurse of unbelievers, *THOU for-
sookest Me, saith the LORD, and shalt go backward.* For Jer. xv.
6 LXX. of a truth backward falling follows the rejection of good things: and God is All Good. Therefore the miserable men *went back*, and have fallen backwards, not walking with the Saviour any more; but turning as it were to other paths, and dragged down to their wonted passions.

But let us see again, whether we do not find the type of this too in the books of Moses. When then they had travelled through long ways and traversed that wild desert, and were now at the very land of promise, Joshua the son of Nun and certain others with him were sent by Divine command to espy it. But when they had spied out the whole land and were returned again to Moses, some of them began speaking bitter things to the synagogue. For the land (said they) which we spied hath fierce inhabitants, and we saw the sons of the giants there, and concluded by adding such things as would strike terror into the hearers. But Joshua after them tried to adorn the land with many praises, and besought them saying, *The land which we searched is an exceeding good land: if the* Num.
xiv. 7, 8. *LORD delight in us, He will bring us therewith.* But the fore-fathers of the Jews maintained that they ought to stone Joshua: and having condemned of powerlessness God Who is mighty to all things, *they sat down and wept*, as it is Ib. xi.
written, and hereby with reason provoke the Lord of all.
4. But since they were thus faithless and outrageous, they fell from the promise: for He says, *As I sware in My wrath,* Ps. xciv.
that they should not enter into My rest. And what besides? 11. God commands them to return and go back again. For He saith to Moses, *To morrow do YE strike your tents and return* Num.
xiv. 25. *by the way of the Red sea.* For since they would not enter into the land whereinto they were called, they are sent to turn round, and are compelled to retrace the same way

BOOK 4. again. For they would not follow after the words of Joshua, nor on hearing of the good land, did they honour the adviser with their assent. What therefore those then suffered, this do these too now. For taught the way of everlasting life, and exhorted to hasten unto the kingdom of heaven, they outrage Him with their unbelief: wherefore justly did they *go back*, losing by their own perversity the proceeding onward with their Guide unto salvation.

67 Jesus therefore said unto the twelve, Would ye also go away?

Our Lord Jesus Christ doth not exhort the holy Apostles to leave Him, nor doth He offer them free and unfettered liberty of doing so, nor yet doth He permit them readily to turn aside as though they would get no harm from doing so: yea, rather He threatens them well, that if they be not found superior to the undisciplined conduct of the Jews, they too shall be sent *away*, and go no more with Him, but depart unto perdition. For it is not at all the number of worshippers that is precious in the sight of God, but the excellent in the right faith, though they be few.

S. Matth. xx. 16. Therefore the Divine Scripture says that many are they that have been called, but that only the chosen will be received, and those that are approved, being very few. And this the Divine Word Himself testified to us. It is therefore as though the Saviour said to His disciples, If ye unhesitatingly believe My words, if letting go wavering in ought, ye with simple faith receive the Mystery, if it seem bitter to you and full of intolerable infamy that My Words are accused of being hard, if ye refuse to say in Jewish fashion, *How can This Man give us His Flesh to eat*, I will gladly see you with Me, and will rejoice in living with you, and will love you as Mine Own, but if ye choose to think with them who have fallen back, I both enjoin you to run away with them, and do justly drive you away. For worshippers will not fail Me, seeing the Gospel message shall be spoken not in Judæa alone, but now goeth about into the whole world, and calleth men together from all parts as it were into one company, and

gathereth them together with ease unto the acknowledgment of the truth. Behold therefore the goodness and severity of God, as Paul saith; severity towards the unbelievers, goodness again towards them who shall acknowledge Him, if they continue in His goodness, as Paul again affirmeth, else they too shall be cut off. For He That spared them <sup>CHAP. 3.
c. vi. 67.
Rom. xi.
22.</sup> not the natural branches, neither shall He spare them that were grafted in. Let him then that of folly halteth concerning the faith know and be taught by these things, that if he will not cease from such a disease, he will go back, and having no longer any Guide unto eternal life, will go down wretched into hell, and there bewail his own mis-counsel. For there (He saith) shall be weeping and gnashing of teeth. <sup>S. Matth.
viii. 12.</sup>

It is probable however that some other profitable lesson is conveyed to us, by Jesus saying to His disciples, *Would ye also go away?* for lest they too should be thought to have been carried off by Jewish folly, and to have stumbled together with the unbelievers, or in any other way to cry out against Him with them, as though He taught hard things and tried to instruct His hearers in the knowledge of impossibilities, profitably did He enquire of them if they desired to depart with them, that hereby He might invite them to confession of the right and untaint faith, which indeed also came to pass.

CHAPTER IV.

That a type of Christ was the holy Tabernacle which led the people in the wilderness, and that the ark that was in it and the lamp and the altar, as well that of incense as that of sacrifice, signified Christ Himself.

68 *Simon Peter answered Him, Lord, to whom shall we go away ?
Thou hast the words of eternal life.*

1 Cor.
xiv. 27,
29.

By the mouth of one the chief do all speak, preserving the knowledge that is in truth most well befitting saints, that in this too they might be found an ensample to those who should come after them, to wit of sober and admirable reasoning. For it was meet that they should speak in the ears of their Master, not all confusedly hurrying to get before the rest, and unmeetly seize on speech, but wisely to be ready to give way to those who had the first place, both in wisdom and rank. Wherefore Paul too saith, *Let the prophets speak two or three, and by course.* For not because they were honoured with the grace of prophecy, was it therefore decreed that they should speak in a disorderly manner ; but because they were wise, therefore were they commanded to speak the more wisely to their hearers. It was then an act of wisdom befitting saints, to leave it to him alone to answer for all, who had the pre-eminence in place. *To whom therefore shall we go away* (he says) instead of, *who shall instruct us in like wise?* or, *to whom shall we go, and find what is better?* *Thou hast the words of eternal life :* not hard words, as those say, but words which bring us up to the chiefest of all, to unceasing, endless life, and removed from all decay. It is (I suppose) perfectly clear to us from these words that

¹ προσκαθ- θέτεσθαι, we must sit by¹ One only Teacher, Christ, and cleave un-
cf. sit at ceasingly and indissolubly to Him, and make Him our
the feet of

Master, who knoweth well to guide our feet into the un-
ending life. For thus, thus shall we mount up to the
Divine and heavenly courts, and hastening into the church <sup>CHAP. 4.
c. vi. 68.</sup> Heb. xii.
of the first-born, shall feast on the good things that pass ^{23.}
man's understanding. For that it is a good thing and
salutary to desire to follow Christ Alone and ever to be
with Him, the very nature of the thing will indubita-
tively prove: yet no less shall we see it from the elder
Scriptures.

When therefore they of Israel having put off the tyranny
of the Egyptians were pressing forward to the land of pro-
mise, God suffered them not to make disorderly marches,
nor did the Law-giver let each go where he would. For
there is not a doubt that having no leader they would have
gone utterly astray. Wherefore it is written again for our
ensample, in the book called Numbers, *And on the day* ^{Num. ix.}
that the tabernacle was reared up, the cloud covered the ¹⁵⁻¹⁸
tabernacle, namely the tent of the testimony; and at even
there was upon the tabernacle as it were the appearance of
fire, until the morning. So it was alway: the cloud covered
it by day, and the appearance of fire by night. And when
the cloud went up from the tabernacle, then after that the
children of Israel journeyed: and in the place where the
cloud abode, there the children of Israel pitched their tents:
at the commandment of the Lord shall they set forth, and the ^{Ib. 19.}
children of Israel shall keep the charge of God and shall not
rise up. By the voice of the Lord shall they pitch and by the ^{Ib. 20.}
command of the Lord shall they journey. Thou seest how
they are bidden to follow, and to journey with the journe-
ying of the cloud, and to halt again with it and with it to
rest. For the being with their guide was salvation both
then of them of Israel, and to us now the not departing
Christ is so. For He was with them of old under the
form of tabernacle and cloud and fire. But the order of the
narrative shall be transferred (as far as we are able) to
the spiritual interpretation, for when *Wisdom*, as it is ^{Prov. ix.}
written, *builded her an house*, and pitched the truer taber-^{1.}
nacle, that is, the Temple of the Virgin, God the Word,

Book 4. Who is in the Bosom of God the Father, came down thereinto in a manner incomprehensible and God-befitting, and was made Man, that to those who are already enlightened, and *walk as in the day*, as Paul saith, He might be a cloud overshadowing them, and put an end to the heat of our passions from infirmity: but to those who are still ignorant, and straying, and living as it were in night and darkness, a fire to give light and transform to fervency of spirit. For we believe that those who are good are warm through the Spirit. For I think that for no other cause did the cloud appear over the tabernacle by day and the fire by night, than for that given above by us. But He enjoined those who were appointed to follow, not to set out of their own accord on their journey, but to set out with the tabernacle and with it to halt, that in type again you may understand what is said by Christ, *He that ministereth to Me, let him follow Me: and where I am, there shall My minister also be.* For steadfastness in following, and constancy in cleaving, is signified by his accompanying Him, uninterruptedly. And the accompanying the Saviour Christ and following Him, is not to be understood at all of the body, but is attained rather by virtue in action, in regard whereof the most wise disciples having fast fixed their mind, and having refused as leading to destruction, to go back with them that believed not, with reason cry out, Where can we go? as though they said, With Thee will we abide and will ever cleave to Thy commands, and will receive Thy words, not finding fault with ought, nor with the uninstructed ones, think that hard which Thou sayest in Thine instruction, but think rather, *How sweet are Thy Words unto my throat, above honey and the honeycomb unto my mouth.*

Ps. cxix.
103 LXX. Such then is the meaning of this passage. But that the tabernacle was to them of old a type of Christ we shall know, by applying a subtle mind to the things said respecting it unto the holy Moses. Our discourse on these matters may haply seem discursive to some, but it will produce no slight advantage. For we ought (I deem)

Infra
xii. 26.

zealously to refine on these points, repudiating the censoriousness of those who unreasonably blame us. The Divine oracle then is on this wise: for we will set it forth in order, refining the shadow of the letter, as far as we can. *And the LORD spake* (it says) *unto Moses, saying, On* Ex. xl.
one day of the first month at new moon, shalt thou rear the LXX.
tabernacle. What induced the Lord of all (one more diligent in learning may reasonably ask) to order the tabernacle to be set up in *one day*, and not in two, or three, and in the new moon, and that not simply of any month, but of the first. Such things may reasonably cause us a long investigation, since nought of the things said in the Scriptures is for nothing. Therefore (for we will follow up our own discourse on these things) the tabernacle that was reared signifies the Holy Body of Christ and (so to say) the pitching of His Precious Tabernacle, wherein *it was* Col. i. 19,
well pleasing that all the fulness of the Godhead should dwell cf. ii. 9.
bodily. Moreover He commands it to be pitched in one day, and this most wisely and economically, in order that by the one day you might understand the existing life, in which alone He became Man. It is fit that we understand by the new moon, nothing else save the sojourn of our Saviour which reneweth us, by which *old things are passed away, all things are become new.* For a new season was manifested to us in Christ, thrusting away the oldness of the legal worship, and re-ordering us unto a new and fresh life through the Gospel teachings, yea and renewing unto the beginning of righteousness them which had waxen old from sin, and were *ready to vanish away*, and undoing the Heb. viii.
oldness of the corruption that had been brought in, and beautifying with the newness of incorruption those that through faith had hastened unto eternal life. *For if any man be in Christ, he is a new creature,* as it is written. 2 Cor. v. 17.

But He commands the Divine tabernacle to be reared in the first month, when the beauty of spring-time shines forth, washing away (as it were) the dejection of winter, and the earth is softly cherished by now brighter and purer suns, and *the vines bloom*, and the husbandman revels Song of
Sol. ii.
13 LXX.

BOOK 4. in the sweet odours of the flowers, and the plains bear
 c. vi. 68. grass, and whole fields bristle with the ears of corn, as
 Song of certain of the Greek poets say, when *the winter is past,*
 Sol. ii. 11, 12 LXX. as it is written, *the rain is over and gone, when the time of*

pruning is come on. All these you will understand spiritually, that the winter at its end and the rain passing away, are the temptations that fall on us of devilish tyranny, and his ambitious usurpations over all; for the might of the devils was brought to an end in the days of Christ, and the bright Sun rose upon us, to wit, that whereof God the

Mal. iv. 2. Father says, *And the Sun of Righteousness shall arise upon you,* warming with fervency of the Spirit, those who were swooned in sin, unto righteousness. The spiritual vines again and flowers and ears of corn, you will understand to be the Saints which excel in manifold piety towards

God, and shoot forth the many-hued fruit of virtue. And (we must speak briefly) the spring brings forth flowers and prepares the whole earth to bear grass, and crowns the meadows with new bloom, and brings into fresh youth the trunks long dry with the intolerable violence of the winter, and brings them to a goodlier appearance, and makes them bud around with their wonted leafage, and prepares the husbandman who owns them to glory in their natural fruits. Some such thing shall we find happen as regards ourselves too. For we who have long been withered by reason of the sin that reigneth over us, and destitute of fruit unto virtue, have revived unto righteousness through Christ, and do now yield the fresh and new fruit through faith to the Dresser of our spirits. And thus do we fitly understand that which is spoken by one

Is. lii. 6, 7 LXX. of the holy Prophets as in the Person of Christ, *I who speak, am at hand as the spring upon the mountains.* But what the spring, i. e., the season of spring, worketh upon the mountains, we have already spoken of.

Profitably then does He command that the tabernacle be set up in one day, holding out a type of Christ, that you may understand thereby His Death once for all in this one present time. For He will not be born again hereafter, nor

yet will die, having once for all been born and died and risen from the dead. For the Resurrection, which is as it were, a pitching of the holy tabernacle, must of necessity follow His Death. But it is in the new moon, because in Christ we have a new age: for what is in Him, are a new creature. And the first month is taken, signifying the renewal of human nature from death and decay to life and incorruption, and its passing at length from barrenness to fruitfulness, and its escape from the tyranny of the devil, like the winter now passed away and come to its close. Again in another way does he shew us Immanuel in type and figure saying, *And thou shalt place the ark of the testimony, and cover the ark with the veil.* For in the preceding the Word was limned in the complete tabernacle (for it was the House of God indwelling therein, to wit, the Holy Body of Christ) but no less is the same signified to us by the ark individually^a. For it was constructed of undecaying wood, that you might understand His Body incorruptible: it was overlaid *with pure gold within and without*, as it is written^b; *Ib. xxv.* for all belonging to Him is Precious and royal, both the ^{II.} Divinity and the Humanity, and *in all things* He hath the *Col. i. 18.* preeminence as Paul saith. And the gold is taken as a type of honour and excellence above all things. The ark then was fashioned of undecaying wood, and overlaid with gold, and had the Divine law deposited therein, for a type of God the Word indwelling in, and united to, His Holy Flesh (for the Law too was the Word of God, although not the Hypostatic Word, as the Son is). And it is covered by the veil. For God the Word Incarnate was unseen of the many, having His Own Body as a covering, and lying hid within His Own Flesh as with a veil, so that thence certain not knowing His God-befitting Dignity, at one time endeavoured to stone Him, imputing it to Him, as a *crime*, that He being Man, said He was God, at another time, they blushed not to say, *Is not this Jesus the Son of Joseph, whose*

^a κατὰ μέρος as contrasted with the δλῆληρος σκηνὴ, the tabernacle complete with all its appurtenances.

^b cf. the same line of thought in S. Irenæus, fragm. 8 and (from the Sy-

BOOK. 4. *father and mother we know? how doth He now say, I have come down from heaven?* The veil then cast upon the ark, signifieth that Jesus will not be known by the many. The ark too was therefore a type of Him, wherefore also did it precede them of Israel in the wilderness, filling the place of God: for He was the leader of the people. And the Psalmist

Ps. lxviii. 7, 8. is a witness of this, saying, *O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shook, the heavens also distilled.* For in that the ark ever marched before and preceded, God is openly declared to have gone before. You may have a clearer proof of this, considering this. God once commanded to them of

Deut. i. 19. Israel by Moses to go up boldly unto mount Seir, and to besiege the Amorite, but they who were so commanded having fallen into feeble cowardice, and attributing success to their own strength, and not rather trusting to the succour from

Ib. 45. above, sat and began weeping by the mountain, as it is written, whereat the Law-giver was justly provoked, and threatened that He would not bring them into the land of promise. They cut at last by the threat, and urged to an unseasonable repentance, attempted to go up, by a second disobedience, and snatched up arms against the Amorites. But God foretold them the result by Moses: for He said

Ib. 42. *unto them Ye shall not go up (it says) and ye shall not fall before your enemies for I am not among you.* But they every way diseased with disobedience, forced themselves and went

Num. xiv. 44. up unto the mountain, as it is written. *Nevertheless (it says) the ark of the covenant of the Lord* went not up with them, for it remained in the camp. Seest thou that upon God's saying, *I am not among you, the ark goeth not up with the disobedient,* shewing clearly to them of more understanding that it held the place of their leader God?

Josh. vi. Yea and it was borne around Jericho by the priests, and the lofty wall thereof fell down, not by applying engines and rams, but rather by trumpets and shouting: and this again we shall find to be true in Christ. For He it is Who is borne by saints and holy men and overturns the whole might of the devil, not by arms, but by a shout and a

trumpet, that is by Apostolic and Evangelic preaching, and <sup>CHAP. 4.
c. vi. 68.</sup> the assent of all the people, confessing their own Lord in uprightness of faith. This too we see accomplished in the Mystic doxologies, the priestly trumpet, that is, the voice of the minister, preceding the people, and thus falls and is shattered the power of the adversaries, for our *weapons are* <sup>2 Cor. x.
4.</sup> *not carnal*, as Paul saith, *but mighty to God*. That Christ is after a sort borne and rests on His saints, both the prophet Habakkuk will declare saying, *Thou wilt ride upon thine* ^{Hab. iii.} *horses and Thy chariots are salvation*, and the Saviour Himself no less will teach us, saying to Ananias concerning Paul, *Go thy way, for this man is a chosen vessel unto Me,* to <sup>Acts ix.
15.</sup> *bear My Name before all the Gentiles.*

Yea and thou shalt bring in the table (it says moreover) ^{Ex. xl. 4.} *and set in order what layeth thereon* ² *and thou shalt bring* ^{2 τὴν πρό-} *in the candlestick, and set thereon his lamps.* You will understand Christ by both, for He is co-figured under the form of a table having bread set upon it, because in Him are all nourished unto life Eternal, according as He says, I <sup>Supra
am the Bread Which came down from heaven and giveth life</sup> ^{ver. 51.} *unto the world: if any man eat of This Bread, he shall live for ever; and the Bread that I will give is My Flesh for the life of the world.* That then, which is set forth ³ upon the ^{3 τῆς τρα-} *table, i. e., the loaves, signifies the Holy Body of Christ,* ^{πέξης ἡ} ^{πρόθεσις} *which nourisheth all men unto Eternal Life.* But since the blessed David, and they that were with him, being an ^{1 Sam.} *hungred, as it is written, did eat the shewbread, let us see* ^{xxi. 6.} *whether something mystical be not hereby too recorded.* It was not lawful to taste of the shewbread, save by the Priests alone, by appointment of the Law: but David and they that were with him, being not of the priestly tribe, took of the most holy food, that hereby again might be signified the faith of the Gentiles, and in part of them of Israel. For Christ was due to them of Israel, as to them who were more holy *by reason of the fathers*, and the Law: but the multitude of the Gentiles although they were, by reason of their <sup>Rom. xi.
28.</sup> straying, profane, somehow entered in too, and did eat the Bread of life, David accompanying them and as it were

BOOK 4. filling up a type of the preserved of Israel, which the
 c. vi. 63.
 Is. x. 22. blessed Isaiah too calls *a remnant*. For many of them
 have believed on Christ.

Infra
 viii. 12.
 Num.
 viii. 4
 LXX.

Song of
 Sol. ii. 1.
⁴ ἐπαύρο-
 πῖδες
 the pipes
 which
 convey
 the oil.
 Zech. iv.
 3.
 Ib. 14.

Ex. xl. 5,
⁶ LXX.

Thus therefore will Christ be conceived of through the holy Table: but He is again the candlestick, as giving light to the whole house, that is, the world (for I am the Light of the world, He says) but it holdeth seven lamps and not one: for manifoldly doth He illumine and by diverse graces enlighten the souls of the faithful: again it is of pure gold, in that it is above all and Precious: moreover it has a solid stem (for so is written) for there is nothing empty nor yet light in Christ. It has lilies too by reason of its good savour of holiness, according to, I am a flower of the plain, a lily of the vallies. Its feeders⁴ again signify the ministrations of Divine graces. Moreover the prophet Zechariah testified that two olive branches are round about it, that you may understand that the people compassionated are two, whom he called sons also of fatness and says that they stand by the Lord of the whole earth, although in that the olive branches are seen by the lamp, he hereby gives the clearest demonstration that Christ is the candlestick, Who through obedience and faith set by Himself both the people of the Gentiles and that of the Jews.

He proceeds, manifoldly pointing Him out to us, And thou shalt set the altar of gold for the incense before the ark and put the hanging of the veil at the door of the tabernacle of witness, and the altar of burnt offerings thou shalt set at the door of the tabernacle of witness and shalt cover the tabernacle, and all things that are therein shalt thou hallow all round. For we must observe how Christ is represented to us in both altars. For after He had ordered the golden altar to be laid by^c, whereon was the incense before the ark, and had said that hangings should be put across before the doors of the tabernacle, that the interior might not be seen, He commands the altar of burnt-offerings to stand at the door of the tabernacle of testimony, not in-

^c ἀποτεθῆναι, to be put away, treas- the veil.
 ured up out of sight as covered with

visible, nor hidden: for it was without the veil. Behold ^{CHAP. 4.}
Him then, by the altar of incense ascending up as an odour
of a sweet smell to God the Father (for this the incense
signifies), by the altar of burnt offering, offered up as an
Offering and a Sacrifice in our behalf. But the golden
altar was hidden by the veil (for hidden was the glory of
Christ), the other, that of burnt offerings, whereon are the
sacrifices, was visible, for manifest was the Death of Christ
and known to all. Their position is not without a dis-
tinction, for the one was over against the ark, the other
by the doors of the tabernacle. And the position of the
golden altar in front of the ark, as it were in the Presence
of God the Father, darkly hints that marvellous is the
glory of the Son, as it is said, *No man knoweth who the Son S. Luke*
is, but the Father. But the position of the altar of burnt ^{x. 22.}
offering at the very doors of the tabernacle, holding out a
type of His Death and of His Sacrifice for all, again sig-
nifies, that no otherwise can we come to God the Father,
save by the *Sacrifice* of Christ, as He says, *I am the Door,* Infra x.
and *No man cometh unto the Father but by Me.* Further, Infra
He commanded the tabernacle to be pitched round about,^{9.}
comprehending all things that were therein, that it might
be seen to be one, and not many. For One is Christ
among us, even though He be manifoldly conceived of,
a tabernacle by reason of the veil of Flesh, an Ark holding
the Divine law as the Word of God the Father, a table
again as Life and Food, a candlestick as spiritual Light,
both altar of incense, as an odour of a sweet smell in sanc-
tification, and altar of burnt offering, as a Sacrifice for the
Life of the world. And all things that are therein are
sanctified; for Christ is holy All of Him and howsoever He
be conceived of.

Since the holy tabernacle then was their leader, they
of Israel are commanded with it to set out and with it to
rest: God again instructing us and teaching us to our
profit, to take as our Leader and Guide in the way unto
salvation, God the Word Who for our sakes was Incarnate,
and by obeying unhesitatingly His Commands, to mount

Book 4. up unto eternal life. And this they who had been instructed in the mysteries in many words not chusing to do, *went back and walked no more with Him*. But most wisely does the blessed Peter say to the Saviour, Where can we depart? for in no way to go astray from God, but rather to strive to be with Him spiritually, is in truth most comely for saints.

**Supra
ver. 66.**

69 *And we have believed and know that Thou art the Christ, the Holy One of God.*^d

Marvellous is the faith of the holy Apostles, fervent their manner of confession, most loveable and pre-eminent their understanding. For not like certain of the more ignorant, or like them who used to call the Word of the Saviour hard, did they rightly go back and fall, nor of lightness readily caught were they called to belief, but being fully assured beforehand and persuaded of a truth that their Instructor was full of life-giving Words, the Teacher of heavenly doctrines. Exceeding stable is such faith, but that which is not so, is (as is like) easily spurned, and having no root as its assurance, is very readily worn away out of the mind of man. And verily the Saviour Himself in Parables, when He was discoursing of the sower, that which fell upon the rock (He says) and hath no root withered away, darkly saying that the mind which is dried up⁵ and can in no wise receive the Word once cast into it, is a rock. For the wretched Jews being now in this case from their utter ignorance, were being taught by the Prophet's voice, *Rend your hearts and not your garments*. For as before the casting in of the seed, the custom of husbandry advises that the ground should first be cleft with the plough: so I deem ought they who approach to receive the Divine

**S. Luke
viii. 6.**

**5 ἀπεσ-
κληρότα**

**Joel ii.
13.**

^d The words *the Holy One of God* have been retained here from the chief MS. The same is the reading of the Codex Sinaiticus and of the uncial MSS. B. C. L. to which S. Cyril's copy of the Gospels often approximate. In his actual comment however he keeps and insists upon the words, *The Christ the Son of the Living God*, as we have them now. I have thought it right to translate the verse at the head of the Comment, just

as the MS. gives it. The Rev. J. W. Burgon B. D. who has given a good deal of pains to the study of the citations of the Holy Gospels preserved to us in the writings of the Fathers, has specially called my attention to the existence of cases where the text at the head of the comment while it remarkably differs from S. Cyril's own text, does yet (as here) represent a text which apparently was extant in Alexandria in his time.

Words in some sort to open out beforehand their hearts by CHAP. 4.
desires thereunto: and thus receiving it, do they render the c. vi. 69.
soul travailing like fruitful soil. Therefore in full assurance
of faith do the most wise disciples say that they know and
are confident that He is *Christ the Son of the Living God*.
And with great wisdom will you find their speech con-
structed as to this again. For they say they *believe* and
know, joining both together. For one must both believe
and understand: nor, because the more Divine things are
to be received in faith, ought we therefore completely to
depart from all investigation respecting them, but rather
we should try to attain even so unto a moderate knowledge,
as in a glass and a riddle, as Paul saith. Well again do they 1 Cor.
not say first that they *know*, then *believe*, but putting faith xiii. 12.
first, they bring in knowledge, and not before faith, as it is
written, *If ye will not believe, neither shall ye understand.* Is. vii. 9
For simple⁶ faith having been fore-laid in us, as a kind LXX.
of foundation, knowledge is afterwards built up upon it by Eph. iv.
degrees, and brings us up to the measure of the mature age⁷ 13.
that is in *Christ, to a perfect and spiritual man*. Where-
fore God also somewhere says, *Behold I will lay for the* Is. xxviii.
foundations of Sion a stone, choice, a corner stone, precious. 16.
For Christ is to us a Beginning and foundation unto sancti-
fication and righteousness, through faith, that is, and not
otherwise: for thus He dwelleth in us.

But observe how they say throughout in the singular
number, and with the article prefixed, *Thou art the Christ,*
the Son of the Living God, removing from the many who
are called in grace unto sonship, as One and Special, Him
who is truly *Son*, in Whose likeness we too are sons.
Again they call Him *the Christ* as One: but we must know
that He is not called Christ on His own account, or as
being so Essentially just as He is Son, yet is He One in
truth and specially (for none among anointed ones is as He
is) yet in respect of His likeness to us is He called Christ.
For His Own Proper and specially distinct Name and
Reality⁸ in truth, is *Son*; but that which is common with⁹ ὁνομά
us is *Christ*. For since He was anointed in that He was πρᾶγμα

Book 4. made Man, therefore is He Christ. If then we attribute vi. 70, 71. the being anointed to the need of human nature, He will be conceived of as Christ in respect of His likeness to us, and not in the same way as He is Son, nevertheless One Only by Nature and Specially, both before Flesh and with Flesh, and not two, as some suppose, who (it seems) understand not the depth of the Mystery. For not into a man hath the Word of God the Father come down, as the grace of the Spirit upon one (for example) of the holy Prophets,

^{Supra i.} but Himself *was made Flesh*, as it is written, to wit Man. ^{14.} Indivisible therefore is He after the Union, and is not severed into two Persons, even though we conceive of the Word of God as something other than the Flesh wherein He hath dwelt. And since the whole choir of the holy Apostles confirms to us the faith herein, in that they say ^{μοναδικῶς} they know (and that peculiarly ⁹) that He is *the Christ the Son of God*, we shall not, if we deem aright, admit those who shrink not of their folly from making innovations on these things.

70 Jesus answered them, Did not I choose you twelve, and one
 71 of you is a devil? He spake of Judas Iscariot the son of Simon, for he it was that should betray Him, being one of the twelve.

He continues His reproach, and clenches them with severer words, cutting off that which is slack and fallen into negligence in their desire to be wise. For He almost seems to say somewhat of this sort, "O My disciples, this is the time for heed and wit and a mind braced unto the desire of salvation. For most slippery is the way of perdition, which drags downwards not only the feeble mind, but also that which already thinketh it standeth fast. Very perilous and of many forms is sin, which bewitches the mind of man by its manifold pleasures and most smooth lusts, dragging it to what it ought not. Your own case (He saith) shall be an example of what I say. For I will tell you; none of those who from lightness have now fallen back, did I choose as I have done you who were good (for as God, I knew what was in you) yet did Satan get hold

of one of you through greed of gain, and My Judgment CHAP. 4.
was surely not deceived. For in man is free-will and choice vi. 70, 71.
to go to both, either to the right hand, or to the left, i. e.,
to virtue or vice." Therefore at once by His severer chiding,
does He both rouse unto becoming watchfulness, and
render each one more steadfast regarding himself, for He
does not yet say clearly who shall betray Him, but laying
the burden of iniquity upon one alone and indefinitely,
He was bringing them all to the contest, and inviting
them to more careful circumspection, each one dreading
the loss of his own soul, and at the same time was He
working another thing for the benefit of His disciples'
faith. For when they confessed that they knew, and firmly
believed, that He is *the Son of God*, He shews that He Supra
fore-knows things to come, by this too shewing as it were ver. 69.
that their confession regarding Him was sure. For the
knowledge of things to come befitteth none save One
Alone, Him That is by Nature God, of Whom it is also
written, *Who knoweth all things before they be.* But He Hist.
called the worker of the Devil's will *a devil*, and not un- Sus. 42.
truly. For as *he that is joined unto the Lord is one Spirit*, 1 Cor.
so is the reverse also true. vi. 17.

CHAPTER V.

On the feast of Tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead; on the words, *Now the feast of the Jews, that of Tabernacles was at hand.*

Chap. vii. *And after these things Jesus used to walk in Galilee, for He would not walk in Jewry, because the Jews were seeking to kill Him.*

AFTER these both words and deeds (he says) Christ again more gladly made His sojournings in Galilee: for this, I suppose, is the meaning of *used to walk*, yet he shews that His being with them was not of His Own choice, but rather happened of necessity, adding the reason. For the Jews (he says) wished *to kill Him*. Wherefore He gave Himself over for a long time to the aliens, refusing to *walk in Jewry*. But I suppose again that in these words no less is Israel found fault with for its extreme perverseness, if indeed the being found among the Gentiles was shewn to be far better than living with it. And this it

Jer. xiii.
7. was that was uttered by the prophet Jeremiah, *I have forsaken Mine House, I have left Mine heritage; I gave My loved Soul into the hand of her enemies.* For Christ's being made an outcast because of the impiety of them that persecute Him, and going away among the Galileans, how is it not plainly the giving up of His Own Soul into the hands of her enemies? For the Gentiles are Christ's enemies, in that they do service to another and worship the creature instead of the Creator, because they had not yet received the faith in Him. And this Himself will teach us clearly, saying, *He that is not with Me is against Me.* But I suppose every one will say that the

Gentiles were not *with* Christ, previous to their true knowledge of God and faith ; they were therefore *against* Him, and hence in the rank of His enemies. This being so and clearly acknowledged, so great abomination was practised among them of Israel, that He was in better case, living among His enemies, and making His abode with them with whom He least ought was pleasanter, than what was meeter far and more congenial, to be among them who are His kinsmen after the flesh and, on this ground, bound to love Him. With greatest reason then did Christ depart unto the Gentiles, and by the very act of doing so did He in a manner say, that if they did not desist from persecuting Him, and from destroying with their mad folly their Benefactor, Christ would wholly give Himself to those without, and remove unto the Gentiles. As then we said that He hinted this by this act, so again we shall find that by a figure of old did He threaten His departure from Jerusalem.

When then He was ordering the laws about sacrifices, as is written also in Leviticus, having fore-appointed, as for an image of Christ, that a bullock should be brought as a gift and a whole burnt-offering to the Lord, he again outlines Him in another way, saying, *If his gift to the Lord Lev. i. be of the sheep, of the lambs and of the kids, for a whole 10, 11 burnt sacrifice, he shall bring a male without blemish, and LXX. shall lay his hand upon the head thereof and they shall kill it on the side of the altar northward before the Lord.* How then the Mystery of Christ is shaped unto us by these things, we must needs enquire. And first I think we ought to speak of the situation both of the Temple itself at Jerusalem and of the Divine altar, that so we may understand, what is the meaning of that the sheep is not to look straight before it, but rather to be turned toward the north. The territory of the Jews therefore lies in the more southern quarters of the earth, and the temple faces eastward and opens its doors toward the first rays of the sun ; yea and the Divino altar itself, reared over against the holy, as it were in the sight of God, shewed its front to those who

Book 4. enter from the East, its two sides looking one south, the
c. vii. 1. other north. That it actually is as we have said, you may
have full proof from the passage of the Prophet Ezekiel.

Ezek. For when he was being taught about the death of Phaltias^a,
viii. 16. i. e., in spiritual vision, he says thus, *And I saw, and lo
about five and twenty men, their backs towards the temple
of the Lord and their faces right away, and they were wor-
shipping the sun toward the east.* But if a man worshiping
the rising sun have the temple behind him, how must
one not suppose that the front of the temple was turned
eastward? But in the same position was the Divine altar

^{1 τὸ προσ-} itself, as we have said. Therefore the front giving entry¹
^{βάσιμον} both of the temple itself and of the Divine altar was to the
east: the two sides, one to the south, the other to the
north; and the side yet remaining, which is conceived of
as the back, looking westward. The things therefore
we have said being thus, we shall find that north of it
lies the neighbour of Judæa, Galilee, that is, the country

S. Matth. of the Gentiles, as it is written, *Galilee of the Gentiles,*
iv. 15,
ex Isa. Since then our Lord Jesus Christ was about, after His
ix. 1. saving Passion, to depart out of the country of the Jews,
and go into Galilee, that is, to the church of the Gentiles,
the sheep that was taken in type as a sacrifice, was slain
at the side of the Altar so as to look northward, according
as it is spoken by the Psalmist of Christ, *His eyes look
unto the nations.*

Ps. lxvi. 7. But since the blessed Evangelist says that He refused
His Presence to the Jews, because they were plotting to
kill Him, we will add this to what we have said, that
we do not consider the withdrawal of Christ as an im-
putation of cowardice, nor yet will we therefore accuse
of weakness Him That is mighty unto all things, but we
will accept the mode of the economy. For it beseemed
Him not before His time, but in His own time to endure
the Cross for all.

^a i. e., Pelatiah; whose death is re- in which case the death of Pelatiah
corded a little below in Ezek. xi. 13. would be a portion of it. Pelatiah is
This vision seems to last from Ezek. in the LXX Phaltias.
viii. 1, where the date is given, to xi. 24,

- 3 His brethren therefore said unto Him, Depart hence and go into Judæa, that Thy disciples also may see the works that
 4 Thou doest (for no man doeth anything in secret, and himself seeketh to be known openly); if Thou do these things, manifest Thyself to the world. For neither did His brethren believe on Him.

CHAP. 5.
vii. 3-5.

The reputed brethren of the Saviour not yet recognizing God the Word indwelling in His Holy Flesh, nor knowing at the time when they are saying these things, that He was made Man, have still petty conceptions of Him and think far too little of the grace and excellence that is in Him, seeing nothing more than the rest, deluded by the common opinions of Him, thinking that He too was in truth begotten of their father Joseph, and not seeing the hidden provision of the Mystery. For when many (as is like) miracles were being wrought secretly by Christ in Galilee, they persuade Him to seek after vain glory, and advise Him to receive the wonder of the spectators, as though it were some great thing, as though for the sake of this alone, He were willing to perform the several miracles He had wrought, in order that He might just seem an object of wonder to the beholders, and might revel in the praise of men, after the fashion of some whose habit is to seek for glory. For see how they counsel Him to go up to Judæa, and to work miracles there rather, not in order that His *disciples* might believe on Him, but that they *might see the works which He doeth*. For (say they) if Thou wilt be known (for this is the meaning of "openly²") be not a worker of marvels in secret, nor, since Thou art preeminent in Thy Power of doing all things,^{2 εν φανερῷ} shun publicity³: for so shalt Thou be renowned to the^{3 παρηγότων} world, and more illustrious among beholders. This then is their address here. And profitably does the most wise Evangelist note that *not yet had His brethren believed on Him*. For it would indeed have been one of the strangest things, that they who through faith had already taken hold of God-befitting acknowledgment of Him, should be guilty of such cold expressions. But at that time having not as yet

Book 4. believed they speak wisely, but when they understanding
 c. vii. 6. the great mystery concerning Him had believed, they
 hasten on to such a height of piety and virtue, as both
 to be called Apostles, and to attain illustrious piety. This
 too you have, fore-sung by the voice of Prophets. And
 verily the blessed Jeremiah says, as to our Lord Jesus
 Christ, *For both thy brethren and the house of thy father,*
 Jer. xii. *they too despised Thee, and they cried out; of thy followers*
 6 LXX. *were they gathered together: believe them not, for they will*
speak fair words unto Thee. For His brethren who before
the faith thought little of Him, and in the words just
spoken, all but attempt to cry out against Him, were
gathered together through faith, and have spoken fair
words unto Him, both aiding others, and striving with
words in behalf of the faith. Very watchfully did the Pro-
phet, having named His brethren, profitably add, The house
of Thy father, lest they too should be supposed to have
been of the blessed Virgin, rather than of His father Joseph
alone.

**6 Jesus saith therefore unto them, My time is not yet come, but
 your time is always ready.**

Isa. The Saviour's discourse is always overshadowed, for so is
 xxxii. 2 it written of Him, *And He shall be a Man That hideth His*
LXX. *Words. And that this too was contrived to their profit,*
 who that is wise will not say? *Not yet therefore is the time*
 (He says) *for unrestrained publicity, nor yet of manifestation*
unveiled unto all, since the mind of the Jews is not yet ripe
unto understanding, so as to be able to receive My words
without wrath and anger: nor yet doth fit opportunity
summon Me now to be altogether made known unto the
world, since the Jews have not yet wholly fallen from grace,
nor yet so raged against Me, that I must needs at length
depart unto others. For this reason then does He say that
not yet is His time come, but says that theirs is come, and is
always ready. For we say that men of the world may do
as they list, no necessity hampering them, or calling them
to an opportune economy which avises them whether they

ought to do any thing or not, as was the case with Christ. On CHAP. 5.
the contrary, the manner of living of those who have chosen
life in the world, is remiss and free from more laborious
care, bringing in opportunity ever ready and unfolded ^{4 ηπλωμένης}
_{νον} unto what likes them best and readily permitting those who
practise it, to go whithersoever they list.

When therefore things are necessarily subjected to economies, not every time is fit for doing what has to be done, but that which fits each several duty, according as the nature of the thing demands: but on one who has chosen to live unbound ^{5 ἀπο-} is no such thing imposed: but rather, ^{6 λύτρως} the path to wherever they would go, is ever most ready and wholly unlet.

7 *The world cannot hate you, but Me it hateth, because I testify of it that its works are evil.*

Very kindly now also doth the Saviour reprove His brethren, who are still too worldly-minded and disposed, and brings forward a second defence, mingled with skill, whereby He shews that not only are they ignorant Who He is by Nature, but are still so far removed from love to Him, as to choose to live in a way not unconformed to them who admire living in the world, and not rather in virtue. For it would have been verily most absurd to say to everybody else what would be of use, having laid aside all disguise about it, yet not to bestow on His reputed brethren, in far greater measure, things wherewith they, having now the Giver of wisdom, might learn with no slight profit. And this is the custom of our Saviour Christ. For He sometimes seizing favourable opportunity fashioneth great instruction unto His hearers. Ever dear therefore (saith He) to each is that which is akin to it, and identity of habit wondrously bringeth together unto agreement. *The world doth not hate you* (for ye savour yet that which is of it) *but Me it hateth*, taking not kindly its being accused by Me for its unseemly deeds. Therefore with safety will ye go up to the feast, I not. For I shall surely dispute and being present tell them what is for their good; but

Book 4. bitter to lovers of pleasure is reproof, and meet for kindling unto wrath him that receives it not in due sobriety of mind.

But in these words again doth the Lord profit us too. For it is profitable not to make one's reproofs inconsiderately, nor to give to all instruction through reproof, but to know what is written, *Rebuke not the bad lest they hate thee* (for hatred is not unharful to us) but rather to be zealous to speak in the ears of them that hear, as it is written. For the world loveth sin, the Lord is a corrector of them that act not rightly: and correction must often be attained by reproof. For the mere enumeration of sin, is a rebuke to those who love it, and the reproof of iniquity, is blame to those who have it. When therefore necessity calls the teacher to administer reproof, and the mode of cure requires this to be gone through, and he that is being against his will instructed by rebuke is exceeding angry, then must the ills of hatred surely arise. Therefore does the Saviour say He is hated by the world, in that it cannot yet bear exhortation with rebuke, when it ought to do so for profit sake. For the mind that is in bondage to evil pleasures, is quite angry with the advice that would persuade it to due sobriety. And these things the Saviour says, not altogether saying that He will not go to Jerusalem, nor refusing to give the reproofs which may be profitable to the sinners, but minded to do this too and every thing else at the fit time. And we must observe that He says something of the same kind to His own disciples also. For when He was encouraging them, and teaching them not to be too indignant at the things that should come to pass, when they should preach Him to the world, and fall into a thousand trials in consequence, He says, *If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you;* calling the world here not the visible creation, but rather they who savour the things of the world, by whom one who loves not the same as they and that exceedingly is deemed an hard man and an adverse and an enemy: but akin and dear is he who consents with them,

and by sameness of life is entangled together with them in CHAP. 5.
congeniality in baseness. c. vii. 8.

8 Go ye up unto this feast, I go not up unto this feast, for My time is not yet fulfilled.

The Lord now says clearly that He will not feast with the Jews, or go with them, to partake with them in their rejoicing in shadows. For that which is once said to a few, albeit reputed His brethren, will be extended in its force to the whole race of Israel. For no one will say that Jesus refused to be with His brethren on their own account in particular, seeing He was plainly with them in Galilee, and we must suppose that not without a purpose by reason of His generally supposed relationship after the flesh, did He also dwell with them⁶. It is manifest then, ^{6 δημόσιος} ^{τὸν} that the whole multitude of the Jews being introduced in a type by His brethren, Christ declines feasting with them, according to that which is said by one of the holy Prophets, *I have hated, I have thrust away your feast days,* Amos v. 21—23. *and I will not smell in your solemn assemblies : for even though ye offer Me whole burnt offerings and sacrifices, I will not accept them, and will not look at your assembly of thanksgiving⁷ : take* ^{7 σωρηπ-} ^{τον} *thou away from Me the noise of thy songs and the psalm of thine instruments I will not hear. For God is a Spirit, and they that worship Him must worship Him in spirit and in truth, as the Saviour Himself saith.* But being a Spirit, He would (one may think) take pleasure in spiritual honours and offerings, for a type too whereof by command of the law, were the sacrifices of oxen and sheep, oblations moreover of frankincense, of fine flour and wine and oil, duly appointed, signifying by more visible forms the many hues of the virtue of them that worship in spirit. Do ye then (He says) who still love the shadow, and are more grossly and Jewishly affected concerning these things, *go up* to the assembly that is in shadows and types ; Me it pleaseth not so to feast ; *to this feast I go not up*, that, namely, in type and outline : for I have no pleasure in it, but rather I await the time of the true assembly, which *is not yet full come*. For then, then (He says) shall I be together with

Book 4. My company rejoicing in the brightness of the saints, in
c. vii. 8. the glory of the Father, flashing forth extreme brilliance.

But He says *His* and calls the *time* His own. For His is
<sup>s πανηγυ-
πιάρχης</sup> the feast, He the Master⁸ of it. For to Him did the blessed
Jeremiah ascribe it, saying to those who have neglected piety

Hos. ix. 5. to God-ward, and held for nought the desire to excel in
goodness, *What will ye do in the day of the Assembly, and in*

the days of the feast of the Lord? For ye (He says) who totally reject all toil for virtue, and have not the bright robe of the love of God, *what will ye do in the day of the assembly,* how shall ye come in to the Divine and Heavenly Feast, or how shall not the master of the Feast with reason thrust you forth from the most glorious choir of them that

S. Matth. xxii. 12. were bidden, saying, *Friend, how camest thou in hither not having a wedding garment?* Akin to this, and bringing us

Zech. xiv. 16. the same meaning, is that in the Prophet Zechariah, *And it shall come to pass* (he says) *that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles.* He says that they which are left shall go up to worship the great King, and to ac-

<sup>9 ἀποπλ-
ήρωσιν</sup> accomplish⁹ the feast of tabernacles. For whereas many have been called by grace, not many are they who go up to the

S. Matth. xx. 16. city above; for few are the *chosen*, as the Saviour saith, taken to wit out of every nation. But in saying that they shall go up to worship, he shews that they no longer perform the worship of the law, but rather that in spirit, and keep the feast of tabernacles in truth, well-nigh with clear

Ps. xxviii. 6, 7. voice singing that verse of the Psalms, *Blessed be the Lord, because He hath heard the voice of my supplication: on*

LXX. *Him trusted my heart, and I was holpen, and my flesh revived.* For the flesh revived, and will live again, and that not apart from Christ: for He hath been made to us the First-fruits of the resurrection, and the door of the truer feast of tabernacles. And this it was that was said by one

Amos ix. 11. of the holy Prophets, *I will raise up the tabernacle of David that is fallen.* For the tabernacle that fell, of Christ Who is of the seed of David according to the flesh, was first raised

to incorruption by the Power of God the Father, according to what is said to the Jews by one of the Apostles concerning Him, *This Man delivered up by the determinate counsel and fore-knowledge of God, ye took by hand of ungodly men and crucified and slew : Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it,* and again, *This Jesus God raised up, whereof all we are witnesses.* For that it is the custom of the Divine Scripture, to call Christ, Who was of David after the flesh, David, is not at all hard to see.

9 *When He had said these words unto them, He abode in Galilee:*
10 *but when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.*

Christ dwells' gladly in Galilee, and banished from the country of Judæa, takes up His Abode more peaceably and securely, that again the multitude of the Gentiles albeit exceedingly uninstructed, by reason of the error that yet holdeth them, might be shewn to be nobler than those who seemed to be skilled in the law. By this He shewed both His just love for them, and most reasonable hatred of them of Judæa. For how would not He *Who know-^{Hist. Sus.} eth all things before they be,* be so affected, as to deem the church of the Gentiles already worthy of the Divine Love, since it was so easily called to believe on Him; and at length to cast off and justly loathe Jerusalem as senseless, He who even before the times of His coming is said to have desired her beauty, according to the voice of the Psalmist, *Ps. xlv.* but called the stiff-necked Jerusalem an harlot and an adul-^{11.} teress, and of the like of this what did He not call her? Most clearly in truth doth He by the Prophet Ezekiel say to her, *Wherfore, O harlot, hear the word of the Lord,* ^{Ezek. xvi. 35.} and by the voice of Jeremiah accuseth her as an adul-teress, calling out, *As a wife rejecteth her husband, so the house of Israel rejected Me, saith the Lord.* As having then according to the fore-knowledge of God-befitting Counsel, surveyed the beauty of the Church of the Gentiles, and the baseness of the synagogue of the Jews in its wicked ways, He already before-loveth the one and goeth in unto her,

BOOK 4. as to a bride in the chamber, but fore-hateth the other, reserving for the fit time what was due in full measure to each.

vii. 9, 10.
For He neither brings wholly upon them of Israel punishment before the time, nor gives Himself wholly to Galilee before the saving cross: for then He could with justice and on reasonable causes, withdraw from His Love to them. Having then said that He would *not go up to this feast*, and having permitted His brethren to do so, if they would; by Himself (for He affirmed that His time was not yet come) does He go up after them, not saying one thing and doing the contrary to what He says (for that would be lying, albeit guile, that is, falsehood is said not to have been found at all in His Mouth) but minded to what He promised. For He goeth not up to feast with them, but rather to admonish them, and (since He came to save) to say and teach the things which lead to life everlasting. For that this was His aim, His not wishing to go with them that were going up, and going up hardly and secretly, not openly and with the joy of those who go to a festival, will clearly shew.

1 S. Pet.
ii. 22.

And verily, when at length He was going up to his saving Passion, He went up not in secret, but borne upon an ass's colt, as a type of the new people, with an almost innumerable company of children preceding Him, fulfilling the part of the people that should be born, of whom it is written, *And a people which is created shall praise the Lord.* Ps. cii. 18. And the children going before were shouting, *Blessed is S. Matth. xxii. 9. He That cometh in the Name of the Lord, Hosanna in the Highest.* Therefore by coming up in secret, He shews that Christ came to Jerusalem by no means to feast with them, but rather to dispute against them: for as we have before said, He doth not wholly depart from Israel, till on being delivered up to death, it is clear that He deservedly did so.

But as to His saying that He would not go up, and afterwards not refusing to go up, you will find the type of it fulfilled long ago in the book called Exodus. For the Divine and most holy Moses was making long stay in the Mount

with God, awaiting the law that was to be given by Him. CHAP. 5.
c. vii. 11.
And Israel disregardful of piety towards God, was making a calf in the wilderness. But the Law-giver is justly angered at these things, and having cried out against the lightness of those who so readily turned aside to what they ought not, and having threatened to utterly destroy them at once, at last He says to the holy Moses, *Depart and go up hence,* Ex. *THOU and thy people which thou broughtest forth out of* xxxiii. 1, 2. *Egypt unto the land which I sware to Abraham, Isaac, and Jacob, saying, Unto your seed will I give it: and I will send an angel before thee.* Then Moses says to Him, *If Thyself* Ib. 15, 16. *go not with me, bring me not up hence, and how shall it be truly known that I have found grace in Thy Sight, I and Thy people, is it not in that Thou goest with us?* And the Lord Ib. 17. said unto Moses, *I will do this thing also that thou hast spoken, for thou foundest grace in My Sight.* Seest thou how He, grieved at the apostacy of Israel, affirmed that He would not go up with them into the land of promise, but said that He would send an Angel, yet out of respect to Moses and the remembrance of their fathers, He granted them pardon and promised again to go with them.

Having then said that He would not feast with the Jews as being haughty and violent, as dishonouring God by their denial of Him, as these did by making the calf, yet being very slow to anger towards the offences of those who grieve Him, and rather fulfilling His Promise to the holy fathers, He goes up to teach and to set before them the doctrines of salvation, not committing such a ministry to an Angel, just as He did not then, but rather being Himself the worker¹ even for the salvation of the unthankful. ¹ αὐτοῦ ποιεῖς

11 *The Jews therefore were seeking Him at the feast, and said,
Where is that Man?*

The Jews seek Jesus, not that they may believe on Him when they have found Him (for surely would He preventing their search, have offered Himself, according as it is said of Him, *I was found of them that sought Me not, I* Is. lxx.
1 *was made manifest unto them that asked not after Me*) but

Book 4. of their exceeding transgression falling into the vain toil²
 c. vii. 11.
² εἰκασία
 πονιάν

of the Greeks, and emulous of their habits rather than of those things whereby it was like that they should be enlightened by the grace from above. For those of the Greeks who seem to be wise, filled with worldly and devilish wisdom, expend long and subtle discourses, and revolve

Is. lix. 5. cycles of vain propositions, and *weaving the spider's web*, as it is written, make faint to investigate what is the nature of truth or goodness or justice, and, moulding to themselves a shadow only of the true knowledge, abide wholly untasting of the virtue that is in deeds, and remaining des-

S. James iii. 17. titute of the true *wisdom* which is *from above*, make their exercises about words alone to no profit. The Jews again, brothers and neighbours of their unlearning, seek for Jesus, not that they may believe on Him when they have found Him, as the nature of things proved, but that they hitting Him with their many revilings, might bring the fire unquenchable upon their own heads. And in another respect we shall suppose they made most idle search. For they only pretend to seek Him, because He is not present. For (says one) 'the Wonder-worker ought to be present with the feasters,' seeking rather pleasure in the enjoyment of it, and not at all the profit from the marvel; but wrapped round in conceit of knowledge of the law, and thinking that they were to no slight degree instructed in the sacred writings,

they are unmindful of the Prophet's voice thus speaking, *Seek ye God, and in finding Him call upon Him; when He shall draw nigh you, let the wicked man forsake his way, and the unrighteous man his counsel, and let him return unto the LORD, and He will have mercy.* Seest thou how it will not suffice unto salvation to seek only, but when we have found, to turn to also, i. e., by obedience and faith? So might the foolish and refractory people of the Jews have been saved: but since in this too they are found exceedingly

Is. lv. 6, 7. unwise, they will at length with reason hear, *How do ye say, We are wise, and the Law of the Lord is with us? in vain to the scribes was their lying pen. The wise men were ashamed, dismayed, taken: what wisdom is in them? because they*

Jer. viii. 8, 9. *unwise, they will at length with reason hear, How do ye say, We are wise, and the Law of the Lord is with us? in vain to the scribes was their lying pen. The wise men were ashamed, dismayed, taken: what wisdom is in them? because they*

rejected the Word of the LORD? For how did they not reject It, who received It not? how did they not despise It, who in boorish wise refused not to say of It, *Where is That Man?*³ For the expression *That Man*, belongs to the³ ἐκεῖνος abandoned, and them who no longer deem fit to wonder at Him, although from His so marvellous working, they ought to have had the most exalted conception of Him.

12 *And there was much murmuring of the people concerning Him. Some said, He is good, others said, Nay, but He deceiveth the people.*

Ever hard of attainment and difficult of acquirement is goodness, and the power of tracking the beauty of truth is hard of accomplishment to the many, specially the more unlearned and those who have no acuteness of understanding, who from most foolish swayings of thoughts without understanding turn aside to what seems to them easier, and not enduring to prove the nature of whatever offers itself, will never attain to the true quality of things, albeit Paul says, *Be ye approved bankers*, and persuades us to *prove all things*, so as by accurate investigation to arrive¹ Thess. v. 21. at the attainment of what is profitable. Let them hear then, who of their exceeding folly marvel not at Jesus but think that it is fit to condemn Him without enquiry, *Taste Ps. xxxiv. 8. and see that the Lord is good.* For as they who prove choice honey by the taste, and from the merest taste perceive what they are in search of, so they who make even a little trial of the words of the Saviour, will acknowledge that He is good, and will marvel in learning it. The wiser then among the Jews plead Christ's cause, and give right judgment concerning Him, consenting to Him as Good, considering (as is like) this above all, that it would not be possible for one to accomplish the things which God evidently works, unless He were by Nature God, or partaker of God, and therefore Good, to Whom would befit the approval of all, and to be strengthened with grace from above, even though this were not so in Christ, for Christ is Himself the Lord of powers. But they wade in most

BOOK 4. absurd imaginations, and go astray far from the truth, who
 c. vii. 13. shrink not from calling Him a *deceiver*, who directs unto
 the unerring path of righteousness. Let the foolish Jew
Is. v. 20. then hear, *Woe unto them that call evil good and good evil,
 that put darkness for light and light for darkness.* For
 along with approving wickedness, ranks the finding fault
 with good, and keeping back from evil its most deserved
 reproof, and casting upon them that are ranged on the side
 of good the blame which is no wise due unto them. But
 Hos. vii. 13. the charges against them for these their revilings were
 foretold also, for *Woe* (He says) *unto them, for they swerved
 from Me, wretched are they because they transgressed against
 Me: I redeemed them, THEY spake lies against Me.*

13 Howbeit no man was speaking openly of Him for fear of the Jews.

There was murmuring among the Jews, and *for fear of the Jews*, he says that no man could *speak openly*. The Divine Evangelist then is calling the rulers of the Jews emphatically *Jews*, not deigning (as seems to me) to call them elders or priests, or the like, kindled with pious jealousy unto grief to themward, whom with reason does God accuse of destroying His spiritual vineyard, saying in the prophets,

Jer. xii. 10, 11 LXX. *Many pastors destroyed My vineyard, they defiled My portion,
 they gave My longed-for portion for an impassable wilderness, it hath become a vanishing of perdition*⁴. For how shall we not suppose that the Lord's vineyard hath in truth been destroyed by their abominations, when they shewed that even to agree with the good, and only to marvel at that which is worthy of marvel is hazardous? But that this too works a sorcer punishment for the rulers of the Jews and the rest of them, what wise man will doubt? Lo, for lo, the whole people fear and tremble before them, yet are not instructed in the law, nor yet taught to live in a fitting manner, although very zealously subjected to their injunctions. For fear is a proof of the very highest subjection. They were compelled then to transgress rather than wisely to look into the purpose of the Law-giver, and (in that they dare not so much

⁴ εἰς ἀφανισθεῖσας

as praise what is good) to give by no means a voluntary, CHAP. 5.
but a constrained, judgment of evil⁵ against whosoever the c. viii. 14.
others choose, and to condemn as base, Him That is worthy ^{την επι} φαυλό-
of praise and admiration. Just as a man therefore who has ψῆφον
good skill in sea-faring matters, and sits at the ship's helm, that one
and having her at his command dashes her against the
rocks, would be himself held guilty of the wreck: or as if
one accustomed to drive, were borne along by swiftest
ponies, and being able by the checks of the reins to hold
their easily-directed flight whithersoever he would, were to
dash the wheels against a stone, not to the ponies would
he reasonably attach the blame of the misfortune, but rather
to himself:—in like manner, I deem, the rulers of the Jews,
having the people of the Jews not only honouring them,
but even serving them by fear as well, if they manage
them contrary to Divine Commands, shall justly themselves
incur responsibility for the loss of all. But that themselves
were the cause of the perdition of the people, the prophet
Jeremiah will testify, saying, *For the pastors became brutish*, Jer. x. 21.
and sought not out the LORD: therefore the whole flock un-
derstood not and were scattered.

14 When it was now mid-feast Jesus went up into the temple and began teaching.

Temple-befitting⁶ is the teaching of our Saviour: for where ^{6 Ιερο-}
else should we rather hear the Divine Voice, save in the ^{πρεπής}
places where the Divinity is believed to dwell? For God
tendeth all things, and will not be conceived of as circum-
scribed by space, in respect of His Own Nature, but is wholly
uncontained by things that are, yet is it more meet that we
should suppose that He dwells in the holy places, and we
most reasonably deem that the will of the Divine Nature
will specially be heard by us in sacred places. But what
again was pictured to them of old in type and shadow
this now Christ transforms into truth; for God says to
the hierophant Moses, *And thou shalt set the mercy seat* Ex. xxv.
above upon the ark; and in the ark thou shalt put the testi-
monies that I shall give thee; and there will I be known to
thee, and I will commune with thee from above the mercy seat, 21, 22.

Book 4. from between the two cherubim which are upon the ark of the c. vii. 15. testimony, in respect of all things which I shall command thee unto the children of Israel. But our Lord Jesus Christ, when it was now the middle of the feast, as it is written, having entered as God into the holy places dedicate unto God, there speaks to the multitudes, although He went up in secret. As therefore upon the mercy seat in the tabernacle, God's descent was secret, and then scarcely perceived, when the time for His speaking was come, and to one then also, to the blessed Moses, did God talk, speaking to none other:— so did Christ too instruct the one race of the Jews; and converse with one people, having not yet unfolded His grace as common to the Gentiles. And exceeding well does the blessed Evangelist say, not simply, Entered, but *Went up into, the temple*. For a high thing, and very far surpassing our grovelling baseness⁷, was His entry into the Divine school⁸, and sojourn in the holy places. But the type of the act is true as to us. For it was Christ who sanctifieth the temple, and of this Moses of old was a type anointing the *tabernacle* with the hallowed oil, and sanctifying it, as it is written: albeit it needed rather that man should be sanctified by the holy places, than sanctify them: but there is no account taken of things done in a type for the truth's sake, for the sake of which the things in shadows were moulded, as one may see in the holy Prophets also.

Hos. i. 2. For one was commanded against his will to go in unto an Is. xx.² harlot, another to walk naked, yea, also to lie upon his Ezek. iv. 6. right side for many days. These things were performed for the sake of their meanings, and not surely for their own sakes. Thus then, the blessed Moses too was bidden to sanctify the tabernacle, albeit he needed rather to receive sanctification from it, that Christ again may be understood in him, sanctifying His Own Temple, although He lived with flesh among the Jews, and in it spake to the multitude, as did God of old from the mercy seat.

15 *The Jews therefore were marvelling, saying, How knoweth This Man letters, having not learned?*

Not unreasonable is the wonder of the Jews, but there

⁷ τῆς
χαμαὶζη-
λού φαν-
λότηρος
⁸ παιδευ-
τήριον

Lev. viii.
10.

Hos. i. 2.
Is. xx.²
Ezek.
iv. 6.
some
words
perhaps
omitted
in the
MS.

is something subtle⁹ in their argument. For it was likely C^{HAP.} 5.
that they would be astonished at seeing Him strangely⁹ *κεκο-*
excel both in word and knowledge, Who could not have *μη νοσμέ-*
νος been rich from instruction. For the mind of man is recipi-
ent of wisdom, and even though one do not as yet seem
wise, yet is his nature exceedingly well adapted to the at-
tainment of wisdom and knowledge on some subjects.
But in the case of those who are not well exercised in
learning, the natural advantage gets somehow stopped up
and dulled¹; in that of those who are accustomed to go ¹*κατηγυνα-*
through such toils, and to revel² in literary exercises, it is ²*ἐντρυ-*
very clear, and apt for good practice, and is found to *φάν*
have no mean store of letters³ and wise contrivances⁴. ³*λόγων*
⁴*εὑρημά-*
The Jews then are astonished, giving heed to the Saviour *τῶν*
Christ, not yet as being by nature God, but still as a mere
Man, and they marvel that He abounds in wisdom, not
having the provider⁵ hereof, i. e., practise in reading,⁵ *πρόξενον*
for that He knows letters untaught. This too then with
the rest is a charge of Jewish folly: for it should have
seemed nothing wonderful to them, that Wisdom, the Arti-
ficer of all things, that is, the Only-Begotten Word of God,
Which was among them lying hid in the form of a Man,
should not need letters.

This again must be observed for our profit. For above
when they were seeking for Jesus they say, *Where is That
Man?* (as though they knew Him by His miracles alone:
not yet knowing accurately, Who, or of Whom, or whence
He was) but here not as though ignorant of ought respecting
Him, but as knowing all things clearly, they say that
He also *knoweth letters not having learned*. The more ob-
scure enquiry therefore respecting Him of the common
people and of those who had no accurate knowledge of Him,
uttered *Where is That man* contemptuously, that of those Supra
who knew Him the other. More severe punishment then
shall they undergo who were not ignorant than they who
were: for to the one their ignorance is an excuse, to the
other their knowledge condemnation. Therefore is it said
that to some it is *better not to have known the way of truth.* ²S. Pet.
ii. 21.

Book 4. For in knowledge there is greater punishment, because
 c. vii. 16. men are *lovers of pleasure rather than lovers of God*. Jesus
 2 Tim. then, according to the difficulty⁶ of the Jews, knew *letters*,
 iii. 4. ^{6 ἐπανδ-}
^{ρηστιν} Acts vii. having not learned, *Moses was learned* (as it is written) in
 22. *all the wisdom of the Egyptians*: yet as knowing nothing at
 all, albeit exceeding wise among those, was he instructed unto better knowledge by the oracles from God, the wisdom of the world being convicted as feeble, through the Diviner and more excellent, in which or through which we are instructed in the things of Christ, receiving the understanding which is truly from above and from God. Christ then is the in all things perfectly Good, the one of all things both Wisdom and Understanding, in respect whereof He has the excellency not by teaching, but innate. And verily the Prophet Isaiah saith of Him, that *before the Child shall know good or evil, He shall refuse evil to choose good*. And let us not foolishly suppose, that the Divine and Heavenly Offspring, in discernment of reasonings or by the choice of the better turneth away from evil, and applies Itself rather to good: but as if one should say of fire, that it refuses cold; its not admitting the being cold does not indicate choice of wills in it, but rather most steady adherence of nature to what is its own, so is it in respect of Christ. For all good things are in God of Nature, and are not introduced from without; and so wisdom too was in Him, yea rather, Himself is properly and specially⁷ the Fount of wisdom, through which He gives wisdom in part to those in participation thereof, both Heavenly and earthly reasonable beings.

Wisd. i. 7, 10. **16 Jesus answered them and said, My doctrine is not Mine, but His That sent Me.**

We shall find that indeed true that is written by one of the wise men, *The Spirit of the Lord hath filled the world, and the ear of hearing^b heareth all things*. But to those who of utter folly, yea rather of blasphemy, suppose that

^b Mr. Parsons in the great edition of the LXX, begun by Dr. Holmes, finished by him, cites this one passage of S. Cyril for the word *hearing*, in place of *jealousy* and cites one MS. of this book which omits the word, *of jealousy*; below on ix. 34, S. Cyril reads the same as here.

ought they utter will escape the Divine Mind, the Godlike Psalmist says, *Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, heareth He not?* for how could it possibly happen that He should not surely hear all things, who implanteth the sense of hearing into them that were made by Him?

See therefore in this too again that the Lord is by Nature God. For the secret whispers of the Jews in the crowd He is not ignorant of; He receives them into His Ears in God-befitting way, albeit from fear of the rulers they say nothing openly concerning Him. And when on one occasion certain of those who had rushed together into the temple, marvelled and were reasoning (as is like) or gently saying one to another, *How knoweth This Man letters not having learned?* needs does He again shew Himself Equal to God the Father Who learneth nothing at all, but hath the knowledge of all things by Nature and without learning, because He surpasseth all understanding and soareth above all wisdom that is in things that are. It was then possible for Him from other things too, to shew and to assure His hearers, that whatsoever things are in the Father, these also are in Him, by reason of Identity of Nature: which thing also He used to do in other things also, from being able to do the same things and having like Operation unto all things, mounting up unto Equal Dignity: *for what things soever the Father doeth, these (He saith) doth the Son too likewise,* and again, *For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will.*

But here it was (I suppose) seasonable and most suitable, to make a demonstration of the most necessary points. For His discourse about wisdom and learning without letters was made with those who had been considering these things. It behoved Him then to shew that this existed in Him, just as in the Father. What then is the mode of proof? From His having Equality of wisdom with Him, even though according to true and wise reasoning, He most surely is Himself Wisdom and of God

CHAP. 5.
c. vii. 16.
Ps. xciv.
8, 9.

Supra
ver. 15.

Supra v.
19.
Ib. 21.

BOOK 4. the Father, to Whom in all things like, He says He teaches
 c. vii. 17. the same things with Him, without any distinction. For either on account of the exact likeness of His *doctrine* to that of the Father, does He say that it is the Father's, or because He is Himself the Wisdom of the Father, through Which He speaketh and ordereth all things, does He say that the *doctrine* too is His: yet something else besides doth He dispense, contributing not slightly to the salvation of His pupils. For since they seeing a Man, on account of the flesh which was of earth received not the word as being of God, and therefore seemed to be sick of a plausible unbelief, profitably doth He attribute the teaching to God the Father, yet saying what was true, and from fear of their being fighters against God, if they held out any longer against the decrees from above, persuading them to receive His words.

But we must know that by His saying again that He was sent, He does not shew that He is second in Dignity to the Father. For we must not imagine a mission befitting a servant, even though because clad in servant's form He might rightly say even this of Himself. But He was *sent* as Word from Mind, as the Sun's radiance from itself. For these I suppose are processions⁸ from those things in which they are, from their appearing to issue forth⁹, yet exist they naturally and immovably in those things whence they are. For we ought not, because word issues forth from mind, and radiance from the sun, therefore at all to suppose that the things which produced are left of those which have gone forth of them, but rather we shall see both those in these, and these again existing in the former. For mind will never be word-less, nor yet word again without the mind fashioned therein. Analogously to this, shall we conceive of the other also.

17 *If any man do^c His Will, he shall know of the doctrine, whether it be of God or whether I am speaking of Myself.*

¹ *λέγεται τως* We ought uncritically¹ and without all doubt to receive

^c So is the text here, giving ποιῶ in last is the reading of all known MSS. place of θέλω ποιεῦν, willeth to do, which

the words of the Truth, and to believe that a thing once said, cannot be otherwise than as it was declared to be. But He permits not His saying to be without proof, on account of the unbelievers, but introduces a most evident and exceeding clear solution, tempering with much skill the fashion of His words. And what the skill is, what the order of the economy, we will again say. They were seeking to kill Him on account of the paralytic, him (I mean) that was healed on the sabbath day. Gently then does He alike scare them from their dreadful purpose against Him, and clearly does He convict those who are travailing with their blood-thirsty purpose against Him, that they were choosing to fulfil their own lust rather than the will of the Law-giver. For then (saith He) shall ye know perfectly of *My doctrine*, that *it is of God* the Father, when ye shall choose to follow His Will rather than your own. But *the Will of the Law-giver and of God*, is to abstain wholly from murder. Then, then (He saith) shall ye, not holden beforehand by unjust hatred, nor thrust forth in brutish guise to no seasonable anger, know clearly, whether the word of *My teaching is of God*, or whether *I am speaking of Myself*. Having therefore interwoven reproof with profit, He with justice accuses them, for that they unreasonably mock at what He teaches, though God the Father consenteth and co-willeth, or what also is true, co-teacheth and co-interpreteth. But He puts *Of Myself*, for, Privately and wholly severed from being after the Co-Will and Purpose of the Father. And I do not suppose any person of sound mind will think that He accuses His own words of being spurious, but says that they will never be otherwise than in accordance with the Will of God the Father. For He speaks by His own Word and Wisdom, His Own Offspring; but That speaks not at all diversely from Himself, for how could It?

18 *He that speaketh of himself seeketh his own glory.*

He giveth this evident proof that He doth not labour for His Own glory by His teaching, that He does not use any strange words and foreign to the law (for this were to

Book 4. *speak of Himself*), but that He is exhorting them rather to be obedient to the former oracles, while He removes only the unprofitable and gross shadow of the letter, and transforms it persuasively unto the spiritual sense, which already lay hid in types. What then He says in the Gospel accord-

S. Matth. *I came not to destroy the Law, but to fulfil*; this again He indirectly intimates here. For the Gospel polity hath but the transformation of the letter into the truth, and having transfigured the Mosaic type unto what is more fitting, hath the knowledge of the worship in spirit. Christ therefore speaketh and not of Himself, that is, nothing diverse from the things already foretold. For He doth not put away Moses, nor doth He teach us to re-

ject the instruction of the law, but over what had been shadowed out in type, as it were some brighter tint to overlay the Truth. Very skilfully acquiring the good will of the Jews, does He offer the honour and glory to God the Father. For since the Jews knowing not the Word that had appeared from God the Father, were supposing that the Law had been given by the Father only, with reason did He affirm that He was glorified by the keeping of the Law, and endured the contrary if it were not kept as it ought. But even though the Son is partaker of the glory of the Father, and through Him had God the Father spoken to Moses, He yet assents to their opinions economically. But in that He *speaks* nothing of *Himself* that does not agree with the law, He confesses that not surely His own glory is it that He is zealous to build up, but that due to the Law.

Besides this, this too must be observed. For indirectly and darkly, He finds fault with the Jews who are falling into those very things which they ignorantly blame, and are accustomed to snatch at glory for themselves rather than God the Lord of all: and how, I will tell. For they falling away from the commandments of the law, were borne each **Ib. xv. 9.** to what liketh him, *teaching*, as it is written, *for doctrines the commandments of men*. For this again well does Christ convict them as transgressors, and as sinning against the

very Law-giver, in that they persuaded their hearers not CHAP. 5.
to live after His ordinances, but rather to give heed to their
doctrines. Therefore, albeit Christ says still indefinitely
and absolutely, *He that speaketh of himself seeketh his own
glory*, He is reproving the disease of the madness of the
Pharisees, in that through their chusing to speak rather
their own words, they are stealing the glory of the Law-
giver, and transferring to themselves the things due to
God, they thence shun not at length to seek to kill Him.
On which account specially convicts He them of transgress-
ing, excusing themselves duly² under the pretence that² *οἰκονο-
μικῶς* they were zealous to keep the law, and thereby honour
God the Father.

*But he that seeketh (saith He) His Glory That sent Him,
This one is true, and no unrighteousness is in Him.* As he
who doth not seek rather the honour of God but his own,
is not true, but most exceedingly unjust: for he is not *true*,
seeing he slandereth the Law, and bringeth in his own will
in its place; most unjust too, in that he thrusteth aside the
righteous judgment of the Lawgiver, and putteth his own
above his Lord's. Righteous then and *true* is Christ, ob-
noxious to none of the aforesaid charges.

**19 Hath not Moses given you the law, and no one of you keepeth
the law? why are ye seeking to kill Me?**

By many devices cometh about the discourse of the Sa-
viour to one aim. For having in the preceding, indirectly
blamed (as was meet) the Pharisees who supposed that
they ought not to obey the commands from above, but to
introduce their own opinions, and were zealous rather to
gain honour from those under them, and did not offer it to
the Lord of all, but diverted it to their own persons, that
thence they were daring to transgress more freely:—He
again, in other and severest wise, prepares for them open
at length and unveiled reproof. For He being condemned
for breach of the sabbath, and enduring the most unjust
accusation of lawlessness for this, convicted them not of in-
dividually transgressing *the law*, but that the whole nation of
the Jews had made the law of Moses of no account. For

BOOK 4. tell Me (He saith) ye who condemn the man who is
 c. vii. 19. zealous to shew mercy on the sabbath day, who have passed
 foulest censure upon those who do well, and freely con-
 demn the compassionate, hath not the commandment not
 to murder been delivered you by Moses, whom ye admire ?
 Ex. xxiii. did ye not hear him say, *The innocent and righteous slay*
 7. *thou not ?* why then do ye grieve even your own *Moses*, by
 so readily transgressing *the Law* that was appointed through
 him ? An argument and clear proof of this, is that ye per-
 secute Me who have done no wrong, and are unjustly eager
 to slay Him who can never be accused of that whereby
 He should suffer this.

Very pointed then is the Saviour's discourse and most severely herein does He attack the mad folly of the Jews, and shew that they who fall as it were with unbridled course unto condemning Him for His transgression of the sabbath, shew themselves transgressors, and chusers of murder, and for this cause alone fall into the worst of all sins. He all but cries aloud, The paralytic who had fallen into a bitter and incurable complaint, and who was spent with weakness at length intolerable, I have healed on the sabbath day : but for My well-doing, I am condemned as though I had been taken in the worst of crimes, and for this ye determined murder against Me. What manner of punishment then (He says) shall be devised for you com-
 mensurate with such monstrous deeds ? for lo, yourselves too are transgressing *the law* ; but the mode of your trans-
 gressions, is not of like nature with the charges against Me. For not as well-doers, like Me, are ye persuaded to do this, but with a view to murder, which is worse than all trans-
 gression. How then is *Moses* with you in these things, on whose account *I*, though a Preserver, am condemned ? did not he appoint you the law concerning this ? do not ye again, while trampling on My Word, ignore its transgres-
 sion, by devising murder unjustly ? Such things then might Christ well say to the ungodly Pharisees. But He abstracts the Law for the present from His Own Person, although He is Himself the Lawgiver, and attributes it as it were to

the Father Alone, by Him specially shaming into silence CHAP. 5.
the shameless Jews, among whom He was considered
greater than He. For, as we have often said, they did not
yet acknowledge that He is God by Nature, nor did they
yet know the deep mystery of the economy with Flesh, but
admired rather the glory of Moses.

20 *The people answered, Thou hast a devil; who is seeking to
kill thee?* Jesus answered and said unto them

They feel the charges, and hit by the bitter words
thence proceeding, they betake themselves to denial, not
actually repudiating their murderous design, but only with
all diligence putting from them the appearance of breaking
the Law, the boast of the Pharisees in appearance only.
Therefore was Christ wont to call them *whited sepulchres* S. Matth.
also, outwardly clad in the beauty of the ingenuity of art, but xxiii. 27.
within full of the uncleanness of the dead. But I suppose
that they say these things to take away fear as to His ex-
pecting to suffer anything, not truly giving Him an assur-
ance that He will not suffer, but drawing Him forth unto a
hazardous confidence, and thinking to persuade Him not
to be zealous to be hid from them. For then it would be
no hard matter to plot against Him, at least as they sup-
posed. For they ignorantly deemed, not knowing Him
That was persecuted, that He would be obnoxious to their
perverseness, even though He willed not to suffer, and
would be caught, like one of those who knew not the
thought that lay hid in their minds. The fruit then of
their stubbornness is their denial, and another kind of blas-
phemy against Christ. For by what things they endeavour
to repel His words, as untrue, they condemn Him as a
Liar, *adding iniquity to their iniquity*, as it is written. Ps. lxix.
27.

One work I did, and do ye all marvel?

We will read the verse, as a question, with a comma,
and a full stop. But we will not be ignorant of the subtle
meaning of the word, replete with a most wise economy.
For observe how on relating to the Jews His Loving-kind-
ness to the impotent man, He does not say unguardedly,

Book 4. I have healed the man on the sabbath day, and do ye therefore marvel? but more cautiously and far more heedfully, He says, *One work I did*, soothing the unseasonable anger of the multitude; for it was not unlikely, that they, cut by the transgression against the sabbath, would even now attempt to stone Jesus. For indiscreet of counsel, according to the Greek poets, and prone to anger is ever the multitude, both applying gentlest accord to whatsoever it is minded to, and easily excited like a bull unto intolerable daring, it is caught more apt than it ought in daring undertakings to dreadful ends. Having therefore put away all boast for their profit's sake, He makes use of the gentlest words and with exceeding moderation He says, *One work I did, and do ye all marvel?* On account of this one work (He says) although it was wrought for the salvation and life of the prostrate, do ye condemn the mighty Worker thereof, as though for offences truly heinous, and looking only to the honour of the Sabbath, accord not wonder to the miracle? (for this indeed would have been more fitting) but because the commandment of the law has been broken according to your foolish imagination, for no slight or worthless reasons, but for the salvation and life of a man, ye are unreasonably angry, when ye ought rather to praise Him Who is clad with so great and God-befitting power. Untutored then by these things also are the people of the Jews proved to be, expending undue astonishment upon the man that was healed, and not rather offering it to Christ Who miraculously preserveth.

But we must know, that He, in addressing them of Israel and saying, *One work I did, and do ye all marvel?* again indirectly reproves and makes known something of this kind. For on account of this one (according to you) offence of Mine (He says) ye marvel at My purpose, as though I were bold to thrust aside the Lawgiver: then how deem ye that God feels towards you, who not once merely offend against the Law, but make nothing of transgressing it, in matters for which ye judge others?

Manetho
4. 530.

22 Therefore hath Moses given you circumcision (not because it CHAP. 5.
is of Moses, but of the fathers) and ye on the sabbath-day c. vii. 22.
circumcise a man.

Of deep meaning is the word, and hard to be reached the purpose of the text, but it will be manifest through the grace of Him That illuminateth. Defeating then by many words the uninstructedness of the Jews, and manifoldly teaching them that they ought not to go off to unseasonable wrath on account of the breach of the sabbath, by reason *the Son of man is Lord of the Sabbath day*: but S. Matth. xii. 8. having at length attained no good effect by reason of the ill-counsel of the hearers, He passes on to another mode of economy, and endeavours to shew clearly that the hierophant Moses himself, the minister of the Law, brake the Law of the sabbath on account of *the circumcision*, which had extended from the custom of the fathers even unto his own times, that he too might with reason be shewn to be an observer of the custom of the fathers, and since God works on the sabbath, therefore He revealing Himself too as a worker holds that it is in no wise a transgression of the sabbath, by reason of His being ever like minded with the Father. Wherefore He also said, *My Father worketh hitherto and I work*. In order then (He saith) that ye, beholding Me working on the sabbath day, may not marvel as at some strange and most monstrous thing, *Moses hath given you circumcision* on the sabbath, and he was beforehand in breaking the Law respecting it. And why? He did not think he should be doing right, in dishonouring the Law given to the Fathers, and their custom, on account of the sabbath day. Therefore *a man is circumcised on the sabbath day* too. But if Moses considered that he ought to honour the custom of the fathers, and made that superior to the honour of the sabbath, why are ye vainly troubled at Me, and marvel at Me, as though I were one of those wont heedlessly to transgress the Law, out of contempt for the Law? albeit (He says) I work equally with the Father, and ever agree with Him in every purpose: and since He works on the Sabbath day, well do

Supra v.
17.

BOOK 4. I refuse to be idle thereon. He says that *Moses gave them circumcision*, although it was not of him according to what has been just said, *but of the fathers*, because the ordinance of circumcision was given to the fathers, but its rites were more definitely and clearly ordered by Moses. For our forefather Abraham was circumcised, but not on the eighth day, nor was a pair of turtle doves or two young pigeons offered for him, in accordance with the rites of Moses.

CHAPTER VI.

A dissertation upon the rest of the Sabbath, manifoldly shewing
of what it is significant.

- 23 *If a man on the sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at Me, because I made a whole man well on the sabbath day?*

THE verse is unintelligible to the many and not very clear as to its subdivisions ; we will therefore speak of that first. We will therefore read it bit by bit, changing the structure of the verse ; for thus you will clearly understand the meaning. *If then (He says) a man on the sabbath day receive circumcision, are ye angry at Me, that the law of Moses should not be broken, because I made a whole man well on the sabbath day ?* For a man does not receive circumcision on the sabbath day, *that the Law of Moses be not broken* : for it is broken when the sabbath is made void by circumcision. For as we taught before, yea rather as the Saviour Himself said, *circumcision is not of Moses but of the fathers.* So that by reason of the circumcision from the fathers, the Law of Moses is broken, I mean that respecting the sabbath. Therefore we must connect the words, *that the Law of Moses should not be broken*, to our Saviour's words : for He says, *are ye angry at Me, that the Law of Moses should not be broken, because I made a whole man well on the sabbath day ?* The case of the sub-division then has been now herein settled, we must go to the interpretation of the things signified too, even though they are exceedingly hard to understand. Circumcision, then (He says) is a way of taking care for a man, and it surpasses the ordinance itself of the sabbath. For it was of necessity that the suffering should be made whole. What then is

Supra
ver. 22.

Book 4. the hindrance, or how will the ordinance of the sabbath c. vii. 24. reasonably stand in the way of healing the whole body, since it permits already without blame its breach by a partial and slight healing? for a man is circumcised and healed of the wound without blame on the Sabbath day. Vainly then (He says) are ye indignant, to the Worker of the better things objecting the transgression of the Law, when the law is not grieved at being put aside by Moses for a petty circumcision. By these things is enwoven an argument, persuading them to agree that they ought not vainly to be annoyed, since Moses had already been a type thereof, whom they foolishly thought they ought to take the part of, and making no account of his law, were being hurried off to the duty of committing murder.

24 *Judge not according to the appearance, but judge righteous judgment.*

Deut. i. 17. The Law (He says) which ye are so zealous to take the part of, and for the sake of which ye were kindled even unto fierce wrath, openly cries aloud, *Ye shall not respect persons in judgment, for the judgment is God's.* Ye then who condemn Me as a transgressor on account of the sabbath, and decide that it is most fitting to be angry at this, do ye care for the honour of the Law, take shame at the message, *Judge not according to the appearance, but judge righteous judgment.* For if ye put Moses forth from transgression, and rightly consider that he has no portion of condemnation for this, albeit he breaketh the ordinance of the sabbath on account of circumcision [which is] of the fathers, do ye free from blame the Son too Who ever agreeth with the mind of the Father, and approveth His will, and whatsoever things He doeth, these likewise is He too wont to do. But if ye condemn the Son only, and do not condemn Moses, although he is involved (He saith) in equal blame to that wherein ye suppose that I too am involved on account of the sabbath, how will ye not be found to be trampling on the Divine Law, and be taken insulting the decrees from above, out of respect to some

corrupting the command to judge righteousness, and rendering superior to the Divine commands him to whom ye transgressing pay reverence from respect of persons ?

Let the wise hearer observe again the wondrous skill of our Saviour Christ. When accused of the breach of one Law, He convicts them as transgressors by very many arguments, all but uttering the Gospel words, *And why lookest thou at the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* An evil thing then is it to condemn others. For *wherein a man judgeth another, he condemneth himself*, as it is written. Wherefore by the Saviour too Himself was it said, *Judge not and ye shall not be judged, condemn not and ye shall not be condemned.* And this we say in respect of ourselves : for Christ will never become a transgressor by changing His own Laws to whatsoever He will, and overlaying with the fair beauty of truth the shadows of the Law: that at length, the things enjoined in a more carnal sense to them of old, may be changed into a spiritual interpretation.

But since our discourse, which was upon the mention of the sabbath, hath flowed into that of the circumcision, I think that not less profit than is due will accrue to the true searcher after wisdom, through his clearly beholding, what the seventh day rest means, what again is signified by the circumcision on the eighth day, and by his learning in addition, why circumcision is received on the sabbath itself, not enduring to keep the legal-rest: rightly examining each point, as well as I can, I will endeavour to make it clear. The first consideration will be that of the seventh day, or sabbath, and its rest. For so will the enquiry into what follows be most convenient. Therefore let us enquire into the first appointed law on this subject, how and in what manner it arose.

For when God brought Israel out of the bondage in Egypt unto their original and ancient freedom, by the hand of the all-wise Moses, and having miraculously brought them through the midst of the sea, with foot somehow dry and unwetted, commanded them to hasten on unto the land

CHAP. 6.
c. vii. 24.

S. Matth.
vii. 3.

Rom. ii.
1.

S. Luke
vi. 37.

Book 4. of promise, at length, accustoming them of necessity to purify themselves beforehand and cleanse themselves, He called them to an assembly in mount Sinai: and having descended upon it in the likeness of fire, He gave them decrees unto salvation, saying, *I am the LORD thy God, Which brought thee out of the land of Egypt, out of the house of bondage.*

Ex. xx. 2-5. *Thou shalt have no other gods but Me. Thou shalt not make unto thee any image nor any likeness that is in heaven above or that is in the earth beneath or that is in the water under the earth, thou shalt not worship them nor serve them, for I am the LORD thy God, a jealous God.* For it was fitting, it was fitting thence to commence the ordinance of what was profitable, and first to fore-initiate with the doctrines of Divine knowledge, them who had once given themselves to the service and obedience of God. For knowledge of God is the root of all virtue, and the foundation of piety is faith. Having therefore revealed Himself, and as it were

Ib. 2. made Himself manifest by saying, *I am the LORD thy God,* and having first wrought in them faith by knowledge, and having wholly interdicted the making of an image and the worship of falsely-called gods, He shews that their transgression will not be unpunished, and sets before them

Ib. 7. the punishment of turning aside, crying, *Thou shalt not take the Name of the LORD thy God in vain, that is, thou shalt not put about a vain idol the Divine and most dread Name: for the LORD (He says) will not hold him guiltless that taketh His Name in vain.* Having then said that he shall be guilty of no slight transgression, who shall please

¹ ἐπιγρά-
φεσθαι
cf. p. 319
note.

Ib. 8-10. saying, *Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work.* Then profitably shewing Whom they will imitate in so doing, He says, *For in six days the LORD made heaven and earth and the sea and all that in them is, and*

Ib. 11. :

rested the seventh day: wherefore the LORD blessed the seventh CHAP. 6.
c. vii. 24. day and hallowed it.

What then (will a man say) did the ordinance of the Sabbath purport? Or why, after the threatening against transgressions was a second and similar Law straightway introduced? To this we say, that it was right not only to threaten transgressors that they should undergo dreadful sufferings, nor by fear alone to establish Israel unto piety (for the service of fear is of a more slavish sort) but to shew of what they will be partakers and to what end they will come, who are firmly fixed in love to Him. He defines therefore, and gives them as in type the promise of the future good things. *For the law hath a shadow of the good things to come,* as it is written, and its form is shewn to be an exercise preparatory² to the truth. For He commands them ^{τηρογύ-}
 $\mu\nu\alpha\sigma\mu\alpha$ to rest on the last day of the week, that is, the sabbath, and to cease from all work, and give it over, and to practise rest thereon, signifying thereby the rest and enjoyment that should be to the saints at the completion of ages, when they having ended their life in the world, and having cleansed away the sweat of their good works, they who are in Christ shall live the life without toil and free from all weariness, according to that which is spoken concerning them by the mouth of the prophet: *for they shall forget their former tribulation, and it shall not come into their heart, but everlasting joy shall be upon their head,* for Isa. lxv. 16 LXX. *upon their head praise, and joy shall take hold on them, sorrow and grief and sighing are fled away.* They too imitating the Creator who ceased and all but rested from the toils of creation, will cease from their labours in this life, attaining unto the delight³ to be given by Christ at the ^{τρυφὴν}
end of ages. And to this end I think that the appointed 10. rest on the sabbath tends.

But note how the Law-giver says negatively, Thou shalt not worship any other gods, but on giving the kindred commandment about the sabbath which follows it, He says, *Remember, and why?* Because the time for not worshipping other gods was now gone by (for therefore He

Book 4. immediately commanded them to be diligent about this
 c. vii. 24. but by means of memory it was possible to behold things to come, and to see beforehand in thought what was already limned in types. We must moreover notice this too. For when He had well enforced our position with regard to our faith, He straightway adds the memorial of the promise at the end of ages ^a, and then ordains the remaining laws,

Ex. xx. 12, 13. *Honour thy father and thy mother, thou shalt not kill*, and so on : that we may not think we are justified by works, nor

^{4 ἀφθονος} look for the ungrudging ⁴ bounteousness of God as the fruit of our own toils, but that we shall have it of faith. Therefore before the laws of godly conversation, grace hath straightway entered in as the next neighbour to our faith of the good things in hope.

The sabbath rest then signifies the life of the saints in rest and holiness, when they, having at length put off all that is troublous, and ceased from every toil, shall delight in the good things from God. And verily the blessed Paul, when he discoursed to us of these things, and most excellently essayed to enquire into the mode of the rest of the

Heb. iii. 18, 19. people, saith thus, *And to whom sware He that they should not enter into His rest, but to them that believed not? And we see that they could not enter in because of unbelief.* For since certain were supposing that that was the land of rest, whereinto they came that came forth out of Egypt, albeit that is taken as a type of the one which shall be given to the

Ps. xxvii. 13. saints by Christ, which David called *the land of the living*, the

most wise Paul endeavours to shew, that that which was then given for an inheritance to the children of Israel by the command of Joshua was a type of that which is looked for. For that these things are taken as a type of the truth, he diligently proves, bringing an argument demonstrative of what has been said. For he saith thus, *Seeing therefore it remaineth that some enter therein, and they to whom it was first preached entered not in because of unbelief, He again limiteth a certain day, saying in David,*

Heb. iv. 6-8.

^a S. Cyril seems to be alluding to the words that *God rested the seventh day*, we too shall rest, as he says above that as being a memorial of a promise that our rest on that day signifies this.

To-day, after so long a time : as it is foresaid To-day if ye CHAP. 6.
c. vii. 24. will hear His Voice, harden not your hearts, as in the provocation; for if Jesus had given them rest, then would He not afterward have spoken of another day. Seest thou how diligently he overthrew the apparent objection? For one striving with Jewish arguments might straightway have said, "What then art thou saying most excellent Sir? hath not Joshua brought the people into the land of promise? did they not rest and keep sabbath in it?" "yea" (he saith) "but in type and imitation of the true." For if in these things only the grace of God and the measure of His Promise is marked out, and in them have been fulfilled to Israel their hopes, and the letter of the law signifies nothing else besides, how, as though Joshua had not given them rest, is again another period of rest marked out by blessed David although he was so long after? Wisely then and very skilfully does he, after having shewn that the historical incidents are a type and image of spiritual things, reveal the still concealed and hidden interpretation of the sabbath, adding, *There remaineth therefore a rest to Ib. 9, 10. the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from His.* How then will it not be hence at length clearly confessed, that the mind of the saints knows that the resting from toils, i. e., those of our labours, is the sabbath-keeping, when the bright band of the saints shall delight in their good deeds before wrought in this life, after the likeness of the Creator of all things, Who rested and rejoiced on the seventh day, as Wisdom saith in the book of Proverbs, *I was Prov. viii. 30, 31 LXX. she in Whom He delighted: daily rejoiced I before Him at every-time, when He was rejoicing on having completed the earth, and was rejoicing in the sons of men?* Therefore (for I will return again to the original subject, and will recapitulate the bent of the whole discourse), the rest of the sabbath denotes the toilless life of the saints. For without toil shall all good things be given at that time to the saints by God, nor shall we then work sin the foundation of ills, because it shall perish root and branch from us, together with him

Book 4. who was wont to sow it in us, according as it is said, *No c. vii. 24. lion shall be there, nor shall ought of evil beasts go up there- Isa. xxxv. 9, 8.*

Num. xv. 36. *lion shall be there, nor shall ought of evil beasts go up there- on, but a pure way shall be there, and it shall be called, An holy way.* Yea, and the mind of the saints will retain all good things without toil. Therefore he too who gathered sticks on the sabbath day died by stoning, as having wronged the truth in the type. For after having ceased, and arrived at that rest, we shall never go forth of that habit both admirable and illustrious in virtues, as they did from their tent, nor shall we any more collect sin, which is the food and mother of fire, as did that man the wood, through his exceeding senselessness, not understanding the types which point to the truth. Therefore also with senseless stones, as himself taken in much senselessness, was he stoned by the avengers, having the character of his manners inscribed in his punishment. That we shall not then commit any abominable sin, is therefore manifest, nor yet shall we by sweat attain what is profitable; and this again we shall see shewn as it were darkly in the books of Moses.

Ps. lxxviii. 25. For God showered down the Manna like dew upon the sons of Israel in the wilderness, and gave them *angels' bread*, as it is written, and then He appointed a law too respecting it by the allwise Moses. For thus did he make pro-

Ex. xvi. 25, 26. clamation, *Eat to-day : for to-day is a sabbath unto the LORD, ye shall not find it in the field. Six days ye shall gather, but on the seventh day, which is the sabbath, in it there shall be none.* For he hints that before the completion of the ages it is convenient that we collect with toil that which profiteth and nourisheth us unto everlasting life, as they traversing the wide wilderness, gathered together from all quarters manna for their food ; but on the seventh, that is, in the final end, the time for collecting what is profitable is gone by, and we shall delight ourselves in the things already provided, according as it is said by the Psalmist, *Thou shalt eat the fruit of thy toils^b.*

Ps. cxxviii. 2.

^b S. Cyril reads very often as here, and Parsons diligent and laborious Edition, in place of *τοὺς πόνους τῶν καρπῶν σου*, *the fruits of thy toils*, with the codex Alexandrinus and one other MS., cited in Holmes

God the Lawgiver then, not taking pleasure in the shadows, but looking beforehand to the very image of the things, issued proclamation that we ought not to labour on the sabbath. But certain men having despised the Law given them about this, and not shrinking from fool-hardily offending the Lord of all, determined that they ought to go out to gather manna even on the sabbath, and not in counsels only was their daring endeavour, but in very deed they accomplished what seemed them good. The Law-giver therefore for this again finds fault with them, and says, *How long chuse ye not to keep My commandments and My law?* See, Ex. 28, 29. *for that the LORD gave you this day for a Sabbath, therefore He hath given you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day.* Seest thou how He forming beforehand for us life free from all sweat and toil, in the typical rest, enjoins them to do nothing at all on the sabbath? For He does not permit them to gather, and enjoins them besides, not to leave their house and go anywhither, nor to go forth from their own place. And what again He wills us to learn by this, we will set forth, bringing forward a kindred and similar command. The blessed Prophet Jeremiah spake then to the Jews on this wise, *Thus saith the LORD, Keep your souls, and bear no burden on the LXX. sabbath day, and go not forth of the gates of Jerusalem, neither carry forth burdens out of your houses on the sabbath day, neither do ye any work: hallow the sabbath day, as I commanded your fathers.* And what thence? Urging as aforesaid to a watchful habit, he bids us keep our own soul, for thus will our duty of hastening unto the hoped-for Sabbath-keeping be easily accomplished. But how many good things shall be revealed to those who possess this, He beautifully makes known by the introduction of the other things. For He does not suffer any to be laden with a burden, since no one at that time will take up the heavy burden of sin. For it is the time of holiness, when our old sin having departed to utter destruction, the soul of each is renewed to a habit of virtue unwavering. Yea

Book 4. and He does not suffer them to go forth of the gates of Jerusalem. For according to the true and orthodox doctrine the glorious choir of the saints shall dwell securely in the heavenly Jerusalem, and shall not go forth of the holy city, but rather shall be therein for ever, held fast by the Divine power so as never to be able to run away from

Rom. xi. 29. the good things once for all given them. *For the gifts and calling of God are without repentance*, according to S. Paul.

But in saying again, *Ye shall not go forth every man from his place*, He seems to imply this most clearly. For many in

Infra xiv. 2. truth are the mansions with God the Father according to the Saviour's word (and of this was the holy tabernacle

Exod. xxvi. 1. in all glory fulfilling the type, which had ten chambers^c) and to each shall be given according to his deserts and proportionately to his good deeds, his abode. But they that are wholly in possession of their tabernacles there, they shall dwell there for ever, and will never come to fall from the things allotted to them by the Divine free gift. And a true witness hereof shall be introduced by us. For the

Isa. xxxiii. 20 LXX. Prophet Isaiah having clearly stated these things, speaketh thus, *Thine eyes shall see Jerusalem, a wealthy city, tabernacles that shall not be shaken nor shall be removed for ever*: for in saying that the tabernacles in the wealthy city shall not be shaken, he shews the immutability of the abode and habitation therein. Yea, he says moreover, and *Neither do ye any work thereon, but hallow ye the sabbath day*. As we have already often said, the time of rest and refreshment belongs to both, and it is wholly kept holy as a feast to Christ.

Again that we ought to do no work on the sabbath day, but to rest as it were and cease from every thing that inviteth to sweat and toil, we shall know from other sources also. For He says in Exodus, *Six years thou shalt sow thy land, and shalt gather in the fruits thereof, but the seventh year thou shalt let it rest and lie still*. And in Leviticus,

Exod. xxiii. 10, 11. *When ye come into the land which I give you, the land which*

Lev. xxv. 2-4.

^c There seems to be a little confusion between *ἀβλατά courts* and *ἀβλατίαι, cur-* Dr. Holmes cites S. Augustine as say-
ing that some of the Latin interpreters
tains: see too in S. Irenaeus, 2. 24. 3. give *atria, courts*.

I give you shall keep a sabbath unto the LORD. Six years ^{CHAP. 6.}
thou shalt sow thy field, and six years thou shalt prune thy
vineyard, and gather in the fruit thereof, but in the seventh
year shall be a rest unto the land, a sabbath to the LORD.
For it is not the land which is insensible to toil that He
releases, nor yet to it doth He in reality give this law, but
He brought it about to those who possessed it, that they
should not toil, through His giving a release to the land.
For in many ways did He point out our feast in Christ, in
which they who have lived in the Divine fear shall hasten
unto the perfect and complete liberty which is in holiness,
and to the most wealthy grace of the Spirit. And this
again we shall know from the Mosaic commands them-
selves. For it runs thus, *When thy brother, an Hebrew man* ^{Deut. xv.}
or an Hebrew woman, is sold unto thee, six years shall he ^{12.}
serve thee, in the seventh year a release. For we who were
of old slaves to sin, and by taking pleasure in evil had in
some sort sold ourselves to the devil, being justified in
Christ through faith, shall mount up to the true and holy
sabbath-keeping, clothed with the liberty which is through
grace, and glorified with the good things from God.

CHAPTER VII.

A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant.

HAVING now sufficiently (as I think) and according to the power of my understanding, unfolded the purpose of the sabbath, we will transfer the labour of investigation to circumcision which is akin thereto, resolving from all quarters to hunt out as befits, what is of use. For it were most absurd and not free from the extremest ridicule, that one should not gladly give all toil in exchange for the knowledge of these things. What then was by it also typically expressed to them of old, we considering the subject spiritually will set forth according to the measure of the gift of the God of all Who maketh dark things manifest, and openeth to us hidden and invisible treasures. For they who have already attained unto habit undefective, and have their understanding maturer, may both conceive and utter things far superior to these, but we will set before our hearers what comes into our mind, though it seem to come far short of what is fitting, not sinning against brotherly love by fear of seeming inferior to any, but rather knowing the scripture, *Give occasion to a wise man, and he will be yet wiser; teach a just man, and he will receive yet more.* The first law then respecting circumcision was ordained, when God said to Abraham, *Thou shalt keep My covenant and thy seed after thee in their generations; and this is My covenant, which I will covenant, between you and Me and thy seed after thee in their generations: every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child.* But when He had appointed

cf. Isa
xlv. 3.

Prov.
ix. 9.

Gen. xvii.
9-12.

the law as to this, and had decreed that they should surely CHAP. 7.
circumcise the flesh of their foreskin, He shews that the c. vii. 24.
transgression of the law will not be without harm, shewing
that it is the type of a most essential mystery: for He sub-
joins as follows, *And My covenant shall be in your flesh for Ib. 13,*
an everlasting covenant: and the uncircumcised man child
whose flesh of his foreskin is not circumcised on the eighth day^a
that soul shall be cut off from his seed; he hath scattered My
covenant. The Divine Paul then affirmed that *circumcision* Rom. iv.
had been given to the patriarch as *a sign and a seal of the*
faith which he had in uncircumcision. For it was his aim (it
seems) and zealous endeavour to shew that the calling and
righteousness which are through faith surpass and are elder
than every command of the law. For thus hardly did he
shame them of Israel, and persuade them not to esteem
the righteousness of faith a transgression of the law, but
rather a return to that which was from the beginning and
before all law; yet is he, seasonably bringing round the
force of his subject to what is immediately profitable and of
use for the present time, found to know of another kind of
circumcision. For wishing to unteach the Jews their de-
light in glorying in the flesh, he writes again, *For not he is Ib. ii.*
a Jew which is one outwardly, neither is that circumcision
which is outward in the flesh, but he is a Jew which is one
inwardly, and circumcision is that of the heart, in the spirit
and not in the letter, whose praise is not of men but of God.
Does he not hereby persuade them to change at length to
other thoughts respecting this, and would not have them
look on circumcision, as merely the gift of *the seal* to our Ib. iv. 11.
forefather *of the faith which he had being yet uncircumcised,*
but conceive of it as something greater and spiritual?

We must then investigate and examine not remissly what
the circumcision in the spirit is, of what that which is
accomplished in the flesh is a symbol, and why, not on
any day indifferently, as it might happen, but only on
the eighth, man is circumcised. It is then obvious to
every man, that since our aim is intent to be united to

^a The words *on the eighth day* are added by the Septuagint translators.
K K 2

Book 4. God through Christ the Mediator, therefore it surely befits
 c. vii. 24.
^{τοικειδ-}
^{τητα} those who mount up by faith to intimate nearness¹ with
 the all-holy Lord, to first purify and sanctify themselves in
 every way. We will take as a most excellent image of this
 kind of thing, that which was spoken by God to the holy
Ex. xix. Moses, *Go down protest unto the people, and sanctify them to*
10, 11. *day and to morrow, and let them wash their clothes and be*
ready against the third day; for the third day the LORD will
come down upon the mount Sinai. In that they were to
 sanctify themselves beforehand, He would have them attend
 to fitness of habits; in that they were to wash their clothes,
 He points to purity of the body itself. For the body is
 as it were the garment and array of the soul.

Lev. xi. Since then (for I will go up to the first and most neces-
 sary beginning of the subject) they who are hastening to
 an intimate nearness to the holy God must surely first purify
 44. themselves, according to what is said by Him, *Holy shall ye*
be, for I am holy, He ordained a symbol of sanctification to
 them of old through the circumcision in the flesh, and how,
 we will say. On examining into the nature of things among
 us, we shall find pleasure taking the lead of all sin: and
 some hot lust ever preceding in its working, invites us to
 transgression, and first taking captive the prudence of the
 understanding, thus at length persuades us to come by a
 most smooth way unto the attainment of the things desired.

S. James
 i. 13-15. And the disciple of Christ shews that what we have said on
 these matters is true, for thus proclaims he, *Let no man*
say when he is tempted, I am tempted of God; for God can-
not be tempted with evil, neither tempteth He any man, but
every man is tempted, when he is drawn away of his own
lust, and enticed. Then lust when it hath conceived, bringeth
forth sin, and sin, when it is finished, bringeth forth death.
 Seest thou then how in lusts toward anything the birth of
 evil is first formed, and the seed of sin is first conceived in
 forbidden pleasure? God the Lawgiver then commands
 the circumcising steel to be applied to that part of the
 body, wherein and whence is the birth of pleasures, that
 thou mayest learn, as it were darkly, that it is impossible

for us ever to appear pure, unless, by receiving the most sharp working of the Divine Word in our heart, and admitting into our mind the sword of the Spirit, we drive away lusts after all the basest things, never doing after our own wills, even though they pretend to have the sweetest enjoyment, but persuaded only to love and do the Will of God. Seeing that the truer circumcision brings unto us such power, well may it be said to those who are accustomed to glory in the flesh only, *Circumcise yourselves to God, and circumcise the hardness of your heart, men of Judah and inhabitants of Jerusalem.* For he that is circumcised in the flesh, is circumcised to the flesh only, but he that hath received the circumcision in the Spirit, through faith to Christward, is circumcised to God only and truly.

But we receive the circumcision in the Spirit which bringeth us up to an intimate nearness to God, on the eighth day, that is the day of the resurrection of the Saviour, taking this as a sign that the circumcision of the Spirit is the giver of Life, and agreeing in some sort through the thing itself, that we shall live with Christ, according to what is said by Paul, *For ye died, and your life hath been hidden with Christ in God : when Christ shall appear, your life, then shall ye also appear with Him in glory.* Col. iii. 3, 4. For will not one say (and that with truth) that one dies to the world, by refusing the world's pleasures for God's sake? Such an one did the Divine Paul too manifest himself to us, saying, *God forbid that I should glory, save in the Cross of Christ, by Whom the world hath been crucified unto me, and I unto the world :* for made partakers of Him through the Spirit, which circumciseth without hands all the impurity that is in us, we become dead to the world, and live a most excellent life to God. Therefore circumcision is on the eighth day by reason of the resurrection of Christ, and not before the eighth; for not before the Resurrection was the gift of the Spirit, but after it, or at the very time of the resurrection, when He breathed on His disciples also, saying, *Receive ye the Holy Ghost.* To the Jews then the circumcision by the knife was more fitting, for they were yet Infra xx. 22.

Book 4. slaves and under the avenging law (and the iron is the symbol of punishment), but to us as free and spiritual belongs the purification through the Spirit, banishing all pollution from our souls, and bringing in perfection in the brightness of godliness through faith.

For that through the truer and spiritual circumcision, is accomplished the boast of perfection in godliness, we shall perceive, by considering what is written respecting the Patriarch Abraham. It is written then of our forefather Abraham, that his years were ninety and nine in number, and then did God serviceably ordain him circumcision, making this too as it were an evident sign, that circumcision is as it were a vestibule and approach to perfection in virtue, or rather clearly signifying that no one will ever arrive at this, who has not the purification which is shadowed forth by circumcision. For the number 100 is the symbol of perfection. Circumcision then precedes perfection. For it when it precedes easily brings us to that. But not to these things are limited the benefits of circumcision, I mean of circumcision in the Spirit, but we shall find that it too belongs to those only who are free in Christ. But wholly free (I think) in Christ, is the man who hath shaken off the bondage of the devil and the yoke of sin, and hath broken *asunder their bonds*, as it is written, and hath bound upon him the glorious and untyrannical boast of righteousness, I mean the righteousness which is in faith of Christ.

But that we shall find circumcision on the eighth day befitting the free, but by no means those who are slaves, we on traversing the holy and Divine Scripture, shall in nowise doubt. Ishmael then, the son born to the patriarch of the handmaid Hagar, was circumcised, but not on the eighth day, but rather in his thirteenth year: for so is it written, that Abraham circumcised Ishmael his son at

Gen. xvii. thirteen years old, in order that the Divine word may shew us that the son of Jerusalem which is in bondage, that is Israel, hath fallen both from the eighth and from the twelfth. For it falleth from the eighth, as not choosing to receive the saving preaching of the Resurrection, which

Gen.
xvii. 24.

cf. Ps.
ii. 3.

25.

took place on the eighth day, that is the Gospel of Christ, CHAP. 7.
c. vii. 24. whereby there is no doubt that we aided unto faith, are circumcised in spirit. But it falleth again from the twelfth too, as it were in figure thrusting away by their unbelief the holy choir of the Apostles, and desiring to abide entirely without taste and experience of their doctrine. Herein then is the servant, but Isaac the free son of the free is circumcised on the eighth day. For the free children of the free, I mean Jerusalem which is above, are enriched receiving the eighth, that is the Resurrection of Christ, and the circumcision in spirit which freeth them from all sin, and releaseth them from death, because from sin too, whence and on account whereof is death, and transbringeth them unto the Life of Christ.

But that in addition to what we have already said, both undoing of death and the overthrow of corruption, are found through the circumcision in the spirit, we shall easily see, by studying the book called Exodus. For the blessed Moses was sent by divine command to Pharaoh the tyrant of the Egyptians, to tell him that it behoved him to let Israel go from that great bondage. And indeed he was setting out, to meet with those things we spoke of, but *it came* Ex. iv.
to pass (it says) by the way in the inn, that the angel met ²⁴⁻²⁶ LXX. him and sought to kill him: and Zipporah took a sharp stone and circumcised the foreskin of her son, and said, *The blood of the circumcision of my son hath stayed, and he departed from him, because she said, The blood of the circumcision of my son hath stayed.* Here listen to me carefully. The so-called angel seeks to lay hands upon and to slay Moses, but hardly withdraws from him and departs, shamed by the circumcision of the child, which Zipporah performing with a stone, says that she has accomplished what is necessary. For scaring away the destroyer of Moses, she cries out, *The blood of the circumcision of my son hath stayed.* But unless some mystical meaning were hidden in these words, what mind (tell me) would be assured, that the hierophant Moses was saved by the circumcision of his son, and that the destroyer making an onset like a wild beast desisted

Book 4. from his onslaught at the appearance of blood, and drew back and turned away? Then (for I will come to this point first) the benefit or glory of his own circumcision did not suffice the blessed Moses unto salvation. For I think I ought rather to speak thus. The might of the circumcision which is after the law, will not overthrow death which cometh indifferently to every one, evil and good. But the circumcision in the Spirit of the new people, that is, of those who have believed in Christ, most excellently performed by Zipporah, that is the Church, both scares it against its will, and puts it to flight when raging.

How then, may some one with great reason say, is Israel too preserved in the spiritual circumcision of the new people, though he hath no share of it? To this we say, that as far as concerns Israel's not choosing to receive the Resurrection of our Saviour Christ, death would have reigned even for ever; but since they which believed received it, the grace of the Resurrection on their accounts passed into the whole nature, extended in some sort to the whole through the circumcision in the Spirit, even though a considerable difference of resurrection be seen in the one and the other. For they who thrust from them belief in Christ, and by their unbelief insult the Giver of life, will gain power from the Resurrection merely to live again (for they will live again unto doom, not having loved Christ who justifieth), but they who

^{2 γνήσιοι}

keepers of the commandments, shall go forth of that land wherein they are, *unto the resurrection of life*, as it is written.

Supra v. 29. The people then which is circumcised in spirit will transmit his own good even unto the unbelieving. For his of right is the grace of the Resurrection, but he will transmit it unto the rest also, God desiring of His skill to preserve the whole nature. For as Paul saith, as we in times past disbelieved the mercy of Israel, that through their obedience^b we may gain the grace through Christ, Rom. xi. 31. so they too have now disbelieved our mercy that they too again may obtain mercy, our Saviour Christ transmitting to them

^b εὐπειθεῖς. Apparently ἀπειθεῖς, disobedience or unbelief, ought to be read.

also through our faith the benefit of the Resurrection. For ^{CHAP. 7.} the things which are due to them that believe, are more suitably given to the whole nature. Therefore the Divine Apostle Paul also revealing to us the mystery concerning the Resurrection that shall be says that Christ will rise ^{1 Cor. xv. 23.} *the First fruits*, for verily He also was first raised from the dead, but *afterwards* (he says) *that they are Christ's at His coming.* For he says that they who were intimately connected³ with ^{3 οἰκειω-} ^{θέντας} Him by faith must be raised before all the rest, shewing that the resurrection is strictly and properly due to them above all, even though it have reached the whole nature, God being pleased of His Goodness (that is) and Loving-kindness wholly to abolish death.

But observe how not with iron does Zipporah circumcise the child (for the iron is an avenger, and beseems them that are under the law which punisheth) but with *a stone*, ^{Exod. iv. 25.} as it is written, understood as a type of Christ. For the indestructibility and stability in all respects of the Nature of the Only-Begotten is hereby signified. Wherefore God the Father in the holy Prophets called Christ an adamant too, saying, *Behold, I am setting an adamant in the midst* ^{Amos vii. 8.} *of My people Israel.* The adamant signifies to us as in a ^{LXX.} ^{plumbline} figure, that the Divine and Ineffable Nature of the Word ^{E. V.} can never yield to those which oppose it. Thus the Divine Joshua too after Moses' leadership and death being called to the command, purified the children of Israel with a Divinely appointed stone, and since he was to withstand the hand of the enemy, right well was he commanded to arm them first in some sort by circumcision, knowing that no otherwise would they who were on the very verge of fighting be above falling and superior to death.

And thus it is written concerning him, *And the Lord said* ^{Josh. v. 2, 3.} *unto Joshua, Make thee knives of rock*⁴, *of the sharp rock,* ^{LXX.} *and sit down, circumcise the children of Israel.* And Joshua ^{4 περπίνας} made him knives of flints, and circumcised the children of Israel. For herein the name *rock* signifies to us as it were the fixed and indestructible Word of God, the expression *sharp*⁵ points out the power of subtilely penetrating into ^{5 ἀκρότο-} ^{μον}

Book 4. all things, and its keenest energy, since Paul too, who
 c. vii. 24. was nourished up in the holy and Divine writings, calls
 Heb. iv. 12. the Divine Word *quick and powerful and sharper than any*
two edged sword, and says that it pierces *even to the parting of soul and spirit*. But the Word so subtle and piercing entering our hearts through His own Spirit frees them from all uncleanness, and circumcising in an expressible manner the things in respect whereof we are full of the deepest abominations, it renders us both holy and undefiled. For see herein most translucent the image of the truth. For Jesus is he who circumciseth, and they who undergo it of him, are every *fresh young child*, as it is written, *who this day knoweth not good or evil*. For they who came forth out of Egypt had the Divine wrath as the wages of their unbelief, and manifold punishment overtook them in the desert, it having been with reason determined by the all-holy God that He would not bring them into the land which He sware to their fathers. But they who came after them being free from the charges of unbelief, fulfilled the type of the new people, so as even to receive the circumcision in the spirit through Christ, the old and first people, that is, Israel, having gone to perdition, as we have just said. Nevertheless the noble and new people are circumcised, under the command of Joshua, the other side Jordan, as it is written. For the considerations that spring from the truth are thus; we shall never receive the circumcision through the Spirit in the heart, as long as we have not yet been brought over the mystic Jordan, but are still on yon side of the holy waters. But when all the people were circumcised by command of Joshua, straightway the Lawgiver makes known the utility of the thing, and says to the holy Joshua, *This day have I rolled away the reproach of Egypt from off you*. Wherein then shall we grant that Israel received benefit from circumcision or what reproach do we say was rolled away? Their bondage, their exposure from weakness to be tyrannized over, and yet more their hard labours, in clay and brick. Seest thou from how great evils the might of the circumcision in spirit delivers? For it

delivers the soul of man out of the hand of the devil, renders it free and let go from the sin which tyrannizes in us, and maketh it superior to all the arrogance of wicked devils. Yea it frees from both clay⁶ and brick, for no longer does it suffer one defiled with the pleasures of the flesh, nor that he be intermingled with the toils of earth, but frees both from death and corruption: nor are these all the benefits which arise from circumcision, but it also renders us *partakers of the Divine Nature* through the participation of our Saviour Christ.

CHAP. 7.
c. vii. 24.

2 S. Pet.
i. 4.

For the compiler of the book adds to what has been said, *And the children of Israel kept the passover on the fourteenth day of the month and did eat of the corn of the land bread unleavened and new.* For no otherwise may one partake of the Very Lamb That taketh away the sin of the world, nor yet find the unleavened and new food of the Gospel preachings, unless one have first passed the mystic Jordan, received the circumcision from the Living Word, and rubbed off after some sort, as it were a spot on the soul, the reproach of Egypt, in the manner we have just expounded.

Jos. v. 10,
11 LXX.

Supra i.
29.

For that God loatheth, as full of reproach and all uncleanness, him that is not yet circumcised, not as holding in abomination the flesh which He disdained not to create, but [as hating] him that is yet (so to say) in full vigour and complete, as respects pleasures in evil, by reason of his having lost nothing, we shall know when we find Him saying to holy Moses and Aaron, *This is the ordinance of the Pass-over: There shall no stranger eat thereof, but every man's servant that is bought for money, thou shalt circumcise him, and then shall he eat thereof.* For He wholly excludes the stranger, thereby signifying him who is not yet joined to Christ through faith: but him that is in bondage to sin, and is in some sort sold to the devil, He very seasonably commands to be first circumcised, and purified, and then to taste the most holy Flesh. For we being pure purely shall we partake of Christ, according to that which is orderly proclaimed in our churches, Holy things to the holy. For

Ex. xii.
43, 44.

BOOK 4. in truth it were just and meet, since our Saviour Christ
 c. vii. 24. died for us, and cleansed us not with the purifications of
 the Law but with His Own Blood, that we too should offer
 to Him our own life and as a just debt pay that we live no
 more to ourselves, but repay as it were the complete con-
 secration unto holiness of our own souls. For that the
 Precious Blood and Death of Christ Who died for all, both
 saved us from all evil, and was the Giver of the spiritual
 circumcision, whereby we gain that we are joined to God
 Who is over all, in this too shall we see. For thus it is
 written in respect of him who was captain after Moses, I
 mean Joshua the son of Nun, *And it came to pass after*
Josh.
xxiv. 29,
30 LXX. *these things, that Joshua the son of Nun, the servant of the*
LORD, died, being an hundred and ten years old. And they
buried him in the border of his inheritance: there they buried
with him in the sepulchre wherein they buried him, the knives
of flints wherewith he circumcised the children of Israel. For
 the blessed Joshua died and was buried, and profitably
 were the knives affixed to the sepulchre, which ministered
 to the type of circumcision, that we again might understand
 by this that the grace of circumcision in spirit the woorer
 for us of all heavenly goods, is bound up in the death of
 our Saviour Christ.

We will then understand that the circumcision on the eighth day, taking it in no Jewish sense, is the purification through the Spirit, in faith and the Resurrection of Christ, the casting away of all sin, the destruction of death and corruption, the bestower of holiness and ownness⁷ with Christ, the image of freedom, the way and door to close friendship⁸ with God.

⁷ οἰκεῖος τύπος

⁸ οἰκεῖωσις

Abundance then of spiritual considerations then having been now contributed by us from all parts to these things, and the two chapters divided as was meet, and we having concluded for each the discussion suiting it: it remains and is due to say, why the spiritual circumcision prevails over even the honour of the sabbath. For circumcision is to be received even on the sabbath day, unheeding the Law of not working thereon. Since then the rest on the seventh

day signifies freedom and rest from all wickedness, and cessation from sin, and circumcision in spirit means nothing different from these, as it were in another way (for I think that the being freed from superfluous lusts, and overmuch pleasure, clearly results⁹ in rest from evil), we shall find⁹ *ἀδίνειν* not only that circumcision in no way breaks the law respecting the sabbath, but even aids it and all but coincides in one and the same language with it, openly proclaiming that one ought to rest and to desist from evil : so that they both are the same, I mean both circumcision and the rest of the sabbath (as one will most rightly deem), according to the concurrence of both in one aim. For we will not adhere to the gross type of the history, but will rather spiritually go to the oracles of the Spirit. Unblameably therefore will the profit of circumcision on the sabbath too be brought in, since as the Saviour saith, *The priests in the temple profane the sabbath* by ministering thereon and not ceasing from their ordinary occupations, *and are blameless*, as the Judge Himself hath testified to them, with greatest reason. For what time is there wherein we ought to desist from works of holiness, and those wherein the Deity delighteth? at what time is it not hurtful to slacken zeal in piety? The rest then on the sabbath day hath a most praise-worthy ceasing and staying from wickedness only and from abominable sin, but by no means hinders us from taking pleasure in holy deeds, and whatsoever any one supposes will be of profit to his own soul, this too it enjoins him unblamed to take all pains¹ rightly to perform. This same profitableness you may see introduced also in the force of circumcision. For in cutting away pleasure in the direction of evil, is perceived a birth of resting from sin, and a beginning of worship in spirit and most holy conversation ; and the difference between them is slight, nevertheless a needful one. For in that He does not command both to be observed on the seventh day, nor yet on the eighth; the plan of each² gives us to understand^{2 δέ φένεις} that there is a distinction. And this too has a meaning,^{κατστρώματα λόγος} and no inelegant one, as seems to me. For resting from

BOOK 4. wickedness is not yet the utter casting off also of wickedness. c. vii. 24. For oftentimes our passions are quiet within us, yet are not wholly cast out of our mind, but are by sober reasoning, as it were with a bridle, forcibly brought to the rest which is uncongenial to them, yea and give way even against their will to the toils of discipline also. But shaking off one's passions, as far as a man can do, is I suppose a wholly different thing and far greater than resting from passion.

Having thus arranged our arguments on these matters, we must finally consider, that we shall not attain unto the casting away of our passions or stumbling arising from pleasure, which is the meaning of circumcision, unless we first cease from sin which goes forth into action, and hold as it were in rest the motions of our mind which run unto transgression. For by using some step of this kind, we shall easily attain what is yet greater and higher, I mean

³ *ἀπρῆσαι* the total casting off of our passions. But the rest³ from passion, seems to lie in some degree in our own power (for we shall cease from evil, by giving the force of our wills to what is better), but to be released from our passions is surely not in our own power, but is verily the fitting work of Christ who suffered for us, that He might remodel all to newness of life. Therefore meetly did circumcision obtain the eighth day, introducing the renewing (so to say) time

⁴ *ἀπύλα* of the Resurrection, while the rest⁴ had the seventh day, its neighbour and a little behind. For rest for a season and at will, falls and comes a little short of the entire cutting off of the passions.

CHAPTERS IN BOOK V.

1. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary, and that we are directed by the will of God ; on the words, *They were seeking to take Him but no man laid hands on Him because His Hour was not yet come.*
2. That after the Saviour's Cross at His rising again from the dead the Holy Ghost took up His Abode in us permanently¹ ; on the words, *For the Holy Ghost was not yet given, because Jesus was not yet glorified.*
3. That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any one, but Himself of His Own Will suffered this for us, that He might save all ; on the words, *These words spake Jesus in the treasury as He taught in the Temple, and no man laid hands on Him, for His Hour was not yet come.*
4. That the Son is by Nature God, wholly remote from likeness to the creature, as regards essence ; on the words, *YE are of this world, I am not of this world.*
5. That not inferior in might and wisdom to God the Father is the Son, yea rather His Very Wisdom and Might ; on the words, *Of Myself I do nothing, but as the Father taught Me, I speak these things.*

OUR FATHER AMONG THE SAINTS

C Y R I L

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK V.

25 *Some therefore of them of Jerusalem said Is not This He whom they seek to kill?*

SINCE it was now the feast of the Law called the feast of tabernacles, and the Jews were thronging, so to say, from all the region round about unto Jerusalem (for so had the Lawgiver decreed), Christ was making His teaching to all.

For not surely to the townspeople alone was He speaking.

¹ *χρηστο-*
μαθῆ

He then that is a thorough searcher after learning¹, and a diligent hearer, must investigate what induced the Divine Evangelist, to introduce all the other multitude of the Jews as saying nothing, but to attribute the speech here-upon to *them of Jerusalem* only ; and what they were considering and reasoning among themselves when they said

² *σχῆμα*
βαθύ

these things : for a deep plan² lies about this word. What then shall we say to this ? Since Christ the Saviour of us all had wrought signs scarce-counted in the city, and had often taken up His abode in Jerusalem : certain of the city are (I suppose) persuaded, they are advancing by degrees to a desire of at length believing on Him, but not openly nor freely are they bold to love Him, terrified by the daring of their rulers and constrained not of their own motion unto harmful fear. For this was the blessed Evan-

gelist clearly shewing, when he said in the foregoing that c. vii. 25.
no man spake openly of Him for fear of the Jews. He here ^{Supra} ver. 13.
calls the rulers *Jews*, shrinking, it seems to me, from giving
the appellation of rulers to such desperate men. When
then our Saviour Jesus Christ speaks openly and mightily
attacks the madness of the rulers, and convicts them (and
that most clearly) of taking no account of the Law-giver,
but that turning aside without stint every man to his own
way, they were falling heedlessly into the desire to kill Him
as though it were no crime, while He yet was enduring no
hurt from those, at whose hands it was likely He would
undergo dreadful things;—they of *Jerusalem* take this
very circumstance as a proof and assurance of the God-be-
fitting Authority inherent in Him, and receiving this too
as an addition to His previous miracles, and heaping it up
upon what had preceded, are being driven at length with
more fervent motions to the duty of believing on Him.
Wherefore they acquiring knowledge by right reasoning
say, *Is not This He Whom they seek to kill?* For consider
that they all but holding their right hand on high, and
reaching it hither and thither, point out Him Who convicts
them, and laugh seeing the untamed rage of these people
allayed not by subtle reasoning (how should it?) but rather
by God-befitting Power and Authority.

But we must note that they of *Jerusalem* alone speak
contrary to all the rest of the Jewish multitudes, and how,
I will tell. When our Saviour Christ was once giving in-
struction in things most excellent, the Pharisees stood by
cut to the heart thereat, and already unveiled as to their
bold daring and pressing on to commit murder; to this He
said, convicting them as transgressors, who had made up
their minds that they ought to slay Him, *Hath not Moses* ^{Supra} ver. 19.
given you the law, and none of you keepeth the Law? why
are ye seeking to kill Me? And the whole aim of His dis-
course is shot forth against³ the hearts of the rulers: never-
theless the multitude of the people are scared and, intolerant
at the words, answered more violently, saying, *Thou hast a*
devil, who is seeking to kill Thee? But I suppose it is mani-

Book 5. fest to every one, that Christ says these things, because He
 c. vii. 26. saw the Pharisees desiring to kill Him. How is it then that
Supra
 ver. 20. while certain here deny it and cry out, *Who is seeking to kill* *Thee, they of Jerusalem* alone giving a contrary vote to all the rest say, *Is not this He Whom they are seeking to kill?* and well this too *They are seeking*, that to the rulers alone the daring deeds may be ascribed. Probability then induces us to believe that the rest of the Jewish people were ignorant of the design of their rulers, but that they of *Jerusalem* living for the most part with them and inhabiting one city with them, and constantly meeting them, knew the unholy design which close-filled them against the Saviour Christ. And it fell out that not merely through the Voice of our Saviour was the polluted band of the Jews accused, but also by the very flock that was under them, which by their senselessness was destroyed and borne down the precipices. For haply one may (I deem) by what has been said see the flock thirsting even now and enkindled as it were unto the faith in Christ, but lacking just a little leading by the hand, which had they obtained, they would easily have received Him Who came to us from Heaven. Responsible then are they to whom was allotted the presidency, for the loss of the sheep. And the prophet Jeremiah is our witness, who crieth, *For the pastors became brutish, and sought not out the LORD; therefore the whole flock understood not and were scattered.*

Jer.
x. 21.

26 Lo, He speaketh boldly to them, and they say nothing unto Him.

They multiply expressions of assurance among themselves, and advance as it were to more manifest proof, beholding the unperilled boldness of Christ. For they are astonished and that with the greatest reason at finding those that were of old ungodly brought to an unpractised and unwonted patience and, beholding those who had been violent practising a gentleness that was new to them, they thence go forth into reasonable surmises: and in that they wonder at their forbearance in those matters in which they

ought never to have been angry, in these very things c. vii. 26. they are found to be blaming them, as though it were their habit without discrimination to press hard upon the teachers of the most excellent doctrines, and to proceed hotly against any one whatever, if he did but say things dissentient from them, though he should agree with the Divine Law. For dreadful was the conceit of the Pharisees, and the daring of their senselessness knew not bounds. Who then (say they) is He who tames them for the present, and Who is it who puts on sober reasoning as a bridle of their of old intolerable wrath? who He that has so charmed them and like serpents ever rearing themselves lulls them to gentle sleep? *Lo, He speaketh boldly and they say nothing unto Him.* Not merely does He speak, they say, but *He speaketh boldly.* And I do not suppose that any one would justly accuse the wrath of those men of being still, if He that was sought for had spoken against them in secret. For if it chanced not to have been known, neither would their wrath have been excited, but though He spake *boldly* and advanced through the keen reproof of them (for this the word *boldly* proves), they not only refuse to be angry, though very prone to this disease, but even shrink from words. For *they say nothing to Him.*

Do the rulers know indeed that He is the Christ?

Seest thou how by reasonable inductions and probable arguments they collecting the duty of believing, are well nigh ashamed because their *rulers* do indeed now know Him, but while they shrink from openly fighting against God, and endure not to shamelessly entreat Him that came from above, they do yet bury in envious silence the open acknowledgement of Him? For if they knew not (say they) *of a truth that He is the Christ,* what induces them to tolerate His boldly reproving them and innovating even the things of old ordained, in that He was found healing even on the sabbath day, and distressing them in no slight degree by saying outright, *Hath not Moses given you the Law,* ^{Supra ver. 19.} and none of you keepeth the Law? All this they bear,

BOOK 5. although affected beyond endurance thereby, and accus-
c. vii. 27. tomed hotly to attack even those who do them no wrong. Going therefore through every argument they collect by degrees faith in Christ, but attribute knowledge of a truth to their rulers, inasmuch as they were brought up even before themselves in the holy writings, and are better able than themselves to understand the mysteries of the Divine Scriptures. Observe throughout that the people of the Jews are prepared unhesitatingly to follow their rulers, and they would have been surely preserved if led aright by those over them. Wherefore these shall undergo bitter punishment, since the Saviour Himself also accuses them saying,
S. Luke xi. 52.
Woe unto you, lawyers, for ye took away the key of knowledge, ye entered not in yourselves, and them that were entering in ye forbade. For a door as it were and gate to the knowledge of God, and a way that easily leadeth to all virtue is the word of them that teach aright, and the skill of the shepherd knoweth how to save the flock of sheep: even as the contrary destroyeth them easily, and will bear away the flock down precipices even against their will.

27 Howbeit we know This Man whence He is, but Christ, when He cometh, we know not whence He is.

Not from external considerations only, nor because their rulers had made the pain of their reproof a thing to be borne, does the mind of them of Jerusalem admit the faith; but it after having with great profit produced arguments from what was likely and being brought to true conceptions of Christ through the God-befitting Authority that is in Him, led at length not unskilfully to the apprehension of piety, falls again without knowing it into the unlearning which was foster-brother to the Jews. For they who had well considered those things seem as if they would hunt out the truth from all quarters, and advance to the due faith not merely because of the silence of their rulers and their unwonted gentleness, but would also search the Holy Scripture itself, invited thereto by a right motive, but making their test of the Mystery wholly without instruction or un-

derstanding. For merely because they know whence *He is* c. vii. 27. who is speaking boldly, that is, from what village He sprang, of what parent He was born, they say that He is not He Who was foretold by the Law. Then they add, *but Christ when He cometh no man knoweth whence He is.* And it is clear (I suppose) to every one, that their mistake in this too arose from unlearning. But I suppose one ought to search out whence their thoughts got to this; and what induced those who were well examining all about Him, to for this reason suppose that He was not Christ, because they were not ignorant whence He was: and why they subjoin, *Christ when He cometh, no man knoweth whence He is:* for by this they lose the apprehension of the truth. There is therefore some saying of Isaiah concerning Christ quoted, *His generation who shall declare? for His Life is taken away Isa. lxxi. 8 LXX.* from the earth. And the blessed Prophet applying the expression to the Word of God, puts generation for Being^{4.} ^{as Acts viii. 33.} ^{4 επαρ-} For who at all can tell the mode of the Being of the Only-^{εώς} Begotten? what tongue shall declare the unspeakable Birth of the Son from the Father? or what mind will not be powerless for this? For that He was begotten of God the Father we know and have believed: but the *how*, we say is unattainable by every mind, and the enquiry thereinto most perilous. For we ought not to search into what is *Eccl. iii. 21, 22.* too deep, nor to scrutinize what is too hard, but rather to hold fast what we are *commanded*, and have an unshaken belief concerning God, *that He is in truth, and that He is a Heb. xi. Rewarder of them that diligently seek Him.* But we must not search into, as it is written, the things which surpass understanding and thought⁵, not merely our own, but also^{5 φρόνησιν} that of the whole creation, or even every reasonable creature. Who then shall declare the generation of the Only-^{Isa. lxxi. 8.} Begotten? *for His Life is taken away from the earth,* that is, the tale of His Essence is higher than all that are in the earth. For here again he calls His Being⁶ Life.^{6 ζητηξίν}

This then led astray the uninstructed mind of the Jews, and made them wander from the true discernment of Christ. For they considered not (it seems) that the words of the

BOOK 5. holy prophets respecting Him are two-fold. For sometimes c. vii. 28. they signify that He will come with Flesh into the world, and manifest to us His Birth of a Virgin according to the Isa. vii. 14. *Flesh.* For behold, a Virgin shall conceive, and bear a Son: Mic. v. 2. yea and they clearly proclaim where He shall be born: *And thou, Bethlehem house of Ephratah, little art thou to be among the thousands of Judah; out of thee shall He come forth unto Me that is to be Ruler in Israel, and His goings forth from the beginning from the days of eternity.* But when they are expounding (as far as is possible) His Ineffable Generation from God the Father, they either say what we said above, *His generation who shall declare? for His Life is taken from the earth*, or what is joined to the passage cited, *And His goings forth from the beginning from the days of eternity.* For here he means the *goings forth* of the Only-Begotten as Brightness from Light, and a certain forthcome from the Essence of Him Who Begot Him into His Own Being before all age and day and moment. Since then the Holy Scripture sets both before us, and the sacred writings both tell us whence Christ shall be after the Flesh, and honour by silence His Unsearchable Being from the Father, how will one not, finding the Jews in no slight degree unlearned, with reason laugh aloud and say, Not merely from the Generation of Christ being unknown, must one make enquiries respecting Him, but also from its being known Who and whence He springs according to the Flesh?

28 *Jesus therefore cried teaching in the temple and saying, Ye both know Me and know whence I am.*

Supra
ver. 13.

As the men of Jerusalem were gently whispering those things one to another (for they durst not speak *openly for fear of the Jews*, as it is written) Christ again in God-befitting way receives knowledge of the things spoken. But since He was considering that it were fit to profit those men, He immediately shews the God-befitting Energy⁷ that is in Him, and clearly reveals to them that He has knowledge of all things. For He lifts up His cry on high, albeit before time not used to do so, and convicts them again of

⁷ ἐρέπειεν
av

not having any certain understanding of the Divinely-in-spired Scripture, and makes what is secret and has scarcely passed the mouth⁸ the basis of His Discourse. Next from those very things from which they foolishly supposed that they ought not to believe Him does He persuade them outright⁹ that they ought to believe: such is the pregnant meaning of what He says. Ye marvel (He says) and that most justly, that Power truly God-befitting is in Me, easily taming the purpose of the Jews, murderous though it be: for they seek to kill Me, as ye have truly and accurately remarked, and are putting forth all their diligence to that end. But (He says) when I should be fleeing, and getting Me as far off as possible from those who think it right to kill Me, I caring not a whit for their mad folly, on the contrary speak boldly and convict those who break the Law by not choosing to judge just judgment, and I suffer nothing at all. For they who of old were fierce forbear against their will, and this not the fruit of their own free choice, but the effect of My Authority. For I do not suffer them, although madly raging, and whetted unto inhuman wrath, to dare before the time their murderous purpose towards Me. At these things then (He saith) ye have been most reasonably astonished, and say that the rulers know of a truth that I am the Christ. And ye, following out suitable reasoning herein, turning away to the oracles of Divine Scripture, when ye ought rather to have been benefited therefrom, confirmed in your conception of Me, on the contrary ye were offended. For from your merely knowing whence I am, and of whom I am born, ye have decided (He saith) that I am not the Christ. Know therefore, that ye both know Me and know whence I am, that is the Divinely-inspired Scripture has given you both to know Me and whence I am. And not because ye know (may be) that I am of Nazareth or Bethlehem, and that I am born of a woman, ought ye therefore to admit the disease of unbelief; but from those things that are spoken of Me, and because of My Birth after the Flesh, ought ye the rather to advance to the apprehension of the Mysteries respecting Me, and

BOOK 5. not to turn aside merely at a single voice of a Prophet, who
 c. vii. 28. is telling My Ineffable Generation from God the Father.

And of Myself I am not come, but He is true That sent Me.

Under the guise of defence He finds fault with the Jews who were insulting through long unbelief. With no slight skill then He composing¹ His Discourse, by every means contrives not to seem to excite His hearers by any occasion to reasonable displeasure, but veiling His words in obscurity, He beguiles their excess of anger and draws off the edge of their passion. Why then (He says) do they, when I have often explained and openly cried out that I am sent by God the Father, still disbelieve, and because they know His Birth after the Flesh, say that He is not He Who was fore-heralded by the Law and fore-declared by the holy Prophets, and well nigh meet Him with the words : Thou utterest lies O Sir, coming to us, according to Thine Own Will, and dost Thou not blush feigning the Name of the Father ? Repelling therefore this accusation of theirs as to this too, He mingles reproof with His defence, and most excellently says, *Of Myself I am not come, but He is True That sent Me.* For it is your custom (He saith) O ye who dare all things with ease, and advance heedlessly to all, even the most heinous actions, sometimes to prophesy falsely, and though God hath not sent you, to say that ye are sent by God. But *I am not like you, nor yet will I*

² *τετριμ-*
μένας imitate your well-practised² villany. *I am not come of Myself*, nor Mine Own messenger, like you, but I am come from Heaven : *True is He That sent Me*, not like your lie-loving sender, the devil, whose spirit ye receiving are bold too to prophesy falsely. *True then is He That sent Me*, but he that stirred you up to invent words from God, is not

Infra viii. true. *For he is a liar, and the father of liars.* But that we
 44. shall find the Jews accustomed to prophesy lies, we shall see without any trouble from the words of the Prophets.

Jer. xxiii. 21. For most plainly doth the Lord of all say of them, *I sent not the prophets, yet they ran, I spake not to them, and they prophesied.* And again in Jeremiah, *The prophets prophesy lies*

14.

*in My Name, I sent them not and spake not to them and com- c. vii. 29.
manded them not; for visions and divinations and prophe-
cies of their own heart do they prophesy unto you.* The arro-
gant Jew then is reprobated for this that he fastened upon
Christ his own boldness against God, i. e., false prophecy.
For the utter disbelief in Him Who cries that He is sent
from God, even the Father, what else is it save openly
to cry out, Thou prophesiest falsely, imitating our prac-
tices against ourselves?

29 *Whom ye know not, but I know Him, for I am from Him,
and He sent Me.*

Ye have just said (He saith) *When Christ cometh, no man Supra
knoweth whence He is.* But since ye insist that ye hold ver. 27.
this your opinion rightly, as being the truth, I agree to
your words herein. For True is He of Whom I am, the
Father, but He is not known of you. Since then (He says)
ye search into the Mystery respecting Me in a manner
most unadvised, but as is pleasing to yourselves, and from
knowing Who and whence I am after the Flesh, dismiss
from yourselves the duty of believing, do ye for this sole
cause receive the faith, when ye find that ye understand not
whence I am: for I am of the Father, *Whom ye know not,*
since ye know not Him That is of Him, in Whom Alone cf. infra
the Father is to be seen. For he that hath seen the Son xiv. 9.
hath seen the Father, and he that knoweth the Son is not
ignorant of Him that begat. All their quibbling therefore
being by this taken from them, they are again taken in
their malice, finding no longer any excuse for their un-
belief, who have thrust away the knowledge through their
own stubbornness, that that may be found true which is
written, *Ye see often and ye kept not, your ears opened and Is. xlvi.
ye heard not.* But since He was occupied upon the words
of the Jews, that *when Christ cometh no man knoweth whence
He is*, withdrawing Himself of necessity, as God, from the
company of things originate, and from all else to whom
the title *no man* may reasonably be applied, shewing that
He is Other by Nature, He says that He is not as

Book 5. they are, ignorant of His Own Father, but affirmed that He
c. vii. 29. knows in all exactness both Himself and Him. For He is
God of God the Father, possessed of a certain wondrous and
strange knowledge of these things, as befitteth Himself
Alone. For not in like manner as we know, in the same
doth the Son know the Father. For the nature of things
originate attaineth to the sight of God by conception only,
and not overpassing the bounds which befit it, doth even
against its will yield to the Divine Nature, the being veiled
in ineffable words. But the Only Begotten of God the
Father, vieweth Whole in Himself Him That begat Him,
and pourtraying the Essence of the Father in His Own
Nature, knoweth Him, in a way impossible to tell: for un-
utterable are the things of God.

CHAPTER I.

That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary: and that we are directed by the Will of God.

30 *The Jews therefore were seeking to take Him: and no man laid a hand on Him, because His hour was not yet come.*

THE Pharisees cut with His reproaches, and perceiving that their silence in those matters was not without damage to their own stubbornness, and was of benefit to the multitudes (for they were being persuaded of the duty of at length acknowledging that He is Christ), are carried along unto their wonted presumption, and again thirst for His Blood. For thrusting aside reverence for the law, as most unserviceable to them, and taking no account of what is contained in the Sacred Writings, and deeming not worthy of remembrance the command, *The innocent and righteous* Ex. xxiii. 7. *slay thou not*, they are sick of a most unrighteous madness against Christ. But by the Divine Might the result of their devices is turned to the utter contrary. For the Prov. xii. 27 LXX. *deceitful man shall not attain his prey*, as it is written. For they seek to take Him, as the Evangelist saith, as though they had kept a voluntary and self-imposed silence at His rebukes, and would repel by their after wrath all appearance of having been kept back by Him. For this some Supra ver. 25. *of them of Jerusalem* had accepted as a proof that Jesus is by Nature God, saying, *Lo, He speaketh boldly, and they say Ib. 26. nothing unto Him: do the rulers know indeed that He is the Christ?* But He Who taketh the wise in their own craftiness, 1 Cor. iii. 19. rendereth their daring most useless to them who thus schemed, and confirmeth to the multitudes what had been bruited in secret by way of consideration and conjecture.

Book 5. For they are repressed by a God-befitting operation, which c. vii. 30. putteth a bridle upon their unholy deeds, and permitteth their designs to stretch forth but to attempts. For profitably did the most wise Evangelist put forward the reason of their being unable to carry through their proposed design to its fulfilment (for says he, *His hour was not yet come*). Here he evidently calls *hour* the time, i. e., of His Passion, and of the Precious Cross. To whom then will it not be evident by this also, that Christ would not have suffered at all, if He had put away¹ the will to suffer?

¹ ἐξωθού-
μενος

For not by the violence of the Jews, but of His own Will did He come to the Cross for our sakes and on account of us. Wherefore also He saith, averting the reproach of

Infra x. seeming powerlessness, *No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it.* For as we have already 18. before said, He bare no unwilling Cross for us. For He

hath offered Himself as a Holy Sacrifice to God the Father, purchasing the salvation of all men by His Own Blood. Wherefore He also said in the Gospel preachings, *For their sakes do I sanctify Myself.* But *sanctify* He here says for "offer," and "consecrate;" for that which is offered in sacrifice to God is holy. But that He accepted being the Sacrifice for all free from all violence from any, we shall know when we hear Him saying in the Psalms to God the

Infra xvii. 19. Father, *Sacrifice and offering Thou wouldest not, but a Body preparedst Thou Me: in whole burnt offerings and sacrifices for sin Thou tookest no pleasure: then I said, Lo I come, in the chapter of the book it is written of Me, to do Thy will, O God.* Seest thou how of His own accord He comes unto His Passion for all? For He says, *Lo I come*, not, I am taken by compulsion by another. He escapes then from the present violence of the rulers, reserving His Passion for its appointed time, and using a most God-befitting boldness in all things.

Ps. xl.
6-8 LXX
as Heb.
x. 5-7.

I suppose then that this will suffice for the elucidation of the present passage, but since it is probable that some

of the initiated on hearing the words, *His hour had not yet come*, may be carried away out of too great levity unto the mad folly of the Greeks, so as unreasonably to suppose that the affairs of man are subject to hours and days and seasons, I deem it necessary to say a little on this subject, since our aim is by every thought zealously to provide what is profitable to our readers. To the children of the Church then who are brought up on the Holy Scriptures, I suppose that will suffice for the refutation of the wiles of the Greeks and for the satisfactory casting off of the uncounsel hence arising, which is said by way of accusation or wise rebuke by Paul himself to some who were thus minded, *Ye are ob-* <sup>CHAP. 1.
c. vii. 30.</sup> *serving days and months and times and years : I am afraid Gal. iv.
10, 11.* *of you, lest I have toiled for you in vain.* And indeed, apart from all subtlety of argument, it is manifest that he which is involved in such folly, will both destroy his own soul, and be found to dishonour the Maker of us all, to whom Alone wise and well-tutored reason attributes the helm of our affairs. But they who are minded unrightly to observe those things, will overturn the order of Providence, and believe that the Lord of all things is no longer Dispenser of our affairs, but will commit to times and seasons the government over all things, setting the creation over its Maker and despoiling of fairest Attributes, Him to Whom is due all honour and glory and worship, bestowing on the creature what is above it, and imparting to things made that wherewith they ought to crown the Creator: nor will their evil deeds stop here, but will advance to something yet heavier, for they will openly reproach God, lover of good, and will say that He, the enemy of all sin, is Himself the worker of evil deeds. For if by Him have been made time and hour and day and year, and these bring certain, of necessity and violence, unto sometimes unpurposed wickedness, and cause them to fall into the misfortunes consequent thereupon, how does not what we say shew itself to be true? And what then becomes of what is said by the all-wise Moses, *And God saw (he says) every thing that He Gen. i.
had made, and behold it was very good?* But time is one of

Book 5. the *every thing*; and in time are both hour and day and year. But if we call that the introducing of evil, which the Eye of the Divine Nature saw to be good, shall we not be confessing outright that the Lord of all is found to be the Creator of things most base?

I think then that those who are involved in the offences just mentioned will at length blush. But since it is probable that some have chosen not only not to resist the uncounsels of the Greeks, but even to defend them, come let us consider the absurdity inherent in their doctrine in another light also and, heaping up profitable arguments as auxiliaries, let us lead out the truth against their abominations. For if according to you, sirs, at the, so to say, forcible invitation of time, and on the compulsion of the hour, we are drawn to ought good or the contrary, as it may be, then superfluous (as it seems) were reason, guiding us to each action, both counselling us to decline from ill deeds, and exhorting us rather to hasten after what is approved. For what benefit (tell me) remains, what advantageth sound reason, if I must surely suffer and advance even against my will, whithersoever the hour invites and the season chooses to compel? it is meet then, as they say that pilots of ships do, when they declare there is no hope of the ship being saved in the peril of the storm, to let go every rope, and undo the very tillers, no more enduring any skill therein, and to commit it to the force of the waves and to be tossed on the sea. For nought, nought (from what has been already said) is either the gain to those who desire virtue, nor yet will harm spring up to the workers of evil, unless we receive from God according to each one of the things we have wrought, and receive recompense according to the quality of our actions. For (tell me) will not the hour oftentimes mark out what is most excellent, and the season without distinction profit, even if I be taken in the basest deeds? Again on the other hand, the season will sometimes appoint not a single good thing to some, but rather will bring, so to say, the hardest of all things, upon those who have aimed at honouring above all things the performance of good deeds.

But (haply some one will say) it will be no such thing as CHAP. I.
this, but the hour and season will give to each what suits
him. c. vii. 30.

Therefore the season will now reign over us, we will put about the hours the dignity of Providence, having no more thought of God, we will ask by prayer, of Him nought, but of the time or the season. And what follows? we shall worship *the creature more than the Creator*, and blasphem- Rom. i.
ously give the glory of the Creator to things made by Him. 25. The disgrace hence accruing and the magnitude of the blasphemy, we shall see with no great trouble to have abomination more open than that of women who are courtesans. But what comes into our minds, we will say for profit's sake. Superfluously, it appears, do the laws both of God and man mark out to lovers of wickedness the punishments suitable for them, and add honours to those whose special aim it is to desire to live more rightly. For if nothing at all lies within our own wills, but all is subject to the necessity from the hours, which lead us without escape or power of refusal to both [good and evil], how can we still rightly allow that praise is meet for the good, and allot the contrary to those who are not so, as their just meed? Why (tell me) do the laws compel us to depart from vice, and press forward after what is better, if others hold the reins of our resolves, and easily bring us to whatsoever they please? For they say and will have it so, that human affairs are under the authority of the hours, taking no thought of the absurdity thence resulting. For will they not declare, even against their will, that he, whose is the supremacy over all things that are upon the earth, will be more wretched than the very brutes, and will live in pitiable state, and he who ought to excel by reason of his nature, will be brought down to the second, yea, even to the last place? For if the beasts by their self-ruling impulses, turn, no one hindering them, to what they please, and admit what they know to be wholesome, and shun what will hurt them, and we are in bondage to time, that bitter master, and have the authority of the hours, a tyranny not

BOOK 5. to be escaped, suspended over us like a staff, shall not our
c. vii. 30. condition be far worse than theirs is ?

But he will blush, as is probable, who would fain be for (yea rather utter lies against) the hours and times, which were never created for any such purposes, and rejecting the absurdity of such opinions, will come forward saying: "We do not, sir, declare that the hour nor yet the time or season has authority over the affairs of men, but we say that there are evil hours, and seasons too, which sometimes like raging winds, spring upon us miserable."

But we shall answer, O mad in mind, and steeped in sheer^a insanity, how is it that ye do not perceive that ye arming your own mind against That Essence which is above all? for will not He be a worker of iniquity, if ought of the things made by Him be wicked? But this, as we have mentioned it before, we will pass over, and will rather endeavour to be persuaded by you, how the hour or season could hurt us, or on the contrary rejoice us, did not God order all things according to His will, and will that they should, as belongeth to each, give either pain or contrariwise pleasure? For we but now heard you say, that nought of our affairs are under the authority of the hours, but that some are by nature evil, and are borne violently down upon us like the wind. But I do not think it will be any hard matter to shew that this your argument is replete with extremest folly. For who does not clearly see that the twelve intervals of the hours are meted out, some to the day, others to the night, and that night and day do not come to one man, to another not, but pervade all things? but their evil, innate and unavoidably tending thereto, is not evil to one, to another not, nor yet to one perchance, or a second, but rather will bring harm in equal degree upon all, upon whom the interval of night or of day comes? How then does it happen that in a single day or hour, one may see one man prosperous and enjoying himself with many jovial companions, so as to go to sumptuous feasts and gather together with much diligence his guests, and others you may

^a ἀκράτη sheer, a conjecture of Dr. Heyse for ἀκάρπη, fruitless.

clearly see in opposite plight, so that one is often borne forth to die miserably. What (tell me) is the reason, or how is it possible, that in one single hour or period, one person is found in the former state, another in the latter? what will you call that hour? evil, or the reverse? for I cannot say, looking at either side and finding one man revelling, another lying a breathless and miserable corpse. Will not then those opinions respecting the hours be proved an unlearned fable, and the inventions of devilish madness? I think all will agree to this without any hesitation, and will condemn those who hold such opinions.

And we might well, I think, be content with what has been said, but lest by committing every thing to hazard and conjecture I should leave an excuse for quibbling to any, I will betake myself to history, and from facts will confirm past all doubt the already beaten track of our argument. When the Assyrians then encompassing the holy city (I mean the holy Jerusalem) were purposing to besiege it, their general, Rabshakeh, was first endeavouring at one time by words of guile to undermine the minds of the fighting men which were therein, at another thought to do this by threats: and the blessed Hezekiah who at that time held the kingly power trusted not in his forces, ^{De recta fide pp. 2, 3.} but attributed the achievement of victory to God Who is over all, and by most fervent prayer did he keep calling for the alone aid which is from Him, and immediately did God incline His Ear to the righteous man, and granted him grace answerable to his prayers. For the angel of the Lord ^{Isa. xxxvii. 36.} went forth, as it is written, and slew out of the camp of the aliens an hundred fourscore and five thousand. What then will you say to this, o most excellent of men? In one night and in the same hour and season, the Assyrian fell over-powered by Angel's hand, the multitude of them of Jerusalem was saved, and the one were in the depths of misery, the other in joy and delight. Where is the power of the hour? how was it apportioned unequally for both? and for the one it wrought rejoicing, for the other an evil death? For you will not venture to call it two-natured and

BOOK 5. multiform, even though you babble exceedingly. The same c. vii. 30. argument will hold as to Dathan and Abiram, who having once made a sedition against the authority of Moses, and ^{2 ἀνα-}
^{πηδῆσαι} Num.xvi. fearing not unbidden to spring upon² the office of the 32, 33. Divine priesthood, went down with all their household into the depths of the earth ; and they were in Hades, while the rest of the congregation were preserved. But the vengeance surely should not forsooth, since it was not at all that of Divine wrath, but of the hour, have burst forth upon one part merely of the assembly, but should have taken hold on the whole equally.

Let us not then admit that hour or day or season is the giver either of sorrow or joy, in respect of its own nature or however one might rightly speak of it; but let us grant the profit from the hour or season and contrariwise the damage, when we setting to either skilfully or ignorantly, meet with results pleasant or otherwise. For Eccles.iii. example, *To every thing a season*, as it is written, and to 1. know the fit times, is most useful, not to know them, replete with damage. For in winter one ought not to make voyages, to do so in summer is not ill-instructed. Being thus minded we shall commit the helm of our affairs to God the Lord of all. For if, according to the unlying word S. Matth. of the Saviour, this little sparrow of no worth shall never x. 29. fall into a snare without the Will of God the Father, how shall he who is so honoured and has the authority over all, suffer ought contrary to his mind or wish, unless Providence brings upon him any of the things above mentioned in accordance with the life of each ?

I will further add another thing which has been shaken out and come forth of my memory³, exceeding kin to the present matter, yea rather calling for the same investigation, though the solution be not hard, but most easy to the man of full understanding and that hath the *senses* of his understanding *exercised to discern both good and evil*. What then is this, of which we so speak ? They of Cana, inhabiting the country bordering on Judea, namely Galilee, were once celebrating a marriage, and they invited the Lord to

³ μικροῦ τῆς μνήμης ἀποτινα- χθεν ἐξ- ὥχετο
Heb. v. 14.

their banquet with His Mother and the holy disciples, and CHAP. I.
the cause of this their feast was the marriage-bed. But when c. vii. 30.

sitting at meat with those who with Him were assembled for this purpose, the Lord was there to bless that marriage which He had ordained, wine began to fail the company. But the Mother of the Saviour as still having authority over her Son, by reason of His exceeding subjection, and having now learnt by much experience Him too that hath God-befitting Power, saith, *They have no wine.* For she Supra ii. 3.
knew that He would perform, and that most easily, whatever the nature of things required. And the Lord said to her, *Woman what have I to do with thee? Mine hour is not yet come.* Ib. 4.
The devout⁴ mind, then, far removed from mon-^{4 φιλοθεος} strous opinions, and fleeing utterly Greek superstition, will receive piously what is said. For not yet He says, is the time of My manifestation, i. e., by miracles, come. For being God by Nature, He was not ignorant of the time befitting each work (how could He?) But he who of his exceeding senselessness turns about hither and thither (for evil is a beaten track to the multitude, who suppose, as certain trifling say, that Christ Himself also was subject to the operations of the hours,) will be here proved by us to have no understanding and by those very things by which he looked to strengthen his own argument, by these will he be condemned for the inherent absurdity of his tenets. For if we grant that the nature of things is subjected to the operations of the hours, and that therefore Christ said to His Mother, *Mine hour is not yet come*, how (tell me) when according to your abominable and most unwise reasoning He had not yet the operation of the hour to co-operate with His Will, does He become the Creator of the things asked for? for forthwith He manifestly turns water into wine. But if ye think that affairs must be subject to the authority of the hours, how ought not the Lord at the first not a whit to have attempted to accomplish what the concourse of the hours did not grant? But evidently He took no thought of this, but gave them His Grace before that time. The power of the hour was then no hindrance,

Book 5. but since the time was not yet come for His proclamation
c. vii. 31. by miracles, does Christ say thus.

We are then set free from your surmises hereon, and when hour is mentioned, let it be considered to be the time which suits each work: and that we too are set free from the necessity of the hours, I think needs no more expenditure of words to prove: for we have already sufficiently gone through this.

But we will endeavour to shew now, that we shall find that *hour* in the Divine Scriptures signifies the time suitable to each action. And the admirable Paul cries out and ^{Rom. xiii. 11, 12.} indicates the meaning of the word *hour*, *And that, knowing the time, that it is the hour for you to awake out of sleep: the night is far spent, the day hath drawn near.* Thou seest how having first put *time*, he added *hour*, as indicating by the same, it, and not ought else. For it was time that they who lay in the deep sleep of sin should rouse themselves and open their eyes to what was their profit, and be raised to a God-loving watchfulness⁵.

⁵ νῆψιν
31 *Of the multitude therefore many believed on Him, and said, The Christ when He cometh, will He do more miracles than those which This Man did?*

Supra
ver. 30.

⁶ κακου-
ργήματα

How great the economy herein, and how fitly it hath followed after those things, is meet to see. For having before said that the Jews were seeking to take *Him* and to enclose *Him* by the meshes of their senselessness, into so cruel and unseasonably contrived danger, he shews the multitudes of them that believe, that the ill machinations⁶ of their rulers against *Him* may at length be acknowledged. So far are the people from desiring to rage against *Him*, that they at length even gather some ideas from His miracles, and openly confess that they ought to give heed to His doctrines. For a report (it seems) was noised abroad throughout the whole race of the Jews and spread throughout all their country, that the Presence of Christ would be for some mighty deeds, and that He would work exceeding miracles, and introduce teaching more notable far and superior to the

instruction of the Law. For the woman of Samaria, when C^{HAP. 1.}
she came to Jacob's well to draw water and was conversing with the Saviour, said, *We know that Messias cometh* C. vii. 31.
Which is called Christ, when He is come, He will tell us all things. And the words, *we know*, here, we shall not reason- Supra p.
ably apply to the woman alone, but joining the whole race Supra p.
of Samaritans and Jews, we shall confirm the argument we have just adduced. These then now perceiving that the glorious hopes commonly entertained of Him do not surpass what was already present, well-nigh speak thus one to another, For what hath the Law declared that Christ should be revealed to us? what manner of man hath the word of the holy Prophets foretold? a Worker of miracles plainly and instructer in what is most excellent. But we see that He Who is now come is wholly pre-eminent unto both. What exceedingness⁷ in miracles remains for them⁷ ἀνεπβολή who conceive of somewhat greater yet? In what difficulty has He failed? what that is above utterance and miraculous has He not wrought? in whom shall we still seek for more? let us see whether Christ have not at length reached the bounds of all marvel! what is looked for in Christ which is not apparent in this Man? Shameless now at length is the withholding of our faith, senseless our indifference, and quite unpersuasive the argument of delay under colour of choosing the best. Let God be confessed: for this the nature of things requires, even of those who will it not.

Not unsuitably then nor unbecomingly, might one put this in the mouth of the Jews. We must note however that through the perverseness of the rulers the subjects perished: for the one were most admirable guessers, led by the renown of His Works to the duty of believing on Him, and only waiting for the judgment of their rulers concerning Christ; and these were so mighty in savage cruelty, as to attempt to ill-treat Him Who had been foretold for vast hopes, and was accredited by what He had already wrought.

Book 5. 32 *The chief priests and Pharisees heard the people murmuring these things concerning Him.*

The multitude are with great reason indignant against their rulers. For they were making a great outcry respecting our Saviour Christ, not because He was a wondrous Wonder-worker and beyond expectation, nor yet because He came telling of things better than the legal worship; but because He was not yet accepted by the chief priests and Pharisees, albeit having glory answerable to what was spoken of Christ, and no whit inferior to what the common reports tell of Him, or the word of the holy Prophets fore-heralded. So then they justly accuse them of being overcome with envy rather than really caring for the salvation of the people. But the constant utterance of blame as to this does not escape the knowledge of the rulers, and the multitude (it seems) gave them offence, now reasonably astonished at the Lord, and thirsting exceedingly to believe on Him, and already ill enduring the yoke of the rulers' arrogance, and essaying to do that which is said in the Psalms,

Ps. ii. 3. *Let us break their bands asunder, and cast away their yoke from us.* For by not subjecting the mind of the people to the commands of the Law, but placing them in subjection

S. Matth. xv. 9. to their own inventions, and teaching for doctrines the commands of men, they, leaving the right way and beaten track were conducting among precipices and foot-falls, those who were even now ready to be saved and of themselves were being led to rightness of conception.

And the chief priests and the Pharisees sent officers to take Him.

**Ex. xxiii. 7.
Ib. 2.** Albeit the Law declared, *The innocent and righteous thou shalt not slay, and every where clearly crieth aloud, Thou shalt not be with the multitude to do evil,* the guardians of the Law desire to kill, overbearing in respect of esteeming Moses' Law holy, and accustomed to blame every one who did not live in the same way. But caring nothing for the Law in these matters, and so to say, spurning its most precious things, they are zealous to take in their meshes

Him That had done no wrong at all, but rather is now by CHAP. I.
c. vii. 32. His very works accredited that He is indeed the Christ. And surely (some one will reasonably say) these ungodly rulers of the Jews ought, since they are learned in the Divine Oracles and skilled in the Divine Laws, rather to speak to the multitudes, to turn aside their clamour hereat by reasonable arguments, and to thrust aside all suspicions of envy, and turn them to think as they should do, if in ought they, travailing with right surmises about Christ, seemed to have fallen therefrom: they ought to have proved by testimonies from the Prophets and, going in short through the whole Divine Scripture, to have cleansed the multitude from their errors and, as knowing more, to have taught them clearer truth about Christ. But finding no defence from thence, in fear of the holy Scripture, as finding that it agreed with the multitude in accusing them, they fall into shameless daring, and strive to make away with Christ, not being able to convict Him of any offence. And most intolerable of all, this resolution is that not of chance people, but the daring deeds of *the chief Priests* coincident in mind with the Pharisees, albeit they ought to have led them inasmuch as they were superior through the office of the priesthood and, since they had the first place through this, they ought to have shewn themselves guides in thoughts of good also, and to have taken the lead in counsel not counter to God. But since they are outside of any good disposition, and have cast the Divine Law behind their own imaginations, they are carried to that alone which pleased their own undiscerning impulses. For *the head* has become the Deut.
xxviii. 44. *tail*, as it is written. For he that is chief follows, and consenting to the impiety of the Pharisees, makes now his unbridled attacks against Christ too. But without a cause is ever found to be the war of the wicked against the pious, and the mode of their contest so to speak halteth, unaided by the auxiliaries⁸ of reasonable causes, and merely hampered by the disease of envy. For since they are not able to compete with their mighty deeds, nor through equal strength of soul⁹ to attain corresponding glory, or even by⁹ εὐψυχίας λογισμός

BOOK 5. better deeds to be seen in better case, they fall into savageness of mind, and foolishly arm themselves against the praises of those who surpass them, zealous for the destruction of what makes them to be disgraced. For evil is ever convicted by *juxta-position* with the better. For they ought rather to desire by equal actions to equal them¹, and to be zealous rather to do and think the same with those who are praised. But it was likely that the Pharisees should be bitterly disposed. For since they perceived that the multitudes were murmuring, and even now in common talk one to another saying, *Is not This He Whom they seek to kill? lo, He speaketh boldly, and they say nothing unto Him: do the rulers know that He is the Christ?* repelling again this supposition with the wickedness that was their foster sister, they give orders to bind Him, and send out officers to accomplish this very purpose.

**Supra
ver. 25,
26.**

¹ παρι-
συνθεται

33 *Jesus therefore said unto them, Yet a little while am I with you, and then I go unto Him That sent Me.*

The Lord is not ignorant, inasmuch as He is by Nature God, of the Pharisees' bloodthirsty deeds of daring, and of the unholy design of the chief priests against Himself. For with the Eyes of Deity He beholds now present and mingled with the multitudes, the servants who had been chosen by them to take Him. Therefore He makes His answer common indeed as to all the people standing round, yet having a special answer to them, and at the same time teaches much that is profitable. For He threatens them skilfully, yea He convicts them of pettiness of soul in regard to those things at which they ought to be pleased: and that in another way should their attempt be frustrate, even though it were to take place; and how, we will say, going through the whole account. For in saying, *Yet a little while am I with you*, He evidently all but teaches them, Tell Me (says He) why are ye indignant as though I were lingering too long in this world? I am burdensome to you, I confess it, and am no great pleasure to those who honour not virtue; dashing in pieces him who loves not

God, and smiting at times with My rebukes the ungodly, C. vii. 34. I am not ignorant that I have wrought hatred for Myself. But do not thus untimely spread forth the net of death for Me. *Yet a little while shall I be with you,* I shall depart with joy, when the fit time for My Passion comes, nor shall I endure any more to be with evil men (for not pleasant to Me, He says, is the abode with the bloodthirsting) I shall depart from the ungodly, as God, but shall be with Mine Own all the days of the world, even though I seem to be absent in the Flesh. But in saying, *I go to Him That sent Me,* He means something again of this kind : In vain did ye sharpen against Me (He says) the sword of your own blasphemy. Why do ye tear yourselves to pieces with fruitless counsels ? stay the weapon of envy, for it is shot forth for nothing : it will not subject Life to death, neither will corruption have the better of incorruption. I shall not be holden of the gates of Hades, I shall not be a dead body in your graves, I shall fly up to Him from Whom I am, I shall ascend again to Heaven, seen as an accusation of your blasphemy by both angels and men. For the one shall marvel at My going up, the other when they meet Me shall say, *What are these Wounds in Thine Hands?* Zech. xiii. 6. And I shall say unto them, Those *with which I was wounded in the house of My beloved.* The speech then has been made in great meekness² and exceeding gentleness, for ^{2 Ηθει} our example in this too : whence Paul also says that the ^{2 Tim. ii. 24, 25.} servant of God *must not strive, but be gentle unto all men,* *in meekness instructing those that oppose themselves.* For it behoves the pious³ mind to be free from all tumult and the ^{3 φιλαδ-} ^{θεον} fierce motions of wrath, and to study to refuse as a wild onslaught of waves what comes of pettiness of soul, and to rejoice in thoughts of meekness like breezeless calms, and to love to live as much as possible in longsuffering, to shew himself forbearing to all, and hold fast a mind wholly good, and make his conversation with his enemies not unseemly.

34 *Ye shall seek Me, and shall not find Me.*

This too He says skilfully and with much gentleness⁴. ^{4 Ηθει}

BOOK 5.
c. vii. 34.

⁵ κατὰ τὸ πρόχειρον
the more obvious meaning apart from search

⁶ ἐν παραβολῇ
⁷ αἰρῆσθαι τωδῶς

For it means what taken generally⁵ is not difficult of comprehension, yet contains it some keen mystery hidden within it⁶. For when He says that He shall ascend to Him That sent Him, that is, to God the Father, even though they yet attempt to plot against Him, and do not cease from persecuting Him, He is saying that He That hath ascended into the very Heavens can never be taken by them. But the truer meaning and that which is darkly⁷ signified, is this : I (He says) was sent to give you life, I came to take away from human nature death which from transgression fell upon it, and with long-suffering to bring back to God those who through sin had stumbled : I came to engraft the Divine and Heavenly Light in those in darkness, and moreover to preach the Gospel to the poor, to give recovery of sight to the blind, to preach deliverance to the captives, to proclaim the acceptable year of the Lord. And since it seems good to you in your senselessness to drive forth from you Him who sets before you so rich enjoyment of heavenly goods, after a little I Myself will take Me again to Him from Whom I am, and ye shall repent, and consumed by unavailing after-counsels⁸ weep bitterly for yourselves, and though ye should fain find yet the Giver of Life, ye shall not then be able to enjoy Him ye long for. For after having once turned aside and departed from My Love towards you, I shall wholly shut out from you what is profitable to seek after.

Something of this kind we shall also find in the preachings of the Prophets concerning them. For a certain one Hos. v. 6. saith of them of Jerusalem, *With sheep and bullocks shall they go to seek the Lord, and shall not find Him, for He hath withdrawn from them.* For they who would not when it was in their power choose Life, and with foolish reasonings thrust away the good that was in their power, how shall they be fit any more to receive it ? and they who made no account of missing the opportunity, how can they have the good things out of their season ? For it is while the opportunity exists and is yet present, that we must seek for the good things that are in it and of it, but when it is now

Isa. lxi.
1,2 LXX.
cf. S.
Luke iv.
18, 19.

⁸ ὑπέρεργον
Bouklas

passed away and gone by, superfluous at last and most vain CHAP. 1.
is all seeking after the good things it contained. And c. vii. 34.
verily the blessed Paul saith, *Behold, now is the accepted* ^{2 Cor.}
time, behold now the day of salvation, and also, *While we have* ^{vi. 2.}
opportunity, let us do good unto all men. For indeed, indeed
it beseems those who are good in their habits, not when
opportunity is now passing her prime⁹, to have to seek for ^{9 παρη-}
^{βῶντος} her good things, but rather when she is commencing and
shewing so to say, her most blooming presence.

And one might yet say much more about occasion out
of the Divine Scripture, but leaving it for the labour-loving
to search them out, I will say a little thing common, and in
use among us, but which yet has no mean profit. They say
then that those who make pictures on tablets, when they
represent occasion in human form, represent the remaining
fashion of her body as pleases them, but the head alone like
this. They represent her behind as bald and very smooth,
touching it with brilliant tints: but from the middle of the
scull, they hang much hair over the forehead, full in front
and flowing: by this form itself signifying, that while any
occasion still exists, and meets us, so to say, face to face, it
may easily be laid hold of, but when it is now passed, how
can it any longer be taken hold of? being as it were bushy
and easy to hold, while yet present, but when passed, no
longer. For this the smoothness behind indicates, which
all but mocks the hand of him that would hold it. Since
then when occasions are passed, we have not what they
bring, let us not slumber when good things are present,
but rather watch, and not when search is useless, unwisely
use diligence to catch what is profitable.

And where I am, ye cannot come.

With greatest gentleness¹ does He again put the race of ^{1 Αστειό-}
the Jews forth from the kingdom of Heaven, adding words ^{τατά}
correspondent to those that He had already uttered, yet
concealing therein a deep Mystery. For applying our
mind more simply to the words, and admitting a more sur-
face consideration² thereof, we say that it signifies something ^{2 ἀπερι-}
^{εργοτέραν} of this sort, that He will in no wise be apprehensible by ^{τὴν θεωρ-}
^{ίαν}

Book 5. them, nor yet will fall into their meshes, having gone back
 c. vii. 34. to the Father. For not accessible to them shall be the Heaven too, and He That sitteth by God the Father Himself, how shall He be to be taken of them that *seek* Him? This one word therefore is not deep, but more suited to the levity of the Jews, and superior to ^a their understandings (for they are found ever to mind what is more low): but the exact and secret mind of the things said is after this sort; I (He says) having escaped the snare of your unholiness, shall be received back to God the Father; for I shall surely prevent in My departure My worshippers, in order that having shewn the way that upward tends, passable to them too, I may have all with Myself. But *ye cannot come where I am*, that is, ye shall be found without lot in the Divine good things, ye shall be without share in My glory and alien from co-reigning with the saints, untasting shall ye abide of the gift that is in hope, unfeasting
^{3 πανήγυς-}
^{ριν} shall ye be of the Divine marriage-feast, Mine assembly ³
 shall ye not see, ye shall not ascend up to the mansions above, nor shall behold the beauty of the Church of the first-born, unseen of you shall be the city that is above, ye shall not behold Jerusalem in her prosperity ^b: for there shall My flock glorify Me, *ye cannot come*. For the Heaven will not receive slayers of her Lord, nor the Cherubim open the gates of Paradise for a people to enter in who fight against God, never shall a man guilty of impiety against God appease the *flaming sword*, it only knows the pious man and honours the devout ⁴, and makes faith its covenant of peace.

Gen. iii.
 24.

^{4 φιλόθεον}

Some such thought as this shall we bring to what has been said, from all sides tracking the sense which is true and befits those who have understanding. But we will add to them some few things, shewing for profit's sake that all who attain unto devout habits, shall both be with and feast with Christ: but they who go along with Jewish unlearn-

^a ἐν ἀμείνοσι: perhaps οὐκ ἐν ἀμείνοσι, favourite quotation of his, Isa. xxxiii. *not above* is the right text.

^b πλονούσαν Ἱερουσαλήμ, S. Cyril appears to have had in his mind a very

20, where the LXX has πόλις πλονούσια, *a prosperous or wealthy city.*

ing, not so (whence could it be ?), but shall undergo the CHAP. 1.
bitter punishment of their unbelief. Let then the Divine
Paul come in crying aloud to those who have died to sin,
For ye died and your life has been hidden with Christ in God : Col. iii.
when Christ, your Life, shall appear, then shall ye also appear
with Him in glory : and again putting forth his discourse
on the resurrection, he says, *And we which are alive, which* 1 Thess.
remain, shall be caught up together with them in the clouds,
to meet the Lord in the air, and so shall we ever be with the
Lord. And things akin to this is the Saviour Himself too
seen discoursing of to His disciples. For as He sat and did
eat with them, He says, *But I say unto you, I will not drink* S. Matth.
henceforth of this fruit of the vine, until that day when I drink xxvi. 29.
it new with you in the kingdom of Heaven : yea and to the
robber who hung on high along with Him, at the very
gates of death through faith in Him seizing on the grace
of the saints, He saith, *Verily, verily I say unto thee, to-day* S. Luke
xxiii. 43. *shalt thou be with me in Paradise.* They then who by obe-
dience⁵ have honoured Him, shall be with Him unhindered,^{5 εἰπειθεί-}
and shall delight them in the good things that pass under-
standing : but they who refuse not to insult Him with their
folly, albeit sons of the bridechamber^c, shall go away in
sorrow to hell, to pay bitter penalties. For *they shall be* S. Matth.
cast out, as it is written, into the outer darkness. True
therefore will be the Lord saying darkly to the Jews, *Where*
I am ye cannot come.

35 *The Jews said then among themselves, Whither will this man go that we shall not find Him ? will He go unto the dispersed among the Gentiles and teach the Gentiles ?*

Seest thou herein again the wretchedness of Jewish reasonings ? seest thou the most miserable surmise of grovelling mind ? for they do not say that He will ascend up to Heaven, although they clearly heard, *Yet a little while am* Supra
I with you, and I go unto Him that sent Me, but they are ver. 33.
imagining the country of the Gentiles, as though among them were He That sent Him, unto Whom He promised

^c Thus I have emended, the MS. gives, the real text is, is impossible to conjecture.

Book 5. to return. But the people of the Jews is hereby, as it c. vii. 37. seems, prophesying, albeit not knowing what it is saying.

⁶*ἐνεργεῖται* For moved by some Divine impulse⁶ they present Christ to the country of the Gentiles, in the way of a suspicion thinking of what a little after became true. For He was in truth about to go unto the *Gentiles* and teach them, spurning Jerusalem the ungrateful mother of the Jews.

But note that they do not speak of this simply: for they surmise that He will not only depart unto the dispersed of the *Gentiles*, but in their stubbornness add, and will He teach the *Gentiles*, that their suspicion may again beget for them a plea of accusal. For the having intercourse with the dispersed of the *Gentiles* by reason of going through their cities or countries, was a common thing among the Jews and unblamed, but to explain the Law to aliens and to unfold the Divine Mysteries to the uninitiated, was a matter of accusal⁷ and not unblamed by them. And verily God found fault with some who were indifferent about this, saying by the Prophet Jeremiah, *And they read the Law without.* Keenly⁸ then do they say that He will teach the *Gentiles*, casting a slur on Him as readily transgressing the Law, and from what He had afore wrought on the sabbath day, believing that to do all things without heed, even if they were counter to the Divine laws, was His habit and that He thought nothing of it.

37 *In the last day of the feast, the great day, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink.*

We must search well in this too, what it is the most wise Evangelist is hinting with some extreme great care, calling the *last day of the feast great*, or what it was that induced our Lord Jesus Christ, as of some needful reason and belonging to the time, to say on it to the Jews, *If any man thirst let him come unto Me and drink.* For He might have used other words, such as, *I am the Light, I am the Truth.* But turning His explanation to the matters of believing, He hath introduced the word, *let him drink*, as something

⁷ διαβε-
βλημένον

⁵ LXX.
⁸ πικρῶς

necessary and due to the matters of the feast. And the CHAP. 1.
c. vii. 37. aim in what is before us I will endeavour briefly to say.

When therefore God was ordering what belongs to the feast of tabernacles, He says thus unto Moses, *On the Lev. xviii. 34,
fifteenth day of the seventh month a feast of tabernacles unto 36, 35.
the Lord, and ye shall offer whole burnt sacrifices and sacrifices seven days, and the first day shall be notable holy*^a.

Then after enjoining besides the mode of the sacrifices, He added again, *And in the fifteenth day of this seventh Ib. 39,
month, ye shall offer whole burnt offerings unto the LORD 40.
seven days, and the first day a rest^b and the seventh^c day^d ἀνά-
a rest^e. And on the first day ye shall take you boughs of
palm trees and thick branches of a tree and fruit of a goodly
tree and willows and branches of agnus from the brook to re-
joice withal.* Having then already in the second book gone
through every portion of the above cited passage and ex-
pended much discourse thereon, we will yet again make
mention of it briefly^f. For we said that the feast of
tabernacles signified the thrice longed for time of the Supra p.
314. resurrection: that the taking *boughs and the fruit of a
goodly tree*, and the other things besides, meant a recovery
of Paradise about to be given us again through Christ. De Ad.
p. 620. But that since it is put at the end that one ought to take
every thing out of the brook^g, and again to rejoice thereof,^h or *torrent, Χει-*
we said that our Lord Jesus Christ was compared to a *μέρπον*
brook, in Whom we shall find all delight and enjoyment Ib.
in hope, and in Him shall delight us Divinely and spiritu-
ally. And that He is and is called spiritually a Brook, the
most wise Psalmist too will testify to us, saying to God the
Father about us, *The children of men shall hope in the shadow Ps. xxxvi.
of Thy wings: they shall be inebriated with the fatness of Thy
House, and Thou shalt give them drink of the Brook of Thy
delights.* And the Lord Himself somewhere in the prophets

^a for *holy convocation* the LXX has κλητὴ ἄγλα, *called out* (or choice, no-
table) *holy*, and S. Cyril below alludes
to this.

^b *seventh.* So the MSS. of S. Cy-
ril: *eighth*, both Hebrew and LXX
and S. Cyril when citing the passage

more at length, *De Ador.* book xvii.

^c S. Cyril does not appear to have
more than touched very briefly on the
subject in any part of this commentary
that we have: it is treated at length, *de
Adoratione lib. xvii.* pp. 619, 620.

Book 5. says, *Behold I am inclining to them as a river of peace and c. vii. 38. Isa. lxvi. as an overflowing brook.*

12 LXX. Since then the Law used to call the first and the seventh

^{2 κλητὴν} day of the great feast *notable*², the holy Evangelist himself too called it *great*, not disregarding, it seems, the accustomed habit of the Jews. There being then in the ordinances about the feast a mention too of the brook, the Saviour shewing that He is Himself that brook which was fore-declared in the Law, says, *If any man thirst, let him come unto Me and drink.* For see how He removes the mind of the Jews away from the types in the letter and transfers

^{3 εὐφυῶς} fitly³ the things in figure, if at all they aid for the truth.

For *I* (He says) am the *Brook* which by the Lawgiver was fore-proclaimed in the account of the feast. And if one

^{4 ἄγνοια}, a must needs take branches of willow and agnus⁴ and thick tree like a willow⁵ branches of trees from the brook, and Christ is not strictly

^{5 σχῆμα} a brook, neither yet is the fashion⁵ of the feast really in these, but they will rather be symbols of spiritual things which shall be given to the pious through Christ.

But seeing that we discussed these things more at large in the second Book, as we have already said, we will not repeat ourselves, but will rather follow on to the next.

38 *He that believeth in Me, as the Scripture said, out of his belly shall flow rivers of living water.*

He shews that vast and ageless is the reward of faith, and says that he who does not disbelieve shall revel in⁶ richest graces from God. For he shall be so replete with the gifts through the Spirit, as not only to fatten his own mind, but even to be able to overflow into others' hearts, like the river stream gushing forth the God-given good upon his neighbour too. This very thing used He to enjoin the holy S. Matth. Apostles, saying, *Freely ye received, freely give.* And the x. 8. wise and holy Paul too himself longing to be effectual unto Rom. i. 11. this writes, *For I long to see you that I may impart some spiritual gift.* And one may see this most exceeding well in both the holy Evangelists and in the Evangelic teachers of the church, who on those who go to Christ through

<sup>6 έντρυ-
φήσειν</sup>

faith pouring forth most plenteous word of inspired⁷ teach- CHAP. 1.
ing, spiritually delight them, no more suffering them to ^{c. vii. 38.} $\xi\pi\theta\acute{\epsilon}\nu$
thirst after the knowledge of the truth, with their wise
soundings all but crying aloud⁸ into the heart of those who ^{8 λαρνυ-}
 $\gamma\zeta\sigma\nu\tau\acute{e}s$ are being instructed. Wherefore the Psalmist rejoicing in
spirit called out concerning them, *The rivers lifted up*, o Ps. xciii.
LORD, the rivers lifted up their voices. Great and mighty
sounded forth the word of the Saints, and *into all the earth* Ps. xix. 4.
went forth their voice, as it is written, *and unto the ends of*
the world their words. Such rivers did God, the God and
Lord of all, promise to set forth to us, saying by the Pro- Isa. xlivi.
phet Isaiah, *The beasts of the field shall honour Me, the dra-* 20, 21.
gons and the daughters of the owl, because I have given water
in the wilderness and rivers in the thirsty ground to give drink
*to My chosen generation*⁹, *My people whom I formed for My-* ^{9 γένος}
self to shew forth My praises. Very evident then it is that
the Saviour says that *out of the belly* of him that believeth
shall come forth the grace that through the spirit giveth¹ $\delta\delta\alpha\kappa-$
instruction and eloquence¹, whereof Paul too maketh men- $\tau\hat{\eta}\nu\tau\acute{e}$
tion saying, *To one is given by the Spirit the word of* ^{γνωστ}₁ Cor. xii.
wisdom. ^{8.}

It is good to know besides that the Saviour applied to His own words this saying, not exactly as it had been before put out by the Divine Scripture⁶, but rather interpreting it according to its meaning. For we find of every one who honoureth and loveth God that he shall be *like a* Isa. lviii.
watered garden, and like a spring whose water fails not. And ^{11.}
what He says a little before to the woman of Samaria, this now too He clearly declares. For there He says, *Whoso- Supra iv.*
ever drinketh of this water shall thirst again, but whosoever ^{13, 14.}
drinketh of the water that I shall give him shall never
thirst, but the water that I shall give him shall be to him a
well of water springing up into everlasting life: and here again carrying up the aim of His discourse to the same meaning, He says, *Out of his belly shall flow rivers of living*
water.

⁶ I. e., not as a literal citation.

CHAPTER II.

That after the Saviour's Cross at His rising again from the dead
¹ παγώνιας the Holy Ghost took up His abode in us permanently¹.

39 *But this He said of the Spirit Which they that believe on Him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified.*

THE sense of what is before us demands for itself keen scrutiny and to understand sufficiently the depth of the mystery will be (and hardly) the achievement of much ² ἀγνοεῖν-
^{as} θερμὰς acumen³. For one who revolves in his mind and looks at each of the holy Prophets, with reason goes first into deep³ thoughts, How *was the Spirit not*, albeit so great a choir of Prophets has been set forth who are found uttering in the Spirit the Divine mysteries concerning Christ in many words. For we do not go so far astray from fit thoughts, as to deem that the mind of the saints was bereft of the Spirit. For there shames us and as of necessity calls us unto the belief that they were in truth Spirit-clad, the very fact of prophecy and the things found in the holy writings.

¹ Sam. x.
6.

² Kings
iii. 15.

S. Mark
xii. 36.

For Samuel saith to Saul, *The Spirit of the Lord shall spring upon thee and thou shalt be turned into another man*, and of the blessed Elisha himself is it written, *And it came to pass as the minstrel was playing that the hand of the Lord came upon him*. And our Lord Jesus Christ Himself also testifieth of the blessed David that in the Spirit he speaketh mysteries. And many things may one readily heap up akin to what have been said, whereby one may exceeding easily see that the saints are Spirit-clad. But in things so obvious it were superfluous or even burdensome to weary with long discourse. How *the Spirit was not*, we must accurately search; for I think we must deem that the blessed Evangelist speaketh true.

Therefore the very truth, let God the All-wise⁴, know ; **CHAP. 2.**
 for we ought not too busily to apply ourselves to things^{4 διάν-}
 above us. But as far as we can see by pious reasonings,<sup>c. vii. 39.
 των τοπίς</sup> something of this sort comes to us. This rational living
 thing on the earth, I mean man, was formed from the be-
 ginning in incorruption. And the cause of his incorrup-
 tion and of his abidance in all virtue was evidently that
 the Spirit from God indwelt him ; for He *breathed upon his* **Gen. ii. 7.**
face the breath of life, as it is written. But he having
 from that ancient deceit turned aside unto sin, then by
 degrees in succession received much advance thereto, along
 with the remaining good things he suffers the loss of the
 Spirit and so at length became not only subject to corrup-
 tion but also prone to all sin. But when the Framer of all
 designed (doing exceeding excellently) to *gather up all* **Eph. i.**
things in Christ, and willed to recover again the nature of
 man to its pristine state, He promises along with the rest to
 give anew to it the Holy Ghost also, for no otherwise was
 it possible to get back to unshaken stability in good things.
 He defines therefore the time of the Descent of the Spirit
 upon us, and promises saying, *In those days* (those of the **Joel ii.**
 Saviour that is) *I will pour out* (to wit of My Spirit) *upon* ^{28.}
all flesh. But since the time of this munificence brought
 the Only Begotten upon earth with Flesh, that is, made **Gal. iv. 4.**
 Man of a woman according to the Holy Scripture, God
 the Father began to give again the Spirit, and Christ
 first received the Spirit as First-fruits of the renewed na-
 ture. For *John bare record saying, I saw the Spirit des-* **Supra i.**
cending from Heaven and It abode upon Him. ^{32.}

But He received It, how ? for we must needs investigate
 what is said. Was it then as not having ? we say not so,
 God forbid. For the Spirit is the Son's Own⁵, and not^{5 οὐκον} ^{τοῦ θεοῦ}
 supplied from without, as the things from God come to
 us from without, but inexists in Him naturally even as in
 the Father, and through Him proceedeth to the saints, ap-
 portioned by the Father as beseems each. But He is said to
 have received, in that He became Man, and it beseemed
 man to receive. And He, Son of God the Father and

Book 5. begotten of His Essence even before the Incarnation, yea
 c. vii. 39. rather before all ages, nothing shames when God the Fa-
 Ps. ii. 7. ther says to Him when He became Man, *My Son art THOU,*
this day have I begotten Thee. For Him Who God before
 ages was begotten of Him, He says that He has *this day*
begotten, that in Him He may receive us into sonship, for
 the whole human nature was in Christ, in that He was
 Man: so is He said to the Son who hath His Own Spirit,
 to give It, that we in Him may gain the Spirit. For this
 Heb. ii. reason therefore does He *take hold of the seed of Abraham*,
 16. as it is written, and *in all things was made like unto His*
 Ib. 17. *brethren.* The Only-Begotten therefore receives the Holy
 Ghost not for Himself (for His and in Him and through
 Him is the Spirit, as we before said) but, since He, having
 been made Man, had our whole nature in Himself, that He
 might uplift it all transfashioning it unto its olden state.

Besides what has been said, we must consider this too. For we shall see by going through wise reasonings, and confirmed thereto by words out of the Divine Scripture, that not for Himself did Christ receive the Spirit, but rather for us in Himself, for all good things flow through Him into us too. For since our forefather Adam being turned aside by deceit into disobedience and sin, did not preserve the grace of the Spirit, and thus in him the whole nature lost at last the God-given good, needs did God the Word Who knows not turning, become Man, in order that by receiving as Man He might preserve the Good permanently to our nature. Of such mysteries will the Divine Psalmist himself too be our exponent: for thus saith he to the Son,

Ps. xlvi. 7. *Thou lovedst righteousness and hatedst wrong, therefore God,*
Thy God, anointed Thee with the oil of gladness above Thy
fellow. For since (says he) Thou ever lovedst righteousness
 (for Thou art Righteous, O God, never able to be
 turned aside therefrom) and hatedst wrong always (for
^{τὸς μισο-}
^{πόνηρος} hatred of evil⁶ is innate in Thee of Nature as the Righteous-
 loving God): therefore hath God the Father anointed
 Thee, for Thou Who possessest unchangeable Righteous-
 ness as an Excellence of Thine own Nature, couldest never

be moved unto sin which Thou knewest not: and thus, Thou Chap. 2.
c. vii. 39.
preservedst undoubtedly in Thysel (in that Thou wert made
Man) to the human Nature, the Holy Anointing from God
the Father, i. e., the Spirit. The Only-Begotten was made
therefore Man as we, that in Him first the good things re-
turning and the grace of the Spirit rooted might be pre-
served securely⁷ to our whole nature, the Only Begotten^{7 ἀπαρθ-}
and Word of God the Father lending us the Stability⁸ of^{8 τὸ ἀμε-}
His Own Nature, because the nature of man had been^{τάπτωτον}
condemned in Adam as powerless for stability and falling
(and that most easily) into perversion. As then in the
turning⁹ of the first the loss of good things passes through^{9 τροπαῖς}
unto the whole nature: in the same way I deem in Him
too Who knoweth not turning will the gain of the abid-
ance of the Divine Gifts be preserved to our whole race.
And if we seem to any not to think and speak altogether
what is proper¹, let him come forward and tell us why^{1 τὰ}
the Saviour has been called by the Divine Scriptures the
Second Adam. For in that first one, the human race^{1 Cor.}
proceeds from not being unto being, and having come^{xv. 45.}
forth, decayed, because it had broken the Divine Law: in
the Second, Christ, it riseth up again unto a second be-
ginning, re-formed unto newness of life and unto a return
of incorruption, for *if* ought be *in Christ, a new creature,*^{2 Cor. v.}
as Paul saith. There has therefore been given to us the
renewing Spirit, that is, the Holy, the occasion² of ever-^{2 τὸ}
lasting life after that Christ was glorified, i. e., after the
Resurrection, when having burst the bonds of death and
appeared superior to all corruption, He lived again having
our whole nature in Himself, in that He was Man and One
of us.

And if you investigate the reason why not before the resurrection but after it did the pouring forth of the Spirit take place, you will hear in reply, Christ became then the firstfruits of the renewed nature, when making none ac-
count of the bands of death He lived again as we have just
now said. How then should those be quickened before
the Firstfruit who come after It? For as the plant will

Book 5. not shoot up from the earth, if it be not surely sprung
 c. vii. 39. from its own root (for thence is the beginning to it of growth) : so it were impossible that we having for our root unto incorruption our Lord Jesus Christ, should be seen springing up before our root. But He shewing that the time of the Descent of the Spirit upon us was now come, after the revival from the dead, He *breathed on* His Infra xx. 22. disciples, saying, *Receive ye the Holy Ghost.* For then was the time of the renewal indeed at the doors, yea rather within the doors. And let the searcher after learning again see whether what we say on these things too be not true. For in the beginning, as said the Spirit-clad, Moses, to us, Gen. ii. 7. the Creator of all, taking *dust of the ground* and having formed man, *breathed upon his face the breath of life.* And what is the breath of life, save surely the Spirit of Christ Infra xi. 25. Who saith, *I am the Resurrection and the Life?* But since He fled away from the human nature, the Spirit which is able to gather us and to form us unto the Divine Impress, the Saviour gives us this anew bringing us again unto that ancient Dignity and reforming us unto His own Image. Gal. iv. 19. For therefore does Paul too say to certain, *Little children of whom I travail in birth again until Christ be formed in you.*

Let us consider again (for I will take up again the aim of my discourse) that in the holy Prophets there was a certain rich shining upon and torch-illumination³ from the Spirit, mighty to lead them to the apprehension of things to come and the knowledge of things hidden: but in those who believe on Christ, we are confident that not torch-illumination simply from the Spirit, but the Spirit Itself dwells and has His habitation. Whence rightly are we called temples too of God, though no one of the holy Prophets was ever called a Divine Temple. Since how shall we understand this, and what shall we say when we hear S. Matth. xi. 11. our Saviour Christ say, *Verily verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he?* And what is the

³ δρόνυμον κίανον

kingdom of Heaven? The gift of the Holy Ghost accord- C^HA^P. 2.
ing to that which is said, *The kingdom of Heaven is within* S. Luke
you: for the Spirit hath His habitation in us through c. vii. 39.
xvii. 21.
faith. Seest thou then how He preferreth before every one born of a woman him that is in the kingdom of Heaven even if he be below the perfect? And let no one think that we make little of the glory of the virtue of those Saints or say that those even of least account are superior. For we say not so; for incomparable is the beauty of their conversation. But for clear understanding let us briefly interpret what has been said by our Saviour. Great in truth was the blessed Baptist and through all virtue most renowned, attaining at last to the very bounds of that righteousness which belongs to us, so that there is nought above it. Yet did he who was in this case beseech of Christ saying, *I have need to be baptized of Thee and dost* S. Matth.
THOU come to Me? Seest thou how being perfect, as far iii. 14.
as pertained to men and the born of women, he beseeches to be in a manner new-created and re-born through the Holy Ghost? seest thou how he yields the greater to those new born, by his saying that himself has *need* of this? for if he were in better case not baptized, what persuaded him to beseech to be baptized? But if he knew that he would be in better case, when baptism came, how does he not yield the palm to those already baptized? Greater therefore than John himself does Christ say that he is who is lesser in the kingdom of Heaven, i. e. the new baptized, who has not as yet attained excellence in work;—in this only that the blessed Baptist was yet born of a woman, but the other is *begotten of God* as it is writ- 1 S. John
ten, and has become *partaker of the Divine Nature*, hav- iii. 9.
ing indwelling in him the Holy Ghost and already called cf v. 18.
2 S. Pet. i. 4.
a temple of God.

But I will recur again to what was before us. The Spirit came to be in the Prophets for the need's sake of prophesying, He indwelleteth now through Christ in believers, having begun in Him first when He was made Man. For as God He has unceasingly⁴ the Spirit Who is ^α_{οτάτως}

Book 5. Essentially of His Nature ^a and His own. He is anointed vii. 40, 41. for our sakes and said to receive the Spirit as Man, not ^b ἐμπορί- ^{cων} for Himself bringing in ^d the participation of the Divine good things, but for the nature of man as we have already taught. When then the Divine Evangelist says to us, *For the Spirit was not yet because that Jesus was not yet glorified*, let us understand him to mean the full and complete habitation in men of the Holy Ghost.

40 *Of the people therefore some when they heard this saying*
 41 *said, Of a truth this is the Prophet. Others said, This is of a truth ^b the Christ.*

⁶ παρη-
 σταυ-

Deut.
 xviii. 18.

Supra
 ver. 37.
 Ib. 38.

Astonishment-stricken are they at His confidence ^e as being God-befitting, and seeing that His words no longer suit the measures of man, they betake themselves to memory of the Law, as having already fore-declared of Christ, and saying that a Prophet should be raised up like to the all-wise Moses who should interpret to Israel the words from God. For so says God concerning Him to the holy Moses, *I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth and He shall speak unto them all that I shall command Him.* From the quality therefore of His words, and the superiority of His sayings, do they say that He is already shewn to be Him who was fore-heralded through the Law. For to whom will it belong to say, *If any man thirst, let him come unto Me and drink, and, He that believeth on Me, as the Scripture said, out of his belly shall flow rivers of living water, save only to God by Nature?* and this is the Christ. And even though the Jews thinking meanly of Him, call Him merely a *Prophet*, not knowing the excellence above all of Emmanuel, but meting Him like one of the rest, in this too again will they be caught applying themselves very much without understanding to the thoughts contained in the Law: for they deem that the Christ is other than the *Prophet* of the Law. And no marvel if the people

* τὸ οὐσιῶδῆς ἐκπεφυκός αὐτῷ καὶ αὐτῷ Πνεῦμα "Αγιον.
 Ἰδίου αὐτοῦ Πνεῦμα. cf. in S. Cyril's ex-
 planation of his ninth chapter, καὶ ίδιον
 ἔχων τὸ δὲ αὐτοῦ καὶ οὐσιῶδῆς ἐμπεφυκός

^b S. Cyril with one or two MSS. adds this word.

lack accuracy herein, where the God-opposing multitude of CHAP. 2.
the haughty Pharisees is itself found sick with an equal vii. 41, 42.
ignorance with that of the people. For in astonishment at
the blessed Baptist it once said, *Why baptizest thou then, if Supra i.
25.* THOU be not the Christ nor Elias neither the Prophet? For
whereas two were looked for as to come, I mean the Pro-
phet of the Law, i. e., Christ, and Elias, they were enquir-
ing about three, imagining that the Prophet was other
than Jesus. Seasonably therefore may one say of them
what is spoken by the Prophet Ezekiel, *As the mother, so Ezek.
xvi.* her daughter; thy mother's daughter art THOU: for the peo- 44, 45.
ple is sick with a sickness kin to that of their rulers. But
we must observe that they were already full-prepared ⁷ to ^{7 ηὐτεπι-}
believe, and are persuaded by the Saviour's words to marvel
at Him, yet not having the leading ⁸ of the rulers, they are ^{8 παῖδες-}
borne along a many-branching ^{γωγλαν} ⁹ path of ideas, some calling ^{9 πολυσχι-}
Him and now believing Him to be the Christ, others the ^{δῆ}
Prophet, for the word of a truth annexed, has an emphasis
of reasoning now fully confirmed and bringeth in the idea
of faith accepted.

42 *Others said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was Christ cometh?*

No careless search do the Jews make about Christ, for they were found going through every idea and through varied ideas gathering the perception of the truth. For having first marvelled through His Words, and already taken the eminent confidence¹ of His instructions as a ^{1 παρηστ-}
^{αν} guide to their conjecturing something great about Him, they search besides the Divine Scripture, thinking to find thence a most unerring conception of Him: for so is its nature^c. That He shall be therefore of the seed of the thrice-blessed David and shall be revealed in Bethlehem of Judæa, they believe, persuaded by the prophecies concern-ing this. For the Lord sware in truth unto David, saith Ps. somewhere the wise Melodist, and will not reject Him, Of 11.

^c ἔχει γὰρ οὕτω τῇ φύσει τὸ πρᾶγμα

BOOK 5. *the fruit of thy body will I set upon thy throne.* And the
vii. 43, 44.
Mic. v. 2. Prophet saith, *And thou Bethlehem house of Ephrata, little*
art thou to be among the thousands of Judah, for out of thee
shall He come forth unto Me to be Ruler of Israel, and His
Goings forth from the beginning, from the days of eternity.

^{2 ἀχείρα-}
^{γάγητος}
S. Luke
iv. 16.

But the unassisted² mind of the Jews was astray and failed of Christ merely on account of Nazareth situate in Galilee, wherein was the common report that our Lord was brought up. For so says one of the holy Evangelists, *And He came to Nazareth where He had been brought up.* But they not knowing that He had been born in Bethlehem of Judæa of the Holy Virgin which was of the seed of David (for she was of the tribe of Judah by descent), from merely our Lord having been brought up at Nazareth fall away from the truth and miss of sound reasoning.

43 *There was therefore a division among the people because of Him.*

To no purpose do they wrangle and are split into diverse opinions, some supposing that He is the Prophet, others the Christ. And the cause of their division, that they know not Christ, nor understand the accuracy of the Holy Scriptures: for else would they believing that none other is Jesus than the Prophet of the Law, have departed from their unseasonable dispute.

44 *And some of them would have taken Him, yet no man laid hands on Him.*

They who had been sent by the chief priests and Pharisees to take the Lord, made the dissension of the multitude with one another a seasonable pretext for their daring deed. For they imagined that they would with less dispute³ suffer them to bear Him away, as no longer careful what should befall Him, but that as having been an occasion of fighting and disturbance, they would be altogether glad at His being insulted. *Yet no man laid hands on Him,* not from reverence to Him, nor yet putting the bridle of piety upon their anger, but checked by His Might alone (for to its own season did He give to endure His Passion for us).

^{3 ἀφιλο-}
^{νεικότε-}
^{ρον}

And hardly is the device of the Jews appeased⁴, restrained CHAP. 2.
by the hindrance from above. For they might not attempt vii. 45, 46.
bloodshed before the time, but must await, ungodly though πεῖται
they be, the time of ungodliness.

45 *The officers came therefore to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him?*

They who had been sent to hunt⁵ our Lord, availing to⁵ θηράσαι
accomplish nought of what had been commanded them
took themselves again to the rulers. And they are troubled
exceedingly at the arrival of the officers, not seeing them
bring Him Who was sought. And believing that what
they suspected had already happened, they are smitten with
no small fear. For since Christ was marvelled at for His
Signs above nature and His Words above measure⁶, they⁶ τῆς ἐν
were wasted with the envy that was their foster-sister, and λόγους
were again in no slight fear lest the people of the Jews de- νπερβο.
ciding that it ought to follow Him, should get clear out of λῆσις
their hand. Supposing that this had happened (for things
suspected are evermore ready to be believed) they eagerly
enquire saying, *Why did ye not bring Him?* What was
it that hindered you (say they) from bringing to its com-
pletion what was pleasing to the rulers? We are more
ready to press forward to learn all, and sometimes not dis-
cerning what is sorrowful, in our eager desire even seize
hold on the perception of things we deprecate.

46 *The officers answered, Never man spake thus^a.*

Seasonable in truth is it to say of our Saviour Christ,
Who taketh the wise in their own craftiness. For behold, 1 Cor. iii.
behold as it is written, He removed the many-tangled⁷ coun- 19. Job. v.
sel, and shewed the whole nature of affairs turned contrari- 18 LXX.
wise, on all sides exposing the pollution of the rulers and παλαίων
their unholiness of life as being feeble and perilous, who LXX.
refused not to fight against God. For the chief Priests Cyr.
and Pharisees, fearing lest the people of the Jews should
be persuaded by the Saviour's words, send out officers to
take Him, thinking that Christ's being out of the way

^a Thus reads S. Cyril with the uncial MSS. of the Alexandrine family, B. L.

BOOK 5. would remove their care as to Him. But what they suspected, this they that had been sent by them returned actually suffering, and what it was like that they would shudder at hearing, this they learn even against their will, and hear unexpectedly from those who speak contrary to their mind, *Never spake man so.*

But since they say these things in excuse for not having brought the Lord, come let us expand what they said; every way considering the sense of what was spoken. For if we delight ourselves (say they) in the teaching of the holy Scriptures, if we boast that we have been instructed in the Divine Laws, if we marvel at wisdom as some unearthly good, why do we impiously drive away One so wise, and wrong in no small measure Him Whom least we ought, seeing that we rather owe Him special Love: yea we subject our own heads to the perils of the Law, thirsting to slay without cause an *Innocent and Righteous One*. With such

Exod.
xxiii. 7.

a thought may we suppose that the officers' words were with reason replete. But I think that looking at *Never spake man so*, one may say somewhat keener⁸. For they well-nigh say thus, Not reasonably do ye blame us who could not now bring you Him That was sought: for how could one compel even against His Will a Man Who in regard to His Words possesseth Divine Nature? for He spake not as man, nor were His Words those befitting man, but they belong unmistakeably to Him Who is God by Nature.

For let any say, if any (they say) of the holy Prophets can

Supra
ver. 37.

be found to call himself a brook, or who dared say, *If any man thirst, let him come unto me and drink?* when did the mighty Moses himself say to us, *He that believeth on me, out of his belly shall flow rivers of water of life*: these things we heard Him say. He therefore is by Nature God Who

⁹μεγαλαν-
χοῦμενος

without peril exalts Himself⁹ in words above man. But to attempt to hunt as though by necessity and compulsion Him Who is above the creature, how will one not say that it is most perilous? or how could He be taken by us against His Will, Who is as far above us as God above Man? *The officers* put forth therefore as an evident proof of the Lord

being by Nature God, the words *Never spake man so*. On CHAP. 2.
all sides is the God-opposer smitten, and through what he ^{vii. 47-49.}
thought to attain his desire¹, through the very same is he ^{τρόποθού-}
^{μενον} unwitting slain.

47 *There answered them the Pharisees, Have ye too been deceived?*

It seems likely that the officers were more strongly Jewish², and ever cleaving to *the Pharisees* and sharing ^{ἐντονώ-}
^{τέρον} their common mind, and ever soused³ with the words of ^{ἰουδαϊσειν}
^{τρέπειαν-} their rulers, were persuaded to think the same with them, ^{τλουμέ-}
^{νους} as being ever with them. But when they came, no ways bringing the Lord, but astonishment-stricken beyond their expectation, and late and only now marvelling at Him Whom they ought not to have hated at the beginning, and thinking that all the rest ought to be persuaded by them : they say with a kind of deep anguish, *Have ye also been deceived?* And understand how this saying is replete with a sort of despair of any hope as regards the people. For as though the rest of the multitude had already been deceived, so many as were not over-stable, they put forth their fear as to the officers. For the remaining multitude (says it) of the common people who are not versed in the sacred Scriptures, nor yet fortified by cleaving to us, let it be granted (if so be) to them to be joined to Him with inconsiderate impulses, and easily-caught⁴ to agree to what He hath said ^{εὐσεβ-}
^{αρπά-}
^{στρως} and done: but whence hath this error been admitted by you too ? how have yourselves also been deceived ? what was it drew you off from your love to us, albeit withered in equal unbelief with us ? something like this does the Pharisees' word seem to tell us.

48 *Hath any of the rulers or of the Pharisees believed on Him ?*
49 *but this people who knoweth not the law are cursed.*

They fall away to their wonted boastfulness, casting imputation of unlearning on those who marvelled at Jesus as a wonder-worker and as bringing in things God-befitting, and crown their own heads alone with skill in the law and

BOOK 5. knowledge of the holy Scriptures. And because themselves
 vii. 50, 51. consent not to those who rightly marvel at these things,
 they believe that they are full of virtue. And as though
 the Law bade them find fault with things worthy of marvel,
 and cast a perverse judgment on things that surpass won-
 der, they plume themselves not a little, demented and of too

^{5 ἀναιδεύ-} great lightness easily cast into all uninstructedness⁵. And
^{στιαν} whence they the rather ought to acknowledge Jesus now

Hab. ii. 6 present, thence are they taken wronging themselves and
 LXX. weighting their collar, as it is written, for *professing them-
 selves to be wise, they became fools*. Albeit it had been far
 Rom. i. 22. better to confess that they knew not the Law, than thinking
 and saying that they knew it well, and then dishonouring
 Him That was proclaimed thereby, to fall into keener doom

S. Luke
 xii. 47, 48. and be pierced with woes past escape. For he *which knew,*
 (*He says*) *his Lord's will and did it not, shall be beaten with*
many stripes, but he that knew not and did not, shall be
beaten with few stripes. Therefore in confessing that they
 know the Law, themselves full well accuse their own un-
 belief, and laugh at the multitude as unlearned and therefore

^{6 σεσα-} caught⁶ by our Saviour's miracles, then unable to dissuade⁷
^{γηρευμέ-} them through the declarations of the Law, they boastfully
^{τον}
^{μετατελ-} insult, calling them uninstructed who were ready to under-
^{θείν, to} stand. For this is ever the wont of more ignorant teachers
^{change}
^{their per-} who having nought to say of what they are asked, repel by
 anger the minuteness of enquirers. And they say that
 they who believe are *cursed*, while themselves would more
 rightly be persuaded to say this of their own selves. For
 it better befits the unbeliever to be accursed, seeing that
 the Law declares clearly of the Prophet our Saviour Christ,
 Deut.
 xviii. 19. *And it shall be whosoever will not hearken unto the words*
 Acts iii.
 23. *which that Prophet shall speak in My Name, that soul shall*
be destroyed from among his people.

50 Nicodemus saith unto them, he who came to him aforetime^e,
 51 being one of them, Doth our law judge a man before it heareth
 him and know what he doeth?

One of the rulers is Nicodemus, and he is numbered

^e So reads S. Cyril with the MSS. of the Alexandrine family B. L.

among those who had authority, yet not wholly unbeliev- C_HA_P. 2.
vii. 50, 51.
ing nor altogether vying with their folly, but already
pricked, not indeed having his love to Christ yet free, yet
to some degree feeling shame at ⁸ the convictions of his ^{8 δυσω-}
^{πούμενος} conscience. For that he came to Him by night, and affirm-
ed that he knew well that He was *a teacher come from God* Supra
iii. 2.
and that no one could do such signs, except he had God
with him, I think that all have learnt, the blessed Evangel-
ist having clearly said it at the beginning. He therefore
marvelling at Jesus along with the multitudes, is somewhat
smitten at being styled along with them *cursed*. For con-
sciousness^f is quick at persuading not to be quiet in things
contrary to one. As therefore aggrieved hereat, he re-
turns upon them equal insult, not yet openly, but putting
forth against them his indignation in words which have
their strength⁹ out of the Law, and not in unveiled open- 9 τὸ πιθα-
νόν
ness. For whereas the Law (he says) tells judges on each
question before them, And thou shalt *enquire diligently* Deut.
xvii. 4.
with exactness and clearness, whether it be so; ye judged
recklessly those who had not been yet called to trial, and
before hearing ought of them, ye bring against them so
hasty a sentence. It is YE therefore (he says) who are
more truly cursed, despising the Law. For it is written,
Cursed is every one that continueth not in all things which Gal. iii.
10 from
Deut.
xxvii. 26.
are written in the book of the Law to do them. For in that
he is indignant at the Pharisees for condemning the people
for only marvelling at Jesus, it is clear that he agrees
with those who do believe. For being still sick of an
harmful shame, and not yet mingling boldness with his
zeal, he permits the faith that is in him to be not seen
uncovered¹, but casting about it dissimulation like a dark- 1 γυμνῆν
some cloak, he as yet conceals that he is on Christ's side;
yet is he sick with a grievous sickness.

For we ought to believe fearlessly², glorying rather than ² δυνα-
ashamed, practising a transparent openness³, and refusing ^{στόλος}
^{3 παρηστή-} slave-befitting dissimulation, for therefore did the wise ^{αὐτόν}

^f τὸ συνείδος, often used for *conscience*, seems here to mean only, the conscious- ness that tells one that any thing said of another will apply to him too.

Book 5. Paul declare that he that rightly divideth the word of truth
 c. vii. 52.
 2 Tim. ii. ought to be a workman unashamed, and himself too shewing
 15. the virtue that shone forth in himself somewhere says, *For*
 Rom. i. *I am not ashamed of the Gospel, for it is the power of God*
 16. *unto salvation to every one that believeth.*

Keen therefore (for I will resume again what I was saying) is Nicodemus' speech : for why did himself alone speak and withstand the words of the Pharisees, albeit their bloody confederacy had many others in it ? But it is clear to every one, that since he was numbered among those who marvellled at Christ, he is shewing that they are accursed in their turn who lay a curse upon those whom they least ought.

52 *They answered and said unto him, Art thou too of Galilee ? search and see that out of Galilee hath not arisen a prophet.*

Being a Jew (it says) and home-born, why dost thou feign to have no knowledge of the Galileans, and art strangely co-ignorant of our matters with those who are absolutely ignorant ? and being most conversant with the most sacred Scriptures, and versed in the appointments of the Law, whence knewest thou not (he says) that it is not possible to look for a *Prophet out of the Galilæans* ? This then is the aim of the Pharisees' words. But we must notice this again : they spurn the multitudes as knowing nought of the things they ought to have had accurate knowledge of⁴, and finding fault with their extreme want of learning, and loathing them and haughtily styling them uninstructed, themselves are caught sick of yet worse, and no wise differing from their inexperience. For those on receiving the miracles done through Christ, and gathering little by little faith in Him, at one time said, *Christ when He cometh, will He do more miracles than these which this man hath done* ? at another time drawn off from so right an opinion, they missed only from Nazareth being situate in Galilee wherein the Divine Scripture proclaims that the Lord was Ib. 41, 42. brought up, and they therefore said, *Doth Christ come out of Galilee ? said not the Scripture that of the seed of David and out of Bethlehem the village where David was, Christ*

⁴ εξεπλ-
στρασθαι
ver. 31.

cometh? But these loudly laughing at the ill-instructedness of the people and calling them *cursed* therefore, were in no superiority to their ignorance. For see they too say, *Search and see that out of Galilee hath not arisen a prophet.*

But one may with reason moved against them say, O ye who yield to none the palm in ill-instructedness, ye who have missed⁵ and are hard, where is the boast of your pride,^{5 ἄτευκτοι} a footprint of wisdom in you? where the understanding that belongs to those learned in the Law? for we ought not to doubt of our Saviour Christ, but to believe, nothing hesitating, God the Father saying of Him to holy Moses, *A Prophet will I raise them up from among their brethren like unto thee. From among their brethren,* how must it not surely mean of the Jews and of Israel? Verily ye shall not need accusers from without, yourselves of yourselves shall be convicted of being without understanding. For whereas our Saviour Christ teacheth and openly saith, *I have come down from heaven not to do Mine own will but the will of Him That sent Me,* ye were then thinking bitter things, and full besides of no slight wrath, ye said again, *Is not this Jesus the son of Joseph, whose father and mother we know? how saith He now, I have come down from heaven?* Since then thou confessedst in plain words that thou knewest exactly His *father and mother*, thou knewest surely that He is of the root of Israel: how then saidst thou that He was a Galilæan Who was born of Jews? how an alien Who was of Israel? for not surely the having been brought up in *Galilee*, and having spent some time there, removes him that is of Israel from his race, since nought would hinder him that is sprung of Galilæans from being a Jew by race if he should come into the land of the Jews. Vain therefore is it for the Pharisees wise in their own conceits to say of Christ our Saviour, *that out of Galilee hath not arisen a Prophet.* For they should rather have enquired how it was that He Who was of Jewish parents came to be a Galilæan, and so at length to consider His bringing up at Nazareth, and not on this account stray away from believing.

But we must observe again that no wise able to find fault

Book 5. with His miracles, albeit whetted to the uttermost hostility, c. viii. 12. they gainsay from merely His country, since He was (according to their surmise) from Galilee. Their suspicion thence being therefore loosed, not doubtful at length would have been their faith, if they had been wise^g.

viii. 12 *Again therefore spake Jesus unto them, saying, I am the Light of the world.*

Supra p. 542. As we said that Jesus had made His Discourse in accordance with what was written of the feast, when at its

Supra vii. 37. last day He was standing crying, *If any man thirst, let him come unto Me and drink*, because the oracle of Moses had

Lev. xxiii. 40. made mention of the brook: so now too does He make His explanation most seasonable, and due to the nature of

things. For since He saw that the teachers were partners in folly⁶ with the multitudes and that the laughers were sick of the like with them they laughed at, drenched (so to speak) all of them in one night of unlearning and seeking to get hold of His Mystery yet finding nought at all, He brings forward the reason of the want of understanding that is in them, crying, *I am the Light of the world*. Ye (He says) going through the whole holy Scripture and thinking to test the things spoken of Me through the Prophets, are far astray of the way of Life. And no marvel: for He is not in you Who revealeth mysteries and illumineth the whole world, and like a sun shineth into the hearts of them that receive Him. And needs must he who has not within him the Divine and spiritual Light surely walk in darkness and stumble on many absurdities therefrom.

But that the Only-Begotten is by Nature Light, as beaming forth from God the Father Who is by Nature Light, we have shewn at great length in the first book, on the words, *He was the Very Light*.

Supra p. 75. But we must note again that He says that He is the Light not specially or solely⁷ of them of Israel, but of all

⁶ οὐνα- φαλο- ντας

^g The history of the Woman taken in adultery is omitted by S. Cyril from this also.

the world. And herein He tells a thing most true: for He says that He it is Who infused into all the nature the light of understanding⁸, and like some deposit of seed sowed^{8 τὸν} the understanding befitting man in every one who is called φῶς into being, according to what is said of Him, *He was the Very Light Which lighteth every man that cometh into the world.* But I think that there is something keen⁹ deep^{9 πικρόν} buried in the words. For if what He had said were not replete with something of this kind, He would have merely said, *I am the Light.* But since He hath added, *Of the world,* I think that now too He wills something of this sort to be hinted. *God was known in Judæa alone, in Israel alone* Ps. lxxvi. was *His Name great;* and all the rest of the earth a deep¹ darkness filled, not one of those that were in the world possessing the Divine and heavenly Light, save only Israel.

But as then while all the nations in this world were together banished from the knowledge of God, and lay as it were in some rank of their own, *the Lord's portion was His people, Israel the cord of His inheritance:* so again when the spiritual sun was transferred unto the whole world, and¹ ἔξω τῶν οἰκουμενῶν, not the light taken away from them of Israel and removed unto the Gentiles, Israel was found to be external to all¹: for in the world that while they waited for light darkness came to them, as it is written, awaiting brightness, they walked in gloom. Not in vain then saith the Saviour when communing with the Pharisees, *I am the Light of the world,* for He threatens well that He will remove from Israel and will transfer the grace unto the whole world, and will spread forth the ray of Divine knowledge at last upon others.

But we must observe that although by His hearers He was seen as Man and with flesh, He does not say, In Me is the Light, but, *I am the Light,* that none divide Christ after the Economy of the Incarnation into a pair of sons: for *One Lord Jesus Christ,* as Paul saith, both before Flesh and with Flesh, and One and Alone in Verity Son is the Word of God the Father, even when He was made Man, not counted apart from the Temple that was taken of a woman: for His Own² is the Body, and to wholly sever after the Incarnation,^{2 αὐτοῦ γὰρ θεοῦ} o o 2

CHAP. 2.
c. viii. 12.

Supra i. 9.

Ps. lxxvi.

1.

Deut.

xxxii. 9.

Isa. lix. 9.

was

lighted

Isa. lix. 9.

in

the

world

that

was

in

the

Book 5. as regards Sonship, is not free from blasphemy. But we
 c. viii. 12. must know that though we say that the Word of God was
 made Flesh, we do not say that He was clad in flesh alone,
 but in the word flesh we signify the whole man.

*He that followeth Me shall not walk in darkness, but shall have
 the light of life.*

He is again persuading them on all sides to aim at hunting after what is profitable, and to desire rather to be led by His appointments, than to choose to follow their own unlearning and bereave themselves of everlasting life. He shews how great shall be the profit to those who are obedient to Him,

1 Tim. ii. 4. seeing He is by Nature Good and *willeth all men to be saved and to come unto the knowledge of the truth.* But since

He knew as God that they would gainsay, He fashions His speech after an elder image of things and from what had befallen their ancestors He declares plainly that the desire to follow Him will be to their great profit. It was written

Ps. lxxviii. 14. then of them of Israel, that *in the daytime also He led them with a cloud and all the night with a light of fire.* For when

they were crossing the wide desert, hastening unto the Land of promise, a cloud was suspended over them like a roof in the day driving off the sun's flame, by Divine Counsel that is: by night a pillar of fire contending with the darkness and marking out to the travellers their un-erring road did lead them. For just as they who at that time followed the guiding and conducting fire, escaped straying, and were borne straight forward along their right and holy ground, recking nought of night or darkness: so *he that followeth Me*, i. e., who goeth in the track of My teachings, shall in no wise be in the dark, but shall gain *the light of life*, that is, the revelation of My mysteries able to lead him by the hand unto everlasting life. The Lord being a skillful workman in His speech, in no wise provokes the Pharisees, who rage and rave not a little, by telling them more openly that they shall both abide in the dark and shall die in their unbelief: but in other guise does He tell them this, transferring unto the better the force of His speech.

For whereby He here promises that he who has chosen to follow Him shall have the light of life, by this same does He shew covertly, that by refusing to follow they shall have dearth of that light which availeth to recover them unto life. For is it not clear to all and unhesitatingly to be received, that to those who flee what cheers³, the reverse³ εὐθυμεῖν must needs befall? True then was the word of our Saviour and undoubted that which was contrived through His skill.

**13 The Pharisees therefore said, Thou bearest record of Thyself,
Thy record is not true.**

Dull and slow is the Pharisee, and most hardly led unto the power of seeing the Godhead of the Lord: he errs again by reason of the flesh, and imagines nought beyond what he sees. For while seeing that He uses utterances⁴ beyond ἀνθρακιαν and hearing words most God-befitting, he yet conceives of bare man, not looking to the illustriousness of the Godhead nor opening the eye of his understanding to look at Emmanuel. For to whom will it belong to say, I am the light of the world, save to One and Alone God That is by Nature? who of the holy Prophets dared to say such a word? what angel ever burst forth such a word? let them traverse the whole God-inspired Scripture and search into the sacred and Divine Word, and shew us this. But they making no account of what necessarily follows⁵, deem that they ought τῶν to contradict, and advance hotly to what alone they know ἀνταγκαλῶν accurately, accusal out of love of fault-finding. For they deprecate Him as not being the Light of the world, accusing the things spoken by Him, affirming that not true is His record. For they are wise to do evil, but to do good they have no knowledge, and suppose that they can overturn and that by chicanery⁶ His record, attempting to invalidate it⁶ καὶ from just merely our own customary ways, not by the σφόδρα κιβδηλῶς commands of the Law.

For where does the Law (let them tell us) say that a man's testimony of himself is invalid? For wearisome I suppose and unendurable at times is a person's witnessing excellences to himself: and verily the most wise compiler

CHAP. 2.
c. viii. 13.

Supra
ver. 12.

Jer. iv. 22.
σφόδρα
κιβδηλῶς

Book 5. of Proverbs saith, *Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips.* Yet not altogether false is that which is said by any of himself. For let any of the Pharisees come forward, and let him tell us what we shall do when the blessed Samuel testifies most excellent things to his own self. For he is somewhere found to be making his defence to those of Israel and saying, *The Lord is witness against you and His anointed is witness this day that ye have not found ought in my hands.* But if the Law forbade any one to witness to himself, how (tell me) came Samuel to set it at nought, albeit the Divine Scripture saith of him, *Holy^h was Moses and Aaron among His priests, and Samuel among them that call upon His name, they called upon the Lord and He answered them, in the pillar of the cloud did He speak unto them, they kept His testimonies and the ordinances that He gave them.* Seest thou how he was conjoined with Moses as having virtue commensurate⁷ with him, and is witnessed to by the Spirit as an accurate keeper of the Law? How then did he transgress the Law by witnessing to himself, will one say? But he did not transgress it; for he is witnessed to as keeping it, and he hath witnessed to himself. The Law then forbids to none to witness to himself. And moreover what shall we say, when we see the blessed David saying, *O Lord my God, if I did this, if I recompensed those that recompensed me evil?* yea moreover the blessed Jeremy saith, *O Lord God of hosts, I sat not in the assembly of the mockers, but was circumspect because of Thy Hand:* and the most wise Paul again, though taught according to the perfect manner of the law of the fathers, as himself too testified, openly cries out, *For I am conscious of nought of myself.*

Let the Pharisee therefore say again of each of these, *THOU bearest record of thyself, thy record is not true, even though to those who refuse not to chide the very Lord of all,*

^h S. Cyril joins on the *holy* at the end of ver. 5 to verse 6; not following here-in the LXX as at present punctuated. There is a remarkable citation of the passage in Origen (ii. 515 A) quoted by

Holmes. He omits, of the clause *ὅτι ἀγνοεῖς ἐστιν*, the words *ὅτι* and *ἐστιν*, and joins *ἀγνοεῖς* to verse 6 just as S. Cyril does here; citing the passage thus, *worship at His footstool, Holy was Moses &c.*

1 Sam.
xii. 5.

Ps. xcix.
5—7.

⁷ συντρέ-
χουσαν

Ps. vii.
3, 4.

LXX.

Jer. xv.
16, 17.

Acts xxii.
3.

1 Cor. iv.
4.

the behaving most ill to the rest is a matter of course⁸. But CHAP. 2.
this we say, resuming again what we were saying, that the contradiction of the Pharisees is no necessary one taken out of the ordinances of the Law, but made only out of what prevails in common custom, and from the habit not seeming to be one befitting good⁹ people. And their contradiction out of the Law is rather railing, to steal away those who are already marvelling at Him and are persuaded that they ought to believe. For they revile Him as not true, and damaging the credit of what He just now said, the wretched ones draw forth the destruction of blasphemy upon their own heads.

14 Jesus answered and said unto them, Though I bear record of Myself, My record is true, because I know whence I came and whither I go.

On Christ saying that He is what He is by Nature and truly (for He openly declared, *I am the Light of the world*) Supra
the multitude of the Pharisees unrecking of danger¹ deemed ver. 12.
that He spake falsely. For in their exceeding folly they knew not that when some set forth their own nature and tell what is essentially inherent in them, we shall not, if we think aright, suppose that they do so out of boasting, nor shall we say that they are bent on hunting² vain-glory,^{2 φιλο-}
but rather that they declare what they really are. As for example we say that when an angel pointing out his own nature says, I am an angel; when a man shewing what he is says, I am a man: yea, if one should clothe with voice the sun, and it teaching the property of its nature should say, I hastening around the circuit of the heaven, let forth bright light to those on the earth:—one would not reasonably suppose, that it were witnessing to itself things not its, but what it really was by nature. In the same way (I deem) as to our Saviour Christ too, even though He says that He is the Light, He will say the truth, and will be found boasting not less than they in things external to Him.

The many therefore living in ill-instructedness, not understanding Emmanuel, suppose that He is vain-glorious

Book 5. and attack Him as though one of us, and have not shuddered to say, *Thy record is not true*, to Him Who cannot lie, for *guile was not found in His Mouth*, as it is written. But it behoved Him to lead by the hand them who were astray, having fallen away exceedingly from the truth, and gone away from right reasoning, and in all forbearance to tell them that they had missed of what was becoming, unholily ascribing the love of even lying to Him Who is from above and begotten of God the Father. For *true* (He says) is *My record*, even *though I bear record of Myself*. For in men is sometimes seen the desire from self-love of witnessing things most excellent to themselves, even though they have them not (for prone to ill is their nature); but to Me (He says) belongs not the power of being sick of the same ills as those on the earth. For *I know whence I am*, Light of Light and Very God of Very God the Father, having the Nature that is beyond the reach of infirmity. For even though (He says) I became Man because of My Love for men, yet not on this account shall I be deemed bereft of God-befitting Dignity, but I remain what I am by Nature, God. A clear proof of this, is My knowing *whither I go*: for I shall ascend unto the heavens to the Father of Whom I am. This I suppose one would say pertained not to a man as we are, but to Him Who is by Nature God even though He became Man. Hence the words *I know whence I am*, indicates that the Son is by Nature of the Father, and the *whither I go*, a demonstration of God-befitting Authority (for He will ascend as God, *above the heavens*, as Paul saith); yet hath it some fit threat, even if not altogether clear, against the impiety of the Jews. For that He shall full soon depart altogether from their race, does He here evidently say; and leaving them in dearth of the Divine Light, will prepare them for being in ignorance and deep darkness, as He shews them elsewhere more clearly:

Eph. iv. 10. for He says, *While ye have the Light, walk in the light lest darkness come upon you.*

Infra xii. 35.

15 YE judge after the flesh, I judge no man.

CHAP. 2.
c. viii. 15.

We shall again find the Lord of all using gentleness most worthy of love; for not with equal wrath does He repay those who blaspheme Him, albeit knowing that they ought to participate in bitter punishment: but imitating the more gentle of physicians, He will (I deem) in this too be rightly marvelled at. For they often make no account of the slights of the sick, but forbearing most patiently make their skill helpful to them, curing what gives them pain, and railed at at times, they explaining what is for the good of health persuade them to be diligent in what is for their good and make known the cause of their sickness. And the Lord Jesus Christ both bears with those who blaspheme Him and reviled He does them good, He binds up the wounds of them who insult Him: yea and most clearly counts up to them the causes³ of their unbelief in Him, whence their³ ἐγκλή- sickness befell them. For YE (He says) judge after the ^{ματα} flesh, i. e., ye err, and with great reason, since ye look to this flesh alone, albeit ye ought far rather to give heed to the magnificence of the deeds: believing that I am such an one as you because I am clothed in your flesh, ye have been greatly deceived, and not contemplating the deep mystery of the Economy with Flesh, ye put forth a most ill-advised judgment against Me, saying that the Truth lies. But I shall put off judging you until another time, for God sent ^{Supra iii.} not His Son into the world to judge the world, but that the^{17.} world might be saved.

I think then that the question before us has been solved not amiss⁴: but one may going through other thoughts⁴ οὐκ also make the sense clear as far as we are able. YE (He says) judge after the flesh, I judge no man. Having nought at all (He says) to find fault with and not able to reasonably blame My Wonder-workings, ye deprecate them only on account of the flesh, and because I am seen a Man as you, ye impiously class Me as nothing. But I (He says) do not for this condemn you; for not because ye are men by nature, shall I therefore esteem you as nothing nor for this shall ye render account to the Judge. I find not fault with

BOOK 5. the nature, I condemn not Mine Own creation, I say not
 c. viii. 16. that there is any transgression in man from his being man.

Yet *ye* by reason of the flesh esteem Me as nought, and for
 this did *ye* condemn Me: but *I* have not so reckoned of you,
 but knowing that a great and honourable thing is man
 even though he be made of earth, albeit Very God and in
 the Form of the Father Who begat Me, I humbled Myself
 taking servant's form and made Man: in respect of which
 alone am I now condemned by you, albeit Myself condemning
 ver. 16. no man for this. *And if I judge My judgment is just*
and true because I am not alone but I and the Father that
sent Me.

„Doth then,” will haply one say of those who think con-
 trary to the doctrines of the Church,” the Son know how
 „to judge aright, only for this reason, that the Father is
 „with Him when He does so? This being so (and that in
 „truth) what yet hinders from saying that the Son is in a
 „way directed unto uprightness through the Will of the
 „Father, not possessing this in perfectness, nor able of
 „Himself to act irreproachably?”

What then shall we too respond to their words? Im-
 pious, sirs, is your idea and most befitting Jewish folly
 alone, for not as though not possessing the power of judging
 rightly of Himself, does the Son so speak; for the Psalmist
 Ps. vii.
 11. will testify to Him saying in the Spirit, *God is a Righteous*
Judge. And that none other save He is Judge, Himself

Supra v.
 22. will be our witness, saying in the Gospels, *For neither doth*
the Father judge any man, but hath given all judgment unto
the Son. Hath then God the Father given the judgment
 to one who knoweth not to judge rightly? But any one (I
 suppose) would attribute to the uttermost folly so to deem
 of the Righteousness of the Father, i. e. the Son. For
 the Father knoweth His own Offspring and gave Him
 judgment, and by giving it, clearly testifies His Power to
 judge aright. It is therefore most manifest, that not as
 being impotent to judge justly does He say that the Fa-
 ther co-judges with Him, but the words are replete with
 some thoughts akin to those above and in sequence.

What then He wishes to make known, we will clearly say. YE (He says) O leaders and teachers of the Jews, made an evil and most unjust judgment against Me: for by reason of only the flesh, ye deem ye ought to esteem Me as nothing, although I am by Nature God. But *I* when I begin to judge of you, shall not put forth such a judgment against you, for not because ye are men by nature, shall I therefore deem it fit to condemn you: but having the Father in all things Co-willer and Co-judge, I condemn you justly. And why? Ye did not receive Him Who cometh from Heaven, ye have not ceased to insult Him That was sent to you from the Father, ye depreciated Me Who came for the salvation of all, for merely the flesh's sake, spurning far the Law which was ever dear to you. For where (tell me) doth Moses bid you condemn any because he was a man by nature? YE therefore judge and reckon unjustly: for ye have not the Law as your Co-willer⁵ herein, but by yourselves are bold to every daring^{5 συνέθε-} deed, having not the inspiration of the Divine will: but I not so, for having in Myself the Father as My Assessor and Co-aprover⁶ in all things that concern you, I judge^{6 σύνδρο-} most justly in giving up to desolation your whole country,^{μον..καὶ} and burying it in the misfortunes of war, yea in expelling^{συνεύδο-} from the very kingdom of Heaven those who have so raged^{κητήν} against Him who willeth to save them, and who for this cause came in man's form.

17 *And in your Law it is written that the testimony of two men*
18 *is true: I am one that bear witness of Myself and the Father*
too That sent Me beareth witness of Me.

Having said that God the Father will co-judge and co-condemn those who blaspheme against Him, He taketh the pair of Persons unto something else that is profitable. For *I* (He says) will not refuse to tell you what I am by Nature. For *I am the Light of the world.* And *I* would not seem to any to be fond of boasting: for not in external endowments but in those that accrue to Me Essentially do I glory. But if in saying this, I seem to you not competent

Supra
ver. 12.

Book 5.
viii. 17, 18.

to receive from you approval for truth, because I am alone and have witnessed to Myself, I will take to Me God the Father co-working and co-witnessing⁷ to My Endowments.

^{7 συμ-}
^{ψηφιού-}
^{μενον}

For He co-works with Me (He says) as ye see, and co-operates. For as far as regards human nature, I should not do any thing at all, if I possessed not the being God by Nature: as far as regards My being of the Father, and having in Myself the Father, I confess that I can accomplish all things, and am witnessed to by the Nature of Him who begat Me: for as having Him in Myself by means of Sameness of Nature, I come to the achieving of all things unhindered. For our Lord Jesus Christ hath of the Divine Nature all-creative Power⁸ as God even though He became Man, and He is witnessed to by the Father, having Him Co-worker in all things according as is said by Him, *Of Myself I do nothing, but the Father that dwelleth in Me, Himself doeth the works.* But we deem that the Father co-works with the Son, not as introducing some other power of His own for the achievement of the things done, to one who was wanting in power (for if we thus conceive, we shall concede that both the Power of the Father and that of the Son are surely imperfect, if ought of miracle be wrought by Them Both, as though One were not sufficient for the need) but conceiving of, and taking the words in more pious wise, we shall say that since there is in Father and Son One Godhead, and the undiffering⁹ Authority and Power of the Same Nature, the works of the Son will surely be those of God the Father, those again of God the Father, the works of the Son.

^{8 τὸ πα-}
^{ντοργι-}
^{κὸν}
Infra ver.
28.
Ib. xiv.
10.

^{9 ἀπαρά-}
^{λλακτος}

^{1 ἀναφύς}

But He saith, *I do nothing of Myself*, not as though a servant or under-worker, or in position of a learner, and waiting to be commanded by the Father, or instructed in order to accomplish wonders: but rather signifying with all precision, that having sprung of the Essence of God the Father, and like Light produced¹ Ineffably and without beginning from His Innermost Bosomⁱ and Eternally co-with Him, and conceived of and being the Image and Impress of His Person, He hath the same Mind so to speak with Him,

ⁱ ἐκ τῶν ἀδύτων αὐτοῦ κόλπων, *from the shrine His Bosom.*

and the same energy in everything. For that He might clearly teach that He is Co-willer in all things with Him Who begat Him, He says, *I do nothing of Myself.* Just as though He said, I am not turned out² to any private will of ^{2 ξφκι-} My own, which is not in God the Father. Whatever the ^{σματ} Nature of the Father wills and judges³, this same is surely ^{3 λογίε-} in Me too, since I beamed forth of His Bosom, and am the ^{σθαι} Very Fruit of His Essence.

Hard then are these things to explain, and that which is unattainable by the very understanding may not without difficulty be unfolded through the tongue: nevertheless bringing such things as far as in us lays to a pious view⁴, ^{4 θεωπλαν} we shall gain to ourselves heavenly reward, and thus preserve our mind unwounded and unmoved by turnings aside unto ought else.

But we must note that the Saviour adding and crying to the Jews, *And in your Law is it written*, persuades the Pharisees as of necessity to admit the pair of Persons. For I (He says) *bear witness of Myself, and the Father* will be with Me herein: will therefore the pair of witnesses confirmed by the book of the Law, be accepted by you, or will ye again, looking only to your envy at Me, not keep even the Law that ye admire?

19 *They said therefore unto Him, Where is Thy Father?*

In this too most especially may one, I deem, and with good reason cry out against the stolidity of the Jews, uttering that word of the Prophet, *Behold O foolish people and without heart.* For after much discourse and often with them from our Saviour Christ, Who over and over makes mention of God the Father in Heaven, the wretched ones sink down into so great folly as to dare to say, *Where is Thy Father?* For they think nought at all of Him Who is His God and Father in the Heavens, but look round at⁵ and seek for ^{5 περι-} Joseph, believing him to be Christ's father and no other- ^{βλέποντας} wise. Thou seest then how they have been with reason called a people verily foolish and heartless: for able not so much as to raise the eye of their understanding above

Jer. v. 21
LXX.

Book 5. things of earth, they shew that true it is which was said
 c. viii. 19. of them, *Let their eyes be darkened that they see not, and*
 Ps. lxix. *bow Thou down their back away.* For irrational crea-
 23. tures is the back bowed, for they have this form from
 nature, and there is nothing of uprightness in them. And
 the mind of the Jews has become in some way like the

^{6 ἀπεκτη-}
^{νώθη} beasts⁶ and has declined ever downwards, seeing nothing
 of heavenly things. For shall we not by the very fact
 itself, instructed aright in this matter, think and judge
 truly concerning them? for if they had at all thought of
 God the Father in Heaven, how would they have sought
 in place the Unembodied? how (tell me) would they, say-
 ing most unadvisedly of God Who filleth all things, *Where*
is He, not fight with the whole Divine Scripture, albeit
 the Divine-speaking Psalmist, going through (as he was
 able) his words about God, and attributing to Him the
 power of filling all things, says, *Whither shall I go from*
Thy Spirit, and from Thy Presence whither shall I flee? if I
ascend up into heaven, Thou art there, if I go down to hell, be-
hold Thou, if I take my wings at morning and depart unto
the uttermost parts of the sea, even there shall Thy Hand lead
me and Thy Right Hand shall hold me. Yea and God Him-
 self Who is over all, shewing clearly that He possesseth
 not nature circumscribed by space, saith to those so un-

Ps. cxxxix. Jer. xxiii. holy Jews, *Do not I fill heaven and earth, saith the Lord?*

cxxix. 24. Acts vii. *what house will ye build Me, or what the place of My rest?*

7-10. 49. *Heaven is My Throne and earth My footstool.* One may

therefore see the Jews in all things without understanding,
 when they say to the Saviour Christ, *Where is Thy Father?* except they say this of His reputed father after the flesh,
 in this too doting.

But it is likely that the words of the Jews had some
 other deep meaning. For since they thought that the
 holy Virgin had committed adultery before marriage, there-
 fore they rail most bitterly against Christ as not even
 knowing from whom He is, saying, *Where is Thy father?*
 doting.

*Jesus answered, Neither Me do ye know nor My Father, if ye
had known Me, ye should have known My Father also.* CHAP. 2.
c. viii. 19.

True is the word and in no respect can it be accused of lying. For they who indeed suppose Christ to be of Joseph, or of fornication, and who know not that the Word beamed forth of God the Father, how will they not with reason hear, *Neither Me do ye know nor My Father?* For if they had known the Word that beamed forth of God the Father, and was for our sakes made in the flesh, according to the Divine Scripture, they would have known Him too Who begat Him. For most accurate knowledge of the Father is through the Son implanted⁷ in the understanding of the more zealous⁷ ἐγγινετοί after learning, as He too affirmed, saying unto God the Father, *I manifested Thy Name to the men*, and again, *Thy knowledge was made marvellous by Me.* For since we know Ps. cxxxix. the Son, we know by Him Him Who begat Him. For⁶ LXX. through Both is brought in the perception⁸ of the Other :⁸ περίνοια and when the Father is mentioned, the memory of His Offspring surely comes in with it, and again with the signification⁹ of the Son, the Name of Him Who begat Him⁹ σημασία comes in too. For therefore is the Son a Door (so to speak) and way leading unto the knowledge of the Father. And so does He say, *No man cometh unto the Father but by Me.* Infra xiv. 6. For we must needs first learn (as is possible) what the Son is by Nature ; and so, as from Image and most accurate Impress, understand well the Archetype. For in the Son is the Father seen, and in the Nature of His own Offspring as in a mirror, is He Perfectly seen. But if this be true, as it is true, let the God-opposing Arian blush. For needs must the Impress of His Essence be in every way and manner like to Him, lest ought else than what the Father is, be supposed to be perfectly¹ beaming forth in the Son. And if¹ ἀπαρτούμενος He love to be known in the Son and to shine forth in Him, He knows (I suppose) of a surety that He is Consubstantial too, and in nothing whatever inferior to His Own inherent Glory : for He would not have chosen to be believed to be in lesser case than He is by Nature. And since He loves

Book 5. and has willed this, how must we not needs now confess
c. viii. 19. that the Son is every way like the Father, in order that
through Him we may know Him also That begat Him, as
we have already said, ascending aright from the Image to
the Archetype, and be able to have an unblameable concep-
tion of the Holy Trinity ?

Thus then he who knoweth the Son, knoweth the Father
too. But consider how the Lord after having said the truth
to the Jews, interweaves some other device also in His
speech ; for having said clearly, *Neither Me do ye know nor My
Father*, He draws gently off the mind of the Jews, that they
should not think only humanly of Him, nor suppose that He
is in truth the son of Joseph who was taken economically
but should rather seek and enquire Who is the Word in
Flesh, Who His Father by Nature.

CHAPTER III.

That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any, but Himself of His own will suffered this for us that He might save all.

- 20 *These words spake He in the Treasury as He taught in the Temple, and no man laid hands on Him, because His hour had not yet come.*

THE most wise Evangelist profitably makes plea in behalf of the saving Passion and shews that the Death on the Cross was not of human necessity, nor did Jesus suffer death against His will from the tyranny of another, but rather did offer Himself for us a spotless Sacrifice to God the Father by reason of His inherent love for us. For since He must needs suffer (since thus would the imported corruption and sin and death be overturned), He hath given Himself a Ransom for the life of all. What then will be found in the words before us making for¹ the saving Passion, and what of profit the aim^{1 σωταγο-}
^{ρεύων} of the thoughts therein is replete with, do thou again hear. For Christ (he says) was speaking *these words* not outside of Jerusalem, nor in any city of those round about, nor yet in a more insignificant town or village of Judæa, for He was standing by the very *treasury*, i. e., in the midst of the very courts in the Temple itself was He making His Discourse on these matters. But the Pharisees, albeit deeply cut to the heart and grieved exceedingly at what was said by Him, *laid not hands upon Him*, when it was in their power most easily to do this; for He was, as I said, within the meshes. What then was it that persuaded to be quiet even against their will, those who are raging like fierce beasts? what was it that checked their anger? how was the bloodthirsty heart of the Pharisees charmed? *Not yet*, he says, *had His hour come*, that is, not yet was the time of His Death at hand,

BOOK 5. by no other hand marked out for the Saviour Christ, nor yet
 c. viii. 20. cast upon Him by fate (as the lying fables of the Greeks
 say) or by the hour (after their babbling speech), but rather
 marked out by Him according to the good pleasure of God
 the Father. For being God by Nature and Very and un-
 knowing to miss of what was fit, full well did He know how
 long time it was right to live in Flesh with those on the earth,
 and when again to depart to heaven, having destroyed death
 by the death of His own Flesh. For that not by the tyranny
 of any, was death brought upon Him That is by Nature Life,
 is I suppose clear to all who are wise : for how should the
 bonds of death prevail over the Life by Nature ? and the
 Lord Himself somewhere testifieth saying, *No man taketh
 My life from Me, I lay it down of Myself : I have power to lay
 it down, and again I have power to take it.* For if the time
 in which He must surely suffer death, were laid down as of
 necessity by some other, how should we find it in His own
 power to *lay down* that *Life* ? for it would have been taken
 even against His will, if His Passion were not in His own
 power. But if He *lays it down of Himself*, we shall see the
 Passion to be not in the Power of any other but in His own
 Will. For then did He permit to Jewish folly to go through
 to its own end, when He saw that the fit time for His Death
 had now come.

Let not then the haughty Pharisee brag of his own daring
 deeds, nor puffed up with exceeding ill-counsel say, If Christ
 were by Nature God, how came He not to be without my
 meshes ? how escaped He not my hands ? for he will hear
 in reply from those who love Him, Not thy meshes, O sir,
 prevailed, for it were nought hard for God supreme over all
 to crush thy snare, and pass forth of the net of thy impiety :
 but the Suffering was the salvation of the world, the Passion
 the undoing of death, the Mighty Cross the overthrow of
 sin and corruption. This He knowing as God, submitted
 Himself to thy unholy daring. For what, tell me, was the
 hindrance to thy enfolding Him *then* especially when thou
 wert gnashing thy teeth at Him, as He was *teaching* by the
 very *treasury* ? and if it was the work of thy might to over-

Infra x.
18.

come Christ, why didst thou not make Him a prisoner then? CHAP. 3.
But thou stoodst in anger unmitigated² to bloodshed all^{c. viii. 21.} ^{2 ἀκράτῳ} revealed, yet doing nought of the things thou wouldest. For not yet did He will to suffer, Who was persuaded by thy mad folly, as by bits which may not be snapped. These things may one with reason opposing to the vain talk of the Jews, shame them even against their will, into not bragging of what they least ought. And one may well admire the holy Evangelist reasonably shewing, and clearly saying that the Saviour was *teaching these things in the temple by the Treasury and no man laid hands on Him*: for he was witnessing so to speak to Christ's own words, which He said to the Jews when they were at hand to take Him, *As against a robber are ye come out with swords and staves for to take Me?* S. Matth. xxvi. 55. *daily did I sit teaching in the temple and ye laid no hold on Me.* And one would not (I suppose) say, if one thought rationally, that He was blaming the Jews, that they had not brought on His Passion untimely, nor yet that letting slip the right time, they were advancing too slowly to shed blood: but rather He is convicting them, as unwisely supposing that they should have prevailed even against His will, and could have seized by force Him who may not suffer except He will. For *I was sitting teaching in the temple and ye laid no hold on Me*, for then I willed it not, nor would ye now avail to do this, except I willingly subjected Myself to your hands. Hence one may on all sides see, that no work was it of Jewish might to put our Lord to death; but to their unholy daring may one attribute the attempt, to our Saviour Christ the will to suffer for all, that He might free all and, having bought them with His own Blood, present them to God the Father. For *God*, as Paul saith, *was in Christ, reconciling the world unto Himself*, and in all forgiveness³ restoring that^{19.} ^{3 ἀμνηστίας κάκως} which had fallen away from friendship with Him, unto what it was in the beginning.

21 *He said therefore unto them again, I go My way, and ye shall seek Me and shall die in your sins.*

That we must needs take hold of the present time for whatever one may receive profit from to oneself, does Christ here-

Book 5. in well declare unto us. For to be too late in what is good
 c. viii. 21. and to take after-counsel for what is profitable, clearly
 brings no gain but ministers wailing befitting the neg-

cf. Ps. lxxxvi. 5.
⁴ ἐπεικῆς written, both bears with those who dishonour Him and
 as LXX. l. c.

aids those who insult Him and is found as God superior to
 all the littleness of man. Yet does He for their good
 threaten to depart from them, and says plainly *I go My way*, that He may implant in them a more resolved mind,
 and that they considering that they ought not to leave their
 Redeemer when present frustrate⁵ of His work, He may
 whet them to pass on to the faith and may make them now
 at length more ready unto obedience. And having cried
 out, *I go My way*, and threatened departure from the whole
 nation, He subjoined economically the damage therefrom
 ensuing unto them. For (He says) *Ye shall die in your sins*;
 and we shall see the nature of the thing bringing in the
 truth of what is said. For they who did not at all receive
 Him Who came to us from Heaven that He might justify
 all through faith, how shall they not beyond all contradic-
 tion *die in their sins*, and not receiving Him Who can
 cleanse them, how will they not have lasting defilement
 from their impiety? For to die unredeemed, yet laden
 with the weight of sin, to whom is it any doubt where
 this will conduct the soul of man? For deep Hades will,
 I deem, receive such an one, and he will continue in great
 darkness, yea he will inhabit fire and flames, with reason
 numbered among those of whom it has been said by Pro-

Isa. lxvi. prophet's voice, *Their worm shall not die neither shall their fire
 24 LXX. be quenched, and they shall be for a sight to all flesh*. Where-
 of that they may escape the trial, Christ kept manifoldly
 calling them to a speedy turning away from their wonted
 unbelief, saying not only that He should leave them and
 go away, but also of necessity putting before them how
 great misfortune they will thence undergo. For *ye shall
 die* (He says) *in your sins*. But since He put in between,
And ye shall seek Me, and hitherto we do not find the
 Jews seeking Him, we shall reasonably go to some other

⁵ ἀπρα-
 κτον

meaning: for He must needs be True. For even though they now in the body and yet in full enjoyment⁶ of the pleasures of the flesh, for their exceeding senselessness seek not their Redeemer, yet when they wretched fall into hell and have their abode in the place of punishments, when they are in the ill itself, then, then will they seek even against their will. For *there* (He says) is weeping^{S. Matth. viii. 12.} and gnashing of teeth, each (it is likely) of those there wailing his carelessness in what was good, and well-nigh saying what is in the Book of Proverbs, *I have not obeyed*^{Prov. v. 13.} the voice of him that instructed me and taught me. Therefore as Paul saith, *Let us therefore fear lest, a promise*^{Heb. iv.} being left us of entering into His Rest, any of you should seem to come short of it. For we must run, that we may obtain,^{1 Cor. ix. 24.} and not by our disbelief insult Him Who draws us out of bitter bondage, but submit ourselves and with upturned hands lay hold on the grace.

and whither I go, ye cannot come.

Not only does He say that they shall die in their sins, but declares clearly that, ascending not to the mansions above, they will remain outside of the good things of the kingdom: for they who received not Him Who came from above, how could they also follow Him ascending up? Double therefore is the punishment to them who believe not, and not in any single thing their loss. For just as they who have fallen into bodily loss of health must needs suffer and endure the trials⁷ of the suffering and besides be deprived of the pleasures of health; so and not otherwise do they who have departed into Hades, and there undergo punishment proportionate to the sins, both endure the state of punishment and lose the enjoyment of the hope of the saints. Most excellently then does our Lord Jesus Christ say not only that they shall die in their sins, but also that they shall not mount up to the mansions above: for binding them as by a twofold cord, does He haste to draw them away from their inherent ill-counsel. From all sides saving that which was lost and binding up the broken and raising up that which

cf. Ezek. xxxiv. 16.

Book 5. was broken down (for these are the ways of a Good Shepherd and One Who readily gives His Life for the salvation of the sheep) does He tell His own disciples, *I will go and 2, 3.*

prepare a place for you, and will come again and receive you with Myself, shewing that the very heaven will be accessible to the saints and teaching that the mansions above have been prepared for them that love Him, but to those who have chosen to disbelieve Him, rightly and needs does He say, *Whither I go ye cannot come.* For who at all will follow the All-holy Christ, if he love not the cleansing that is through faith? or how shall he that is yet defiled and that has not cleared off the filth from his passions be with our Lord Who loves us⁸? *What communion hath light with darkness,* as Paul saith? For I deem that they ought to be holy who would say to the All-Pure God, *My soul cleaveth after Thee.*

⁸ φιλανθρωπος
2 Cor. vi. 14.

Ps. lxiii. 8.

⁹ φιλάνθρωπος

I think that this meaning has now too not amiss been put on the words before us, but if one must go about and view it differently, and say yet something else besides, we will not shrink from doing this too. *Whither I go, ye cannot come.* Being Very God, I am absent from no one, I fill all things, and being with all, I dwell specially in Heaven, gladly having abode with holy spirits. But since I am the human-loving⁹ Framer of all things, I deemed intolerable the loss of My creation, I beheld man going away to utter destruction, I viewed him falling from sin unto death, I must needs reach forth an helping Hand to him as he lay, I must needs in every way aid him overcome and falling. How then was it meet to save that which was lost? it needed that the Physician should be with those in peril, it needed that Life should be there present with the dying, it needed that Light should have its abode with those in darkness. But it were not possible that ye being men by nature should take wing to Heaven and have your abode with the Saviour. Therefore have *I* Myself come to you, I heard the Saints oftentimes crying aloud,

Ps. cxliv. *Bow Thy Heavens o Lord and come down;* I bowed the Heavens therefore and have come down; for in no other way

could ye look to come hither. Yet do I endure to remain with you, do ye more resolutely lay hold of life, purify yourselves through faith while He is with you Who knows to, and can, compassionate with authority. For I shall go, yea shall return again whither *YE cannot come*; even though ye should seek the Giver of salvation by an untimely after-counsel, ye shall not find Him: what follows ye may see. For *ye shall surely die in your sins*, and weighed down by your own transgressions, shall go mourning to the prison-house of death, there to pay the penalty of your lengthened unbelief. The Saviour then being good and exceeding loving to man, compels the Jews by fears of future punishment even against their will to be saved.

23 And He said unto them, YE are from beneath, I am from above.

Some one haply of those who have a more studious mind and are wont to approve the more subtle of the Divine Thoughts, will enquire what it was that induced our Lord Jesus Christ, Who but now addressed the Jews and said, *I go My way, and ye shall seek Me*, to add as something necessary, *YE are from beneath, I am from above*. For these words seem somehow not to harmonise altogether with those above, but they are replete with a hidden economy. For since He is God, having no need as the Divine Evangelist John himself somewhere says, *that any one should testify of man, for He knew what was in man*, for He penetrateth even ^{25.} *Heb. iv. 12.* *to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and conceptions of the heart*: He is not ignorant of the unlearned fantasies of the Jews, who, since a gross and feeble mind was their inmate, when they heard from the Saviour's Lips, *I go My way*, foolishly thought either that leaving Judæa He would flee somewhere or that He is saying somewhat of this kind, While I live and survive believe, lest death should befall me. For, *I go My way*, taken in its common meaning signifies this too. And it is no wonder if the Jews have fallen into such uncounsel as even to imagine something

CHAP. 3.
c. viii. 23.

Supra
ver. 21.

Supra ii.
25.
Heb. iv.
12.

Book 5. of this kind as to Christ. For they knew not that He is God by Nature, but looking only to this body which is of the earth, they imagined that He was a man as one of us. Therefore does the Saviour blaming them say, *Ye judge after the flesh.* Removing them therefore from so puerile and grovelling a notion, He again teaches them that not of any one subject to birth and decay are they reasoning such things, but of Him Who is in truth begotten from above and from God the Father. Not to Me therefore (He says) will belong death and flight, for *I am from above*, i. e., God from God (for God is above all) but you will this rather befit. For *from beneath are ye*, that is of nature subject to death and falling under decay and dread. Of Me therefore (He says) do ye letting go your own weakness imagine nought of this sort, for not of equal honour with the Lord is the bond, with Him Who is from above and begotten of God the Father that which is *from beneath* and of the earth.

Heb. i.
14.

Supra
i. 51.

But that *from above* signifies the Eternal Generation of the Son from God the Father, wise reasoning will persuade us to hold. For *from above* understood of place signifies the being from Heaven, but nought would be in the Son special above the creature that is below and subject to God, if He come only from Heaven, since the more part of the angels too *sent forth to minister* walk below, ordering some of the affairs on the earth, descending from above and from Heaven. And the Saviour is a witness to us saying, *Verily verily I say unto you, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man.* Since then angels too descend from above, from heaven, why vainly does Christ boast as of something great and surpassing the whole creation, in having come I mean *from above*? But one may without the smallest toil and trouble see Who is by Nature the Only-Begotten, what the angels that are from Him. Needs therefore does *from above* signify to us not this From Heaven which is common [to Him and the Angels] but that the Son beamed forth¹ from the Nature Which is most exalted and above all things. Therefore doth *from above* in regard to the Only-Begotten Alone,

¹ έξελαμψεν

signify the being from God and nought else. For while all CHAP. 3.
things are said to be and to exist from God, the Son has C. viii. 23.
this special above all, viz., to be of the Very Essence of the
Father by Generation and not as creatures by creation.

CHAPTER IV.

That the Son is by Nature God, wholly remote from likeness to the creature, as regards Essence.

Ye are of this world, I am not of this world.

HE shewed herein and very clearly what is the meaning of *Above*, what of *Beneath*. For since it was like that the Pharisees able to understand nothing would consider what had been said in a more corporal manner, and understand the *Above* and *Beneath* of place and would thence stray into many notions, profitably did our Lord Jesus Christ bare His word of the obscurity that seemed to have been cast upon it and from all want of clearness, putting more clearly in the sequel what He had said darkly. For ye (He says) *are of this world*, i. e., from beneath, I *am not of this world*, this then is From above. For God o'erpasses all that is created, not having superiority in local exaltation (for it were foolish and utterly uninstructed to conceive of the Incorporeal as local) but surpassing things originate by the ineffable Excellences of Nature. Of this Essence does the Word say that He is, not the creation, but the Fruit and Offspring. For observe how He says not, From above have I been created and made, but rather, *I am*, that He may shew both whence He is and that He was ever Eternally with His own Progenitor. For He is as the Father too is: but He That is and is Eternally with Him That is, how He was not, let the folly of them who think otherwise say.

But haply the foe of the Truth will withstand us saying, „Not without qualification hath Christ said, *I am not of the world*, but by adding *This*, He hath shewn accurately

^a i. e., the Arians. Cf. at the end of was not,' or 'He was not before He was the Symbolum Nicaenum, "But those begot," etc., these doth the Catholic and who say, 'There was a time when He Apostolic Church of God anathematize."

„that there is another world, the spiritual, whence He ^{CHAP. 4.}
 „might be.” ^{c. viii. 23.}

Therefore among creatures is the Son (for this is what thy language, O sir, is working out for us), among those who have originate nature will the Creator be surely classed, putting about Him some angelic perchance and slave-befitting dignity you deem that yourself will escape the charge of blasphemy. For do you not know, that though you attribute to Him that highest position and status which the holy angels will be conceived of as having, though you confess that He is above every Princedom and Authority and Throne, and yet believe Him to be originate, you sin against Him no whit the less? For there is no worthy place whatever of superiority over the rest to the Only-Begotten, so long as He is at all conceived of as created. For not in having precedence of any hath He glory but in being not originate, yea rather God of God by Nature. But THOU again art classing Him Who beamed forth from God and therefore is God, with things originate, and thou reckonest Him to be a part of the world, and if not perchance of this one yet of another (for imagined distinction of worlds will make no difference at all, in respect of having been made): and dost thou not blush putting the Word Who sitteth with Him Who begat Him, in the category of His guards and those who stand before Him? for dost thou not hear Gabriel saying to Zacharias, *I am Gabriel that stand in the Presence of God and I was sent to speak unto thee*, and Isaiah, *I saw the Lord of Sabaoth sitting upon a throne high and lifted up, and the Seraphim were standing round about Him*. And (marvel!) the Prophet was beholding the Son and called Him Lord of Sabaoth, and introduces Him as King with the highest Powers as Body-guard. And that it really was the Glory of the Only-Begotten which he was beholding, the wise John will testify saying, *These things said Esaias because he saw His glory : and of Him spake he.* Wherefore the Divine Paul too, both from His Co-sitting with God the Father and

^b ὅτι because, for ὅτε when. So reads the Vatican, Alexandrine, Sinaitic and the MS. of S. Cyril in this place, with other uncial codices.

<sup>S. Luke
i. 19.
Isa. vi.
1, 2.</sup>

<sup>Infra xii.
41.</sup>

Book 5. from His being called Son by Nature, coming to most accurate perception of the Mystery and gathering the know-

¹ τῆς ἐπ' αὐτῷ θεωρίας συλλέγων Angels said (i. e., God the Father) at any time, My Son art γενώσιν THOU, this day have I begotten Thee? (for in the word *I have* Heb. i. 5. *begotten*, He shews that the Son is by Nature God of God)

Ib. 13. and again, But to which of the Angels said He at any time, Sit on My Right Hand? And he does not in saying this accuse God the Father of either being wont to do aught unjust or as dishonouring the nature of the angels, when He honoured that by a position below the Son. For what hinders (may one say) since God the Father is just and good, His making

² σύννεδρον the nature too of the angels assessor ² with Himself, if the Son be altogether among things originate, and con-natural with them in respect of having been created, even though by some other excellences He surpass the measure belonging to them, just as they may surpass us. But not unrighteous is God the Father, who bade the Angels to stand in the Presence, and gave this Dignity to their nature, having His own Son co-seated with Himself, since He knows that He is by Nature God, and that His own Offspring is not alien from His Essence. How then is He any longer originate, how of an originate world and not rather in the same [state] wherein is Very God, i. e., above all things that are conceived of and acknowledged to exist in every world?

But since ye put out as something great and resistless Christ saying with some fair distinction ³, I am not of this world; and by the word *this*, ye affirm that the other world is meant, saying that He is of it, let us see again if ye are not staying yourselves upon rotten arguments, prompted to rea-

⁴ or levity, εἰδίαιστροις son and think thus by only your own want of thought ⁴. For the word *This*, or of *this* (as it may be), or whatever we say

⁵ δεικτικόν Bar. iii. 35. pronomically, is demonstrative ⁵, and not altogether or necessarily indicative of *another*. And verily the blessed Baruch, pointing out to us the One and only God, says, This is our God, there shall none other be accounted of in comparison with Him, but if the word *This* were altogether significant of another, how would not another be accounted of in compa-

rison of Him ? yea and the righteous Symeon too, prophesy- CHAP. 4.
c. viii. 23.
S. Luke
ii. 34.
ing the mystery of Christ, says, *Behold this child is set for the full and rising again of many dead in Israel and for a sign which is spoken against*, although unto whom is it not most manifest, that not as severing us from other persons does the righteous man say, This, but intimating that He Who is now present and has been set for this, is by Himself? Therefore when Christ says, *I am not of this world*, not surely as being of another world does He say it, but as defining and laying down in a more corporeal form, as if two places, the originate nature I mean and that of the Man Who is Ineffable and above every essence, He puts the Jews in the place of things originate, saying, *YE are of this world*, Himself He altogether severing from things created, and connecting with the other place, I mean Godhead, says, *I am not of this world*. Hence contrasting (for our knowledge) the Godhead with the world, He gives *Of this* to the latter, Himself He apportions to God Who hath begotten Him and to the Essence which is Supreme over all.

„But” (says he) „God the Father will in nothing wrong „the nature of the angels, if He do not please to honour it „in the same degree as the Son. For variety in the creation, „or the apportioning glory in befitting degree to each, in no „wise argues that God is unjust, since how then should we „be less than the angels, albeit we confess that God is „Righteous? What then we are in respect of the angels, „that are the angels too in respect of the Son; for they „yield as to one better than they, the being in greater „honour than themselves be.”

But, most excellent sir, shall we reply, shaming the unlearned heretic, if even though we be remote from the glory of the angels, since we come short of the piety too that is inherent in them and though there be much variety in the creation and diversity, and superiority in honour or inferiority according to the will of Him Who made them, yet is the being created common to all, and in this there is nought at all that surpasseth or cometh short of other. For that an angel should excel a man in honour and glory is nought

BOOK 5. wonderful, or an archangel too an angel; but the power of
c. viii. 23. mounting up to the glory of Him Who made all things, we
shall find to accrue to no one of creatures: for not any of
the things that have been made will be God, nor will the
bond be equal in honour with the Lord, co-sitting with
Him and co-reigning. What measure then of honour will
there be to the Son? being according to you originate and

Supra p. of the spiritual world, will He have God-befitting Dignity?
587.

Isa. xlvi. how will that which is connatural with the creation mount
8. up to the same glory as He Who is by Nature God, albeit
God saith, *My Glory will I not give to another?* what (tell
me) put the devil forth of the heavenly halls? was it the
thirsting for honour which besemeed the originate nature,
yet better and greater than the measure which accrued to
him, and was it in this that the nature of his crimes lay?

Ib. xiv. 14. For the creature pictured to itself that it could mount up
to the Nature of its Maker and be co-throned with God
Who has the power over all. Wherefore he hath also fallen

S. Luke as lightning, as it is written, *from heaven*. But THOU spring-
x. 18. ing heedlessly upon things so insecure, accountst it nothing
that the Son being according to you of some world, and
consequently parcel of the creation, should be called by way
of honour by God the Father to sit with Him, though Es-
sence in no wise bestow upon Him this nor call Him to
Dignity befitting and due to it. For He receives, if it be
as YE in your babbling say, things above the creature in
the way of favour. Away with such blasphemy, man, for we
will not be thus minded, may God avert it! For we believe
that angels and archangels and those in yet higher place
than they, are diversely honoured by the Authority and
Counsel of the All-wise God, Who allots to each of the
things that are a just Decree: but as to the Son by Nature,
we will not imagine that He is so, for no glory by way of
favour and imported hath He, but since He is of the Essence
of God the Father, Very God of God by Nature and Very,
He is co-throned and co-seated with Him, having all things
under His Feet as God, and of the Father with the Fa-

ther in God-befitting way aloft above the whole creation. CHAP. 4.
c. viii. 24.
Ps. cxix.
91. Wherefore rightly heareth He, *For all things are Thy servants.* And since from all sides He is found to be Very God, it is (I suppose) wholly clear that He is *not of this world*, i. e., originate. For the *world* here signifies to us the nature of created things, carrying the comparison from a part unto the whole that is conceived of as created. As then God withdrawing Himself from all connaturalness with the creature said in the Prophets, *For I am God and not man* (and Hos. xi. 9.) not because He said that He is not man as we, shall we surely therefore class Him with angels or any other of things originate, but from part going unto the whole, will confess that God is by Nature Other than all things originate), so I deem that we ought piously to understand the hard things that come in our way; *for we see in a mirror by a figure,* as Paul saith. 1 Cor. xiii. 12.

24 *I said therefore unto you that ye shall die in your sins.*

Having by few words overturned the most ill-counselled fantasy of those who thus conceived, and convicted them again of talking nonsense about Himself, He returns so to speak to the original aim of His Speech, and resuming it again He shews them in how great ill they will be and into what they will fall, if they most unreasonably repulse any believing on Him. A thing very befitting a wise and grave master is this too: for I think that a teacher ought not to quarrel with the ignorance of his hearers nor to be slack in his care for them, even if perchance they do not very readily take in the knowledge of the lessons, but anew, yea many times, to return to the same things and go through the same words (since verily the enduring ploughman cleaving the field and having exhausted no slight toil thereon, when he has sown the seed in the furrows, if he see any spoilt, he turns again to the plough, and grudges not to sow upon the now ruined parts): for having missed his aim the first time he will not altogether do the same the second. A like habit the Divine Paul too practising somewhere says, To Phil. iii. 1.

Book 5. say^c the same things to you to me indeed is not grievous, but c. viii. 24. for you it is safe. Seest thou that as the teacher is found superior to sloth, then to the hearers often follows the being in safe practice? Serviceably then does our Lord Jesus Christ repeating His Discourse with the Jews affirm that the penalty of not believing on Him will be in no passing things: for He says that they who believe not must surely die in their sins. And that death in transgressions is an heavy burden, because it will deliver the soul of man unto the all-devouring flame, none may doubt.

For if ye believe not that I am, ye shall die in your sins.

He explains more exactly what will happen, and having made the mode of salvation most evident, He shews again by what way they going shall mount up to the life of the saints, and shall attain to the city that is above, the heavenly Jerusalem. And not only does He say that one ought to believe but affirms that it must needs be on Him. For we are justified by believing on Him as on God from God, as on the Saviour and Redeemer and King of all and Lord in truth. Therefore He says, Ye shall perish *if ye believe not that I am*. But the *I* (He says) is He of Whom it is

Isa. ix. 1. written in the Prophets, *Shine shine o Jerusalem for thy Light is come, and the glory of the Lord is risen upon thee.* For *I* (saith He) am He Who of old bade go to the putting off of the diseases of the soul and Who promised the

Jer. iii. 22. healing of love through saying, *Return ye returning children and I will heal your backslidings.* *I am* He Who declared that the God-befitting and olden goodness and incomparable forbearance⁶ should be poured on you, and therefore cried aloud, *I, I am He That blotteth out thy sins and I will not remember.* *I am* (He says) He Who by the

Ib. i. 16, 18. Prophet Isaiah also said, *Wash you, make you clean, put away your wickednesses from your hearts from before Mine Eyes, cease from your wickednesses, and come and let us reason together saith the Lord, even though your sins be as scarlet,* I

⁶ ἀνεξι-
κακίαν
Isa. xliii. 25.

^c S. Cyril has the word *say* very often, *write*, as e. g. in his commentary upon though he also uses the N. T. word Haggai.

*will whiten them as snow, even though they be like crimson, I
will whiten them as wool. I (says He) am He concerning*

CHAP. 4.
c. viii. 24.

whom again Isaiah the Prophet himself says, O Zion that ^{Ib. xl. 9—} *bringest good tidings, get thee up into the high mountain, o* ^{11.} *Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid; behold your God, behold the Lord cometh with strength and His Arm with rule, behold His reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young: and again, Then the eyes of the blind shall be opened and the ears* ^{Ib. xxxv.} *of the deaf shall hear; then shall the lame man leap as an* ^{5, 6.} *hart, and the tongue of the stammerers be clear. I am (He saith) He of Whom again it is written that suddenly shall* ^{Mal. iii. 1, 2.} *come to His Temple the Lord Whom YE are seeking, even the Messenger of the covenant Whom YE are desiring, behold He cometh, saith the Lord of hosts, and who shall abide the Day of His Coming? or who shall stand in His Sight? for He shall enter in as fire in a smelting house and as the sope of fullers. I am (Hc saith) He Who for the salvation of all men promised to offer Myself for a Sacrifice to God the Father through the voice of the Psalmist and cried, Sa-* ^{Ps. xl. 6—8.} *cifice and offering Thou wouldest not, a Body preparedst Thou Me; whole burnt offerings and for sin Thou delightedst not in, then I said, Lo I come, in the chapter of the Book it is written of Me, to do Thy Will, O God. I am, He saith, and the very law through Moses did preach Me, saying thus, A Pro-* ^{Deut. xviii. 15,} *phet of thy brethren like unto me will the Lord thy God raise* ^{16.} *up unto thee, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly.*

Therefore with reason (says He) shall ye perish and shall pay to the Judge most righteous Doom, for your much unholiness of manners not giving heed to Him Who through many saints was fore-heralded to you, and attested by the things too which I work. For verily and in truth no argument will liberate from the obligation of undergoing punishment those who believe not on Him, seeing that the

Book 5. Divinely-inspired Scripture is filled with testimonies and words regarding Him and Himself affords by His Works Splendour conformable to what was long ago prophesied of Him.

25 They said therefore to Him, Who art Thou ?

Their word commingled with fiercest anger proceeds from boastfulness⁷. For they eagerly ask, not to learn and believe, but out of much madness they spring (so to speak) on Christ. For He says in more simple word, I am, not adding, God of God, nor yet ought else to indicate His inherent Glory ; but in lowly wise and apart from all boasting He says only this I am, leaving it to the better instructed⁸ to add what was wanting ; and they go on to wildest and unbridled madness, and from unmeasured haughtiness they all but cut short the Saviour's word not yet advanced to its completion, and so to say rebuke and interrupt Him in the middle and say, *Who art Thou ?* This is the part of one who openly says, Dost Thou dare to think of Thyself ought greater than we know ? we know that Thou art son of the carpenter, a man low and most poor, of no note with us and altogether nought. They therefore condemn the Lord as being nought, looking only to His family after the flesh, but the Magnificence that pertains to His works, and still more His Generation from above and from the Father, whence they might specially recognize that He is by Nature God, they do not so much as admit into their mind. For who will work the things that befit God Alone ? will not He surely Who is by Nature God ? but Christ wrought them ; He therefore was and is God, even when made Flesh for the salvation and life of all. But they whose belief is confined to their own mis-counsels, and take no account at all of our Divine and Divinely-inspired Scripture ; they in regard of the very things for which they ought to give thanks, do disparage Him, knowing *neither what they say, nor whereof they affirm.*

**1 Tim.i.
7.**

Punctuating therefore with emphasis at the word Thou, and throwing back what is called the acute accent, we take the word as a question with note of admiration : for they

say THOU, as though, Thou Who art nothing at all, and art known by us to be so, Thou Who art mean and of mean extraction, what canst Thou say illustrious of Thyself, what worth speaking of those about Thee? For nought of such daring is foreign to Jewish madness.

CHAP. 4.
c. viii. 25.

Jesus said unto them, That I speak to you at the beginning.

I am dishonoured (He says) albeit I invite unto everlasting life, unto forgiveness of sins, unto putting off of death and corruption, unto holiness, unto righteousness, unto glory, unto boasting in the sonship with God: yea I Who would crown you with all these, am counted for nought, and esteemed by you thus worthless, yea verily I am in deserved condition (He says) because I made a *beginning* of discourse with you, because I have spoken somewhat that could profit you, and devised to save those who were on the point of descending to such deep depravity as to aim at repaying bitter requital to Him Who hath elected to save them.

Something else besides does Christ appear to indicate to us hereby. It was right (He says) that I should not converse at all with you *at the beginning* but on them rather should confer this who shall most gladly rejoice in My words and without delay submit their neck to the Gospel ordinances. He means by these the multitude of the Gentiles. But while we conceive of Him as saying thus, we will guard against the words of the adversaries. For one of those who are wont to fight against Christ will haply say, „If the Son ought not „to address the Jews at the beginning, but rather the Gentiles, He missed of what was fit, by doing this rather than „that.” But we will reply, Not as repenting of His own or of the Father’s Will, does the Son say thus, nor yet as having transgressed what befitted the Economy (for God would not have devised ought which did not altogether beseem to be): but by saying that not to you was it right to speak at the beginning, nor among you to lay a foundation of saving teaching, He shews that both the Father and Himself are by Nature True and Loving to man. For lo He freely gave

BOOK 5. to the unholy Jews though not worthy of it the saving word,
c. viii. 26. having put in the second place the multitude of the Gentiles
albeit more readily making it their aim both to believe and
obey Him.

What was it then which persuaded Him to prefer and fore-honour before the rest the stiffnecked people of the Jews? To them He made through the holy Prophets the promise of His Coming, to them was the grace due for the S. Matth. fathers' sake. Wherefore He also said, *I was not sent but xv. 24.* unto the lost sheep of the house of Israel, and to the Syrophenician woman, *It is not meet to take the children's bread Ib. 26.* and to cast it to the dogs. Therefore has Israel been honoured and ranked before the Gentiles, although he had the crookeder disposition. But since he knew not the Lord of all and the Perfecter of the promised good things, the grace of the teaching departed at last to the Gentiles, whom it behoved the Lord at the beginning and first to have addressed, not in regard of the promise made to the fathers, but in regard of their innate obedience.

26 *I have many things to say and to judge of you.*

Supra
ver. 15.

Seeing that the Jews condemn Him more recklessly, and though they have nothing at all to accuse Him of, are haughty on account only of the poorness of His Birth after the Flesh, and therefore say that He is nought, He shamed them mildly, having said above more openly, *Ye judge after the flesh, I judge no man.* But judging after the flesh will reasonably have some such meaning as this: They who delight only in earthly things, see nought of the heavenly good things, but looking only to illustriousness in this life, admire the wealthy or him who boasts in some other petty glories⁹. But they who after the law of God examine thoroughly¹ into the nature of things say that he is really the man worthy of love and admiration, who has within him the desire to live according to the counsel and will of Him Who hath made him. For low position² after the flesh will nothing harm the soul of the man who is accustomed to do well, and on the other hand illustrious portion in this life and

⁹ δοξαπι-
^{oīs}
¹ διενκρι-
νόμενοι

² τὸ σμι-
κροτρέ-
πτες

the splendour of wealth will nothing profit those who refuse <sup>CHAP. 4.
c. viii. 26.</sup> to live aright. They therefore *judge after the flesh*, as we said just now, who look not to holiness, who use not to prove their walk³, their manners, but turn aside their mind to only ^{3 πολιτείαν} _{αὐτὸν} from earthly things and deem worthy of all admiration him that ^{20.} Phil. iii. is brought up in wealth and luxury. YE then, O most un-wise rulers of the Jews, albeit by the Law of Moses instructed unto accuracy of giving judgment, judging upon no grounds at all, condemn for only bodily low estate Him Who through many wondrous works is shewn to you to be God. But *I* will not imitate your ill-instructedness, nor will I pass such kind of judgment on you: for nothing at all is human na-ture. For what is this perishable and earthly body? rot-tenness and the worm and nought else. Yet I will not for this reason condemn you, nor because ye are men by na-ture, will I therefore decide that ye ought wholly to be spurned: *I have many things to say and to judge of you*, that is, every accusing word has a full office to you-ward⁴, ^{4 πλαισίον} _{ἐφ' ὑμῖν} not of one thing alone shall I accuse you, but of many, and in none shall I speak falsely as do YE. *I have to judge you* as disbelieving, as braggarts, as insulters, as fighters against God, as without feeling, as unthankful, as wicked, as lovers of pleasure rather than habitually loving God, as receiving honour *one of another and seeking not the honour that com-* <sup>Supra
v. 44.</sup> eth from the Only⁴, as setting on fire the spiritual vine-yard, as not feeding aright the flock entrusted to you by God, as not leading them by the hand unto Him That is proclaimed by the Law and the Prophets, i. e., Me. Such things will the Saviour be declaring to the Jews, but by adding, *I have yet many things to say and to judge of you*, He threatens them that He will one Day appear as their Judge, Who seemed to them to be nought by reason of the Flesh.

But He That sent Me is True, and I the things which I heard from Him, these speak I unto the world.

Having taken leave of the Jews' ill-instructedness, and

^d The MS. of S. Cyril here omits *God*, dorf has got a few other instances of this as does the codex Vaticanus: Tischen-

BOOK 5. reckoned as nought those who dared without restraint to revile Him, He returns again to what He was saying at the beginning, reserving the judging them and that in all freedom for not this present but for the fitting time, and retaining to the time of the Appearance its proper aim (for He *came not to judge the world but to save the world*, as Himself says). Wherefore keeping fast hold of the things befitting Him, and repeating the word that calls unto salvation, He carries on His exhortation. For herein was it meet that we should both marvel at the measure of His Forbearance and the exceedingness of His inherent Love for man: wherefore doth Peter too write of Him, *Who when He was reviled, reviled not again, when He suffered, He threatened not but committed Himself to Him That judgeth righteously.* Therefore will I expend (He says) discourse upon you now in particular, not for what ye are wont to do it, for faultfinding I mean and exercise unto nought that is profitable: but having reserved the judging you for its fit time, I will keep to what is for your good, and will not cease from care of you, even though ye of your innate madness foolishly insult Me. I said therefore to you just now, *I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life;* at this ye unreasonably vexed sprang sharply upon Me saying, *Thou bearest record of Thyself, Thy record is not true;* to this again I, *Even though I bear record of Myself, My record is true, for I know whence I came and whither I go.* But if I seem to be burdensome to you saying these things to you, if I be not a reliable witness of the Dignities accruing to Me by Nature, yet *He That sent Me is True and the things which I heard of Him, these speak I unto the world.* I speak the same (He says) as the Father Who sent Me, I utter words conformable to His, in saying that I am by Nature Light. The *things then which I heard God the Father say of Me, these things I speak to the world.* If then I speak false according to you, and *My record is not true,* ye must certainly needs say that the Father spake falsely before Me. But *He is True:* therefore I do not speak

**Infra
xii. 47.**

**1 S. Pet.
ii. 23.**

**Supra
ver. 12.**

Ib. 13.

Ib. 14.

falsely, and if ye do not believe My Words, reverence (He <sup>CHAP. 4.
c. viii. 27.</sup> says) the Voice of Him That sent Me. For what said He of Me? *Behold a Man, The Day-spring* ⁵ *His Name, and* <sup>Zech. vi.
12.</sup> again to those who reverence Him, *And unto you that fear* ^{5 ἀνατολὴν} *My Name shall the Sun of righteousness arise and healing* <sup>Mal. iv.
2.</sup> *in His wings;* and to Me Whom ye unknowing insult, He says, *Behold I have given Thee for a Covenant of the people* <sup>e Isa. xl ix.
6 LXX.</sup> *for a light of the nations.* But that I am also a Light was ^{cf. xlii. 6.} told you by Him, for He says, *Shine shine O Jerusalem for* ^{Ib. lx. 1.} *thy Light is come and the glory of the Lord hath risen upon thee.* These things did I hear the Father Who sent Me say of Me, and therefore do I say that *I am the Light of the world,* but ye disparaged Me, because of the Flesh only judging not rightly, and therefore are ye bold to say frequently, *THOU bearest record of Thyself, Thy record is not* <sup>Supra
ver 13.</sup> *true.*

Therefore (for it is meet to sum up the whole mind of what is before us) He shews that the Jews are fighting right against God, and that not only with His words, but also with the Father's decree. For He knows that His Son is by Nature Light and calls Him therefore Dayspring and Sun of Righteousness, but they pulling down the destruction of unbelief upon their own heads reject the Truth calling *good evil* and therefore shall rightly the *Woe* follow <sup>Isa. v.
20.</sup> them.

27 They knew not that He spake to them of the Father.

The Spirit-clad is astonishment-stricken at the senselessness of the Jews, and with great reason: for what more without understanding than such, who, when much discourse and often had been made to them concerning God the Father, conceive not of Him a whit when they hear our Saviour saying, *But He That sent Me is True?* What then is <sup>Supra
ver. 26.</sup> the plea, and why the blessed Evangelist says that the Jews knew not that Christ in these words signified God *the Father* to them, we must needs say. For since the Saviour said to

^e γένοντος, the people of Israel, contrasted with ἔθνῶν, the Gentiles, like τῷ λαῷ is with ἔθνεσι in Acts xxvi. 23. and a little before, ver. 17: so in Rom. xv. 10, *Rejoice ye Gentiles with His people.*

BOOK 5. them, *If ye had known Me, ye should have known My Father*
 c. viii. 28. also, in order that in this too He may be found saying what
 Supra ver. 19. was true, the Evangelist brings in those who know not the
 Infra Son, as ignorant of the Father too. For the Son is (so to
 xiv. 6. speak) a Door and Gate unto the knowledge of the Father, wherefore He also said, *No man cometh unto the Father but by Me.* For the mind darting up from Image to Archetype imageth the other from what is before it. It was necessary therefore to shew that the Jews had no conception of the Father, since they would not be led, upward mounting⁶ from knowledge of the Son to conception of the Father. Wherefore does the Evangelist clearly shew that when Christ says, *He That sent Me is True, they knew not that He spake to them of the Father.*

⁶ ἀναγύω
γως

Supra ver. 26.

28 *When ye have lifted up the Son of Man, then shall ye know that I am.*

Imitating the most excellent physicians, He lays bare the cause of their soul's infirmity and clearly opens what it was that hinders their going with resolution to understanding and faith towards Him. For since looking at the Flesh and its family, they were induced to think slightly of Him and, having this vail over the eyes of their understanding, they would not know that He is God even though He is seen as Man, needs did He address them saying, *When ye have lifted up the Son of Man then shall ye know that I am*, i. e., when ye cease from your slight and grovelling conception of Me, when ye have some lofty and super-mundane thought of Me, and believe that I am God of God, even though for your sakes I am become Man as you, then shall ye know clearly that I am the *Light of the world* (for this I just now told you): for what would any longer hinder (He says) Him Who is wholly admitted to be Very God, from being also Light of the world? For not to so great depth of madness and daring will any go as then too to venture to say, *Thy record is not true*, for he will in no wise accuse what God by Nature and Very shall say.

Supra
ver. 13.

It is then most evident from the words too of the Saviour,

that if we have a mean opinion of Him and consider Him to be bare Man and bereft of the Godhead by Nature, we shall surely both disbelieve Him and not admit Him as Saviour and Redeemer. And what is the result ? we have fallen from our hope. For if salvation is through faith and faith be gone⁷, what will yet save us ? But if we believe and ^{7 φρούδη} lift up to God-befitting height the Only-Begotten even though He hath become Man, advancing as with a fair wind and speeding across the all-troublous sea of life, we shall safe moor in the city that is above, there to receive the rewards of believing.

The same in another way

When ye have lifted up the Son of man, then shall ye know that I am.

Having with many and good words bathed⁸ the wrath of^{8 πειρα-} the Jews, He sees it not a whit the less swelling⁹. For they ^{ντλήσας} cease not heedlessly blaspheming, yea at one time they set ^{9 σφρι-} aside His Speech and impiously call Him a liar : for to say *Thy record is not true*, what else is it than this ? at another ^{Supra} time again, to Him out of love declaring the things that ^{ver. 13.} belong to salvation and on this account saying, *If ye be- Ib. 24. lieve not that I am, ye shall die in your sins*, they began hotly to oppose Him and arraying against those utterances of love their words of madness said, *Who art Thou ?* For Ib. 25. them therefore who thus unmitigatedly wallowed in unreasoning audacity there was need of a word that should sober them and persuade them to be more gently disposed and put a bridle on their tongue even against its will. Therefore was He threatening them telling them most clearly that they shall not escape punishment for their impiety, but even though they see Him for the present forbearing, yet when their impiety towards Him has gone forth to its dread consummation, I mean Death and the Cross, they shall undergo all-dread justice and shall receive in return intolerable lot, that of the war with the Romans, which after the Saviour's Cross befell them from the wrath above from God. And that they should suffer all-terrible things, the Saviour again signified more

BOOK 5. clearly to them saying, at one time to the weeping women,
 c. viii. 28. S. Luke Daughters of Jerusalem, weep not for Me but weep for yourselves
 xxiii. 28. and for your children, at another again, When ye shall see
 Ib. xxi. Jerusalem compassed with armies, then shall ye say to the
 20. Ib. xxiii. mountains, Cover us and to the hills, Fall on us^f. For to
 30. such an extent do the sufferings of the war overcome the
 Jews, that every kind of death was to them pleasanter and
 rather to be chosen than the trial of them: their removal
 from their country, the enslavements of those who inhabit
 it and their most savage slaughter and the famines in every
 city and their child-devourings therein Josephus too re-
 lates in his history.

When then (He says) ye having betrayed to the cross the Son of man endure your retributive punishment, and pay penalties correspondent to your daring deeds against Me, then shall ye weeping know that I am the All-Powerful, that is God. For if one sparrow enter not the snare of the fowler without the will of God¹, how shall a whole country, (He saith) and the beloved^g nation go on to destruction so complete, except God supreme over all had surely permitted that so it should be? Evil therefore and all-dread is the contempt of God which bringeth to the consummation of things to be deprecated². Wherefore Paul too rebuketh some, saying of God, *Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God is leading thee to repentance, but after thy hardness and impenitent heart treasures up unto thyself wrath in the Day of wrath?*

The same in another way

Christ spent long time dwelling with the Jews, and speaking in every synagogue, so to say, and addressing them every sabbath-day and, setting before them often and ungrudgingly profitable teaching, was continually inviting them to the illumination through the Spirit, and verily He

^f S. Cyril transposes the words *Cover* phet Hosea [x. 8.]
us and *Fall on us* again in the last Book ^g Cf. Jer. xi. 15, Isa. v. 1, and of Ben-
 of this commentary and also on the Pro- jamin, Deut. xxxiii. 12.

saieth, in that He is God by Nature and Very, I am the ^{CHAP. 4.}
light of the world; but they thinking most foolishly were ^{c. viii. 28.}
ever gainsaying Him who said these things, for (says he) ^{Supra}
Thou bearest record of Thyself, Thy record is not true. And ^{ver. 12.} ^{Ib. 13.}
not at contradictions in words did the daring of the Jews
stay, nor only in love of reviling was their untamed audacity
consummated, but going without stint through all savag-
eness, they at last betrayed Him both to Cross and Death.
But since He was by Nature Life, having burst the bonds
of death, He arose from the dead and (as was reasonable)
departs from Jewish defilement and hasted away from
Israel and that with justice, and betaking Himself to the
Gentiles, He invited all to the Light, and to the blind He ^{S. Luke}
freely bestowed recovery of sight. It befell then that after ^{iv. 18,}
the Death on the Cross of our Saviour Christ, the under- ^{from Isa.}
standings of the Jews were darkened, in that the Light had ^{lxii. 1}
departed forth from them, and that the hearts of the Gentiles
were enlightened, in that the Very Light beamed upon them.
When then, He says, ye have lifted up the Son of Man, then
shall ye know that I am, instead of, I will await the consum-
mation of your impiety, I will not bring upon you wrath be-
fore its time, I will accept the Passion and Death, I will en-
dure along with the rest this too. But when ye shall betray
to the Cross the *Son of Man* deemed by you to be bare man,
then shall ye know, even against your will, that not falsely
have I said that I am the Light of the world. For when ye
see yourselves darkened, the innumerable multitude of the
Gentiles enlightened by having Me with them, how will ye
not even against your will agree that I am of a truth *the*
light of the world? For that the Saviour was going to de-
part from the Synagogue of the Jews after His coming to
Life again³ from the dead, is doubtful to none (for it has ^{3 ἀναβλ-}
been accomplished and done): yet may one see it somehow ^{ωστιν}
(yea even clearly) from His words, *While ye have the Light* ^{Infra}
walk in the Light, lest darkness come upon you. For the re- ^{xii. 35.}
pression and withdrawal of light generates darkness, and
again the presence of light causes darkness to vanish.
Therefore is Christ shewn as being of a truth Light, Who

BOOK 5. darkened the Jews through His Departure from them, and c. viii. 28. enlightened the Gentiles through His Presence with them : and a bitter lesson to the Jews was their experience of dread things.

The same in another way

When ye have lifted up the Son of Man, then shall ye know that I am.

Since looking only (He says) to the flesh, ye believe that I am mere Man, and deem that I am one like yourselves, but the Dignity of the Godhead and the Glory from thence, do not so much as enter your mind :—a most evident token to you of My being God of Truly God and Light of Light, shall be your all-dread and most lawless deed of daring, the Cross that is and the Death of the Flesh thereupon. For when ye see the issue of your mad folly frustrate of its purpose⁴ and the snare of death crushed in pieces (for I shall surely rise from the dead) : then shall ye even against your will and of necessity at length assent to what I said to you and shall confess that I am by Nature God. For I shall be superior to death and decay, I being by Nature Life shall raise again My Temple. But if to o'ermaster death and to triumph over the meshes of corruption belong to Him Who is by Nature God and to no other being, how shall I not (all contradiction and all doubt being removed) be shewn thereby to overcome all things mightily and without trouble ? therefore does the Saviour say that His Cross shall be a sign to the Jews and a most evident demonstration of His being by Nature God.

And this you may see Him elsewhere too, clearly saying: for when many and unnumbered prodigies had been shewn forth by Him, the Pharisees once came to Him tempting

S. Matth. xii. 38. *Him and saying, Master, we would see a sign from Thee.* But

He since He saw the imaginations which were going on in them, and was not ignorant that they were bitterly minded,

Ib. 39, 40. *says, An evil and adulterous generation seeketh after a sign, and a sign shall not be given to it, but the sign of the prophet Jonas ; for as Jonas was three days and three nights in the*

⁴ ἀπρά-
κτον

whale's belly, so shall the Son of man too be three days and three nights in the heart of the earth. Hearrest thou how to the Jews asking a sign as a proof that He is God by Nature, even though they said it tempting Him, He says that no other shall be shewn to them save *the sign of the prophet Jonas*, i. e. the three days death and the coming to life again⁵ from the dead? For what token of God-befitting^{5 ἀναβί-}
authority so great and manifest, as to undo death and overthrow decay, albeit by Divine sentence having the mastery over human nature? For in Adam it heard, *Dust thou art Gen. iii. 19.*
and unto dust shalt thou return; but it was in the power of Christ the Saviour both to end His Anger, and by blessings to overthrow the death which from His curse prevailed. But that the Jews exceedingly feared the sign of the resurrection as mighty to convince that Christ is by Nature God, their final deed⁶ will clearly tell us, for when^{6 δραμα-}
they heard of the Resurrection of the Saviour, and that He was not found in the tomb, terrified and exceeding fearful thereat, they planned to buy off the informations⁷ of the^{7 συκο-}
soldiers by large money. For they gave them money to say, *His disciples came by night and stole Him while we slept.* ^{S. Matth. xxviii. 13.} Mighty therefore is the sign of the Resurrection, having undoubted demonstration that Jesus is God, whereat the hard and unbending heart of the Jews was sore troubled.

CHAPTER V.

That not inferior in Might and Wisdom to God the Father is the Son,
yea rather His very Wisdom and Might.

*And of Myself I do nothing, but as the Father taught Me, I speak
these words.*

HE speaketh in more human wise, in that the Jews could not otherwise understand, nor endure to hear from Him unveiled¹ things God-befitting. For on these matters are they found hurling² stones at Him, and setting it down³ as blasphemy, that *being Man*, He made Himself *God*. Withdrawing therefore the surpassingness of God-befitting glory and having much bereft His language of its splendour, He condescends most excellently to the infirmities of the hearers, and since searching into their mind within He finds that they know Him not to be God, He fashions His Discourse in human wise, that their dispositions may not be again kindled unto anger and they foolishly dart away from cleaving to Him even a little. *Ye shall know therefore (He says) when ye have lifted up the Son of Man, that I am, ye shall know again in like manner that of Myself I do nothing, but as My Father taught Me, so I speak.*

And what need of these words (tell me) may some one haply say, and what does Christ teach us herein? Therefore we will say, piously and with fair distinction expanding⁴ each of the things said; Ye have never ceased (He saith) falling upon My Deeds, as though wrought madly and unholy, ye condemned Me oft as not refusing to transgress, as wont to act contrary to the Lawgiver. For I loosed the paralytic from his so great infirmity, I compassionated a man on the sabbath. But seeing (He saith) you who ought to have wondered at it, finding fault thereat and missing much of what befit Me, yea even just now I explaining to

¹ ἀκρατῶς

² κατα-

σφενδο-

γώντες

³ καθορί-

ζούτες

Infra x.

33.

⁴ ἀπλε-

πτύνον-

-τες, beat-

ing out

fine, as

metal-

workers

you what belongs to salvation was persuading you to advance to the desire of sharing in light. Then did I shew you the Very Light, for declaring to you Mine own Nature, I said, *I am the light of the world*, and *ye* acting and coun-
selling most unadvisedly, rose up against My words and dared unrestrainedly to say, *Thy record is not true.* When Ib. 13.
then *ye have lifted up the Son of man*, that is, when *ye* compass Him about with death and behold Him superior to the bonds of death (for I shall rise from the dead, since I am God by Nature) then *ye shall know* (He says) that *I do nothing of Myself but as My Father taught Me so I speak.* For *ye* will learn when *ye* see that the Son too is God by Nature, that I am by no means self-opiniate⁵, but ever of one⁵ *ἰδιογνῶς* Will with God the Father, and whatsoever He doth, these^{μων} things I too do not shrink from doing and whatever I know that He speaks, I again speak. For I am of the Same Essence as He That begat Me. For I healed the palsied on the sabbath day, *ye* again were bitterly disposed thereat, yet shewed I you My Father working on the sabbath also: for I said, *My Father worketh hitherto and I work: therefore of Myself I do nothing.* Again I said, *I am the Light of the world*, but *ye* imagined that I was saying something dis-
cordant from the Father and in this too did I again shame you, shewing that He said of Me, *Behold I have set Thee for a covenant of the people for a light of the nations.* In vain⁶. therefore (He saith) do *ye* accuse Him Who ever hath One Will with the Father and doth nought dissonant to Him nor endureth to say ought which is not His. For this is the meaning I think that we should fit on to the words.

But the bitter wild beast will haply leap upon us, the fighter against Christ, I mean Arius, and will cry out upon us (as is likely) and will come and say, „When the discourse, „sir, was proceeding all right, what made you pressing for- „ward thrust it aside to your own mere pleasure and do you „not blush at secretly stealing away⁶ the force of the truth? „⁶ *παρακλέπτων* „Lo clearly the Son affirms that He does nought of Himself, „but that what He learns of God the Father, this He also „speaks, and so is conscious that His Father is in superior „position to Himself.”

BOOK 5. What then, most excellent sir (will such an one hear in
 c. viii. 28. return), is the Son supplied with might and understanding
 from the Father, that He may be able to do and to speak
 without blame? how then is He any longer God by Nature,
 who borrows from another power and wisdom, just as the
 nature of the creature too has it? for to those who from not
 being obtain being, every thing that accrues to them is also
 surely God-given. But not so is it in the Son; for Him the
 Divine Scripture knows and proclaims as Very God and I
 think that to Him Who is by Nature God do all good things
 in perfect degree belong, and that which possesses not per-
 fection in every single thing that ought to be admired, how
 will it be by Nature God? For as incorruption and im-
 mortality must surely belong to it naturally and not from
 without or imported, so too the all-perfection and lacking
 nought in all good things. But if according, sir, to thy un-
 hallowed and unlearned argument the Son be imperfect in
 regard of being able to do things God-befitting and to speak
 what is right, and yet He is the Power and Wisdom of the
 Father according to the Divine Scripture, to the Father
 rather and not to Him will so great an accusal belong. For
 thus defining these things you will say that in potential no
 longer is God the Father Perfect, nor yet is He wholly Wise.
 You see then whither the daring of thine unlearning sinks
 down. And I marvel how this too has escaped thy acu-
 men: how (tell me) will God the Father supply might to His
 own Might, or how will He render His own Wisdom wiser?
 For either one must needs say that it ever advances to
 something greater and goes forward by little and little to
 being capable of somewhat more than its existing strength
 (which is both foolish and utterly impossible), or must impiously suppose that He is strengthened by another. How
 then will the Son be any more called *Lord of Hosts* or how
 Ps. xxiv. and else-
 where will He be any longer conceived of as Wisdom and Might,
 strengthened (according to you) and made wise by an-
 other? Away with the blasphemy and absurdity of rea-
 soning. For either grant outright that the Son is a
 creature that ye may have the whole of Divinely-inspired

Scripture crying out against you, or if ye believe that He is by Nature God, grant, grant that the Properties of God-head pertain to Him in Perfect degree. For it is the property of the Natural Being [of God^a] neither to be impotent about anything, nor to come short of supreme Wisdom, yea rather to be Wisdom and Power's very self; but in wisdom nought is through teaching⁷, nor yet in the Chief^{τοῦ δακτῶν} and truly conceived-of Power do we see imported power.

But that by examining also the very nature of things, we may more accurately test what are said by Christ, we will add this too to what has been said. What so great deed hath the Only-Begotten made Man wrought, that will surpass His inherent Power? For it was like I suppose that some would say that it then resulted that He should fitly say, as having borrowed the Power from God the Father, *Of Myself I do nothing*, because He drove out the evil spirit, let go the palsied from his infirmity, freed the leper from his suffering, gave the blind to see, sated a no easily reckoned multitude of men with five loaves, appeased the raging sea with a word, raised Lazarus from the dead: shall we say that the manifestation herein is superior to His innate Power? Then how (tell me) did He establish the so great Heaven and spread it *out as a tent to dwell in*, how founded Isa. xl.
He the earth, how became He Artificer of sun and moon and what pertains to the firmament? how created He angels and Archangels Thrones and Lordships and yet besides, the Seraphim? He Who was in so vast and supernatural position, lacking neither Might nor Wisdom from another, how could He be powerless in matters so small, or how should He Who by the holy Prophets is glorified as Wisdom need one who must teach Him what to say to the Jews? For I hear a certain one say, *The Lord who made the earth by His power, who established the world by His Wisdom, and stretched out the heavens in His discretion*, and besides, the Divine Daniel too says, *Blessed be the name of God for ever and ever, for wisdom and understanding and might are His*. But if His, according to the Prophet's voice, are both

^a unless *ἰδιότητος* be an error for *θεότητος*, of Godhead.

Book 5. *might and wisdom*, who will any more endure the wordiness⁸
 c. viii. 28. of the heterodox, saying that the Wisdom and Power of the
^{8 γλωσ-}
^{σαρψας} Father is supplied with both power and wisdom from another?

„ But if we said (says he) that there were some other to supply to the Son what He lacked of power, or to teach Him, reasonably could ye attack us with words, knowing „ that ye were on the side of Him as insulted: but since we „ say that God the Father gives this, what plea for aggriev- „ ance any longer appears to you from thence?

Therefore if ye think that ye will in nothing wrong the Son,
^{9 ἀνθμοι-}
^{ον,} from
 which
 word the
 Anomoe-
 ans were
 named

in respect of His being by Nature unlike⁹ Him Who begat Him, even though He be said to be supplied by Him, remember, man, your late words, and be taught thereby not to be offended: grant Him to be in all things Equal to His Progenitor, and in no way or respect whatever inferior to Him. But if it draw thee aside from the reasonings of orthodoxy, and persuade thee to deem of Him what is not lawful, why dost thou vainly attempt to beguile us with so rotten words? for it will make no difference at all, whether God the Father Himself, or any other than He, be said to give ought to the Son. For having once fallen under the charge of receiving ought, what gain will He derive, though the Person of the Giver were exceeding illustrious? For what difference (tell me) will it make to a person who refuses a

^{1 διαχρύ-}
^{ση}

blow to be struck with a wooden rod or a gilt¹ one? for it is not the suffering in this way that is good but the not suffering at all. The Son therefore being proved to be lacking in both power and wisdom, if He be shewn to receive ought from Him, and having herein complete accusal, how is it not utterly foolish that we should smite our hearers with stale² words, and by inventions of deceit smear over the charge by deeming that no one else but the Father Alone is admitted as supplying Him? But I marvel how though they think they are wise, and in no slight degree

^{3 πικρὰ}

practised in the art of making subtle³ distinctions with words foreign to the subject, that this escaped them, viz., that by disparaging the Impress⁴ of God the Father, i. e.,

^{4 χαρα-}
^{κτῆμα}

the Son, ye do not so much accuse Himself as Him Whose CHAP. 5.
Impress He is, since He must of necessity so be as He is c. viii. 28.
seen to be in the Son.

„But,” says he, „the Son’s own voice will compel thee „even against thy will to consent to what He did not dis- „dain to utter: for Himself hath confessed that He doth „*nothing of Himself* but that whatever He was *taught of* „God the Father these things He speaks.”

Well then to thee, good sir, let the things even that are well said seem to be not well, seeing that thou deniedst the light of truth: but we again will go our own way, and will deem of the Only-Begotten as is customary and wonted, with becoming piety comparing them with what is before us. For if the Only-Begotten had said, *I do nothing of Myself* but receiving power from God the Father, I both work wonders and am marvelled at, it would be even thus a speech shewing that He nowise ought to be accused therefore, yet would our opponent have seemed to oppose us with greater shew of reason⁵. But since He says simply ^{ἴεπτοσω-}_{πότερον} and absolutely without any addition, *I do nothing of Myself*, we will not surely say that He is blaming His own Nature as infirm for ought, but that He means something else that is true and incapable of being found fault with. In order that transforming the force of the expression to man, we may see accurately what He says, let there be two men having the same nature, equal in strength and likeminded one with another, and let one of them say, Of myself I do nothing, will he say this as powerless and able to do nothing at all of himself, or as having the other co-aprover and co-minded and co-joined with him? thus conceive I pray of the Son too, yea rather much more than this. For since the Jews were foolishly springing upon Him as He was working marvels, even accusing the breach of the sabbath, and imputing to Him transgression of the law, He at length shewed God the Father in all things Co-minded and Co-aprover, skillfully shaming the unbridled mind of them who believe Him not. For it was like that some would now shrink from any inclination to blame Him when He said

Book 5. that He did all things according to the Will of the Father
c. viii. 28. and pointed out His own Will in His. For that the Son does all things according to the Will of the Father will shew that He is not less and an under-worker, but of Him and in Him and Consubstantial. For since He is the Very Wisdom of the Father and His Living Counsel, He confesses that He does not do ought else than what the Father wills, Whose both Wisdom and Counsel He is, seeing that the understanding too that is in us does not ought of itself, but accomplishes all that seems good to us. And little is the example to the verity, but it hath an image not obscure of the truth. And as the understanding that is in us is accounted nought else than we ourselves, in the same way I deem the Wisdom of God the Father, i. e., the Son, is nought other than He in regard to sameness of Essence and exact Likeness of Nature : for the Father is Father and the Son Son in Their own Person⁶.

But because to this He adds, *As the Father taught Me, I speak these things*, let no one think that the Son is in need of teaching for any thing whatsoever (for great is the absurdity of reasoning herein) : but the force of what is said has this meaning. For the Jews who were not able to understand ought that was good, were not only offended at what were marvellously wrought, but also when ought Godbefitting was uttered one may see them in the same case, and specially when He truly says, *I am the Light of the world*, they were both cut to the heart and counselled all-daring deeds. But the Lord Jesus Christ that He might convict them of vainly raging about this says that His own Words are God the Father's, saying *Taught* in more human wise. Yet we shall find the force of the speech not without a subtle inner-thought⁷, and if the enemy of the truth will not admit what is human, he very greatly wrongs the plan of the economy with Flesh (for the Only-Begotten humbled Himself being made Man, and for this reason oftentimes He speaketh as Man) : but let him know again that the saying, *As the Father taught Me, so I speak*, will no way injure the Son in respect of God-

⁶ ἰδιοσυστάτως⁷ θεωρίας

befitting Dignity, for we will shew that this saying of His CHAP. 5.
too is on all sides sound and right. But let yon accuser of C. viii. 28.
the doctrines of piety answer us who ask, Who (tell me) teaches the new-born babe to use human voice? why does he not roar as a lion or imitate some other of the irrational creation? But nature its teacher fashioning after the property of the sower that which is of him⁸ must needs surely^{3 i. e., his seed, off-} and will proceed to that common sound used by all. It is spring then possible without being taught to learn of nature which infuseth so to say the whole property of the sower into the offspring. Thus therefore does the Only-Begotten Himself here too affirm that He learned of the Father. For what nature is to us, that full surely may God the Father be reasonably conceived of to Him; and as we since we are men and of men, learning untaught from nature speak as befits men, so He too, since He is God of God by Nature, learnt as of His Own Nature to speak as God and to say things befitting God, as is I am *the Light of the world*. For what He knows that He is because of the Father from Whom He is (for He is Light of Light), this He said that He learnt of Him, having a sort of untaught learning of God-befitting works and words from the own⁹ Nature of⁹ ιδιότητας τος Him Who begat Him, mounting up as by necessary laws to sameness in all things of will and of word¹ with God¹ ταυτο- βούλίαν καὶ ταυ- τολογίαν the Father. For how must not sameness of Will and Equality and Likeness in Words needs be without contradiction inexistent in Those Who have the Same Nature? Of God altogether are we speaking, not of us; for us divergences of manners and differences of wills and tyrannies of passions drag aside from the limits of what befits: but the Divine and Inconceivable Nature being the Same always and fixed immovably in Its own Goods, what divergences unto ought else can It have? or how will It not altogether advance the straight course of Its own Purpose² and both² σκοποῦ speak and accomplish what belongs to It? The Only-Begotten then being of the Same Essence with Him Who begat Him and pre-eminent in the Dignities of the One God-head, will (I suppose) surely and of necessity work whatever

Book 5. the Father Himself too works (for this is the meaning of c. viii. 29. doing *nothing of Himself*) ; and will surely speak what belongs to Him Who begat Him, not as a minister or bidden or as a disciple, but possessing as the fruit of His Own Nature, to use the words also of God the Father. For herein shines forth clearly and apart from all railing this, viz. that nothing is said by Him [as from Himself].

29 And He That sent Me is with Me, and hath not left Me alone.

Herein He shews clearly that He interprets the Counsel of God the Father, Himself having none other than is in Him (how could He? for He is Himself the Living and Hypostatic Counsel and Will of Him Who begat Him, as is said in the Book of the Psalms by one of the Saints, *In Thy Counsel Thou guidedst me*, and again, *Lord by Thy Will Thou gavest might to my beauty*: for in Christ are all good things to them that love Him) but as bringing forth unto our knowledge the things that are in God the Father.

^{3 προφο-} For as this word of ours uttered externally³ and poured ^{ρικός,} forth through the tongue makes known what is in the ^{vide S.} Cyr. deep of our understanding, both receiving, as some learning,
^{Jerus.} Lect. Cat. iv. 8. ^{iv. 8.} the will that is in our mind in respect of anything, ^{4 μαθημα} and impelled by it to utter it in such manner: so again we will piously conceive that the Son (surpassing the force of the example in that He is Himself both Word and Wisdom of God the Father) uttered what exists in Him.

^{5 ἀνυπό-} And since He is not impersonal⁵ as is man's, but inbeing⁶ ^{στατος} vide S. and Living as having His own Being in the Father and ^{Cyr. Je-} with the Father, He says here that He is not *Alone*, but ^{russ. l. c.} ^{6 ἐνούσιος} that with Him is Him also *That sent Him*. But when He says, *With Me*, He indicates again something God-befitting and Mystic. For we do not think that He saith thus, viz. that as God may be (for instance) with a Prophet, guarding him, that is, with His own Might and aiding him by His favour or by the enlightenment through the Spirit stirring him up to prophecy:—that so is He That begat Him with Him. But here too He puts *with Me* in another sense:

for *He That sent Me* (He says) i. e., God the Father, is in CHAP. 5.
the same Nature as I. c. viii. 29.

After this sort will you understand that too which is in Isaiah the Prophet about Christ, *Know ye people and be Isa. viii.
ye worsted for with us is God.* For our discourse hereon will LXX.^{9, 10}. befit those who have set on Him their hope of being saved. And these too say *With us is God*, not as though any should imagine that God will be our co-worker and co-assistant, but that He will be *with us*, that is, of us. For the Word of God hath become Man, and in Him we all have been saved and burst the bonds of death, and put off the corruption of sin, since God the Word being in the Form of God hath come down to us and become *with us*. As then we here understand *With us is God*, for, The Word of God the Father hath become of the same nature with us: so here too preserving the same analogy in our thoughts, when Christ says, *He that sent Me is with Me and hath not left Me alone*, we shall clearly understand Him to indicate mystically that (as we said before) God the Father is of the Same Nature as I and *hath not left Me alone*: for it were altogether impossible not to have wholly with Me God the Father of Whom I am begotten.

And perhaps some one will say and will ask more thoughtfully⁷, Why does the Saviour say such things or what was ^{7 φιλομα-}
^{θέστερον} it induced Him to come to this explanation ?

To this we will reply, shewing that profitably and of necessity did He add this too to what He had already said. For since He said that *as the Father taught Me, I speak these things*, needs does He shew that the Father is now co-with Him and consubstantial with Him, that He may be believed to speak what is His, as God the things of God, and urged on by the Natural Property⁸ of Him That begat^{8 ιδιό-} Him to say what is God-befitting, just as the children of^{τηγρος} men having of their nature some untaught learning, as Supra p.
we said above, know truly the properties of human nature. ^{613.} We must not therefore be offended, when the Son says that He learnt ought from the Father; for not for this reason will He be found less than He nor yet alien⁹ according to^{9 ἐκφυλός}
^{της}

BOOK 5. them. And let us consider the matter thus. Not in knowing any thing or in not knowing it, is the matter of essence tested, but in what each by nature is. As for example suppose Paul and Silvanus; and let Paul know and be instructed perfectly in the mystery as to Christ, Silvanus somewhat less than Paul. Are they then not alike in nature or will Paul surpass Silvanus in respect of essence, because he knows the depth of the mystery more than the other? But I suppose that no one will be foolish to such an extent as ever to suppose that their nature is severed by reason of superiority or inferiority in knowledge. When then the condition of essence is (as we have said) accurately proved not to lie in learning or teaching ought, it will no wise injure the Son in regard of His being by Nature God, if He say that He learns ought of His own Father. For not on this account will He go forth from Consubstantiality with Him, but abideth wholly what He is, God of God, Light of Light.

But you will perhaps say, How then? the Father is greater in knowledge, for therefore doth He teach the Son. But we again will say that we have entirely shewn through many words that the Wisdom of the Father is without any need of learning and instruction and having joined together many arguments thereto, we proved that their speech has its exit in boundless blasphemy. Next, it is necessary to tell thee besides that the Son's aim and special care¹ is ever

¹ ἐπιτή-
ρησις,
watching
for oppor-
tunity
of...
² κολοβοῦν

to abate² His own Dignity and not to speak much in God-befitting manner, because of the Form of the servant and of the abasement thence for our sakes undertaken. For whither hath He descended, and whence unto what re-

³ ὑποβε-
βηκέτως

⁴ σχημα-
τίζεται

⁵ τεθρή-
μερον

moved, if He say nothing inferior³ and not wholly worthy of God-befitting glory? For for these reasons He often takes the form⁴ of not knowing as Man what as God He knows. You will see this clearly in the history of Lazarus of Bethany, whom when now of four days⁵ and stinking, He with wonder-working might and most God-befitting voice caused to return to life. Look at the economy fashioned herein. For knowing that Lazarus was dead and having

fore-announced this, as God, to His disciples, in human wise CHAP. 5.
 He asked, saying, *Where have ye laid him?* O wondrous C. viii. 29.
 Infra
 deed ! He Who was living far away from Bethany and was xi. 34.
 not ignorant as God, that Lazarus is dead, how sought He
 to learn where the tomb was ? But you will say (thinking
 most rightly) that He made feint of the question, arranging
 something profitable. Receive therefore in this case too
 that He economically says that what He knows as God,
 this He learnt of the Father ; not permitting the mad folly
 of the Jews to be further excited, and punishing the wrath
 of the more unlearned, He does not introduce God-befitting
 language to them unsoftened⁶, although it rather befitted^{6 ἀκρατον,}
 Him so to do. sheer

But since they were surmising that He is yet mere man,
 He mingling as it were the Dignity of Godhead with man-
 befitting words speaks economically more lowly than He
 is, *For I do always the things that please Him.* Receive
 (I pray) herein too the solution of what seem hard and ob-
 serve clearly that He rightly interprets, *Of Myself I do no-* Supra
thing. For for this reason (He says) testified I that *I do no-* ver. 28.
thing of Myself, when I but now addressed you, because it
 is My habit and practice⁷ to do nothing discordant to God^{7 τριθη}
 the Father, nor to be able to do anything save what pleases
 My Progenitor. It is then very clear that in this
 alone will it be understood that the Son doth *nothing of*
 Himself, viz. in His ever doing what pleases God the
 Father, so that except He had thus wrought, He would
 have done somewhat of Himself, i.e., contrary to the Will
 of Him That begat Him. It is not then because He comes
 short of the Paternal Goodness⁸, nor because of being able^{8 ἀπετῆς}
 to achieve nought of His own Strength, that He here
 affirms that He does nothing of Himself, but because He is
 Co-minded and Co-willer ever with His Progenitor in every
 thing, and has no thought of ever accomplishing any thing
 as it were separately⁹. And we do not, going off into ex-^{9 διηρημέν-}
 travagant notions, think that the Son is here displaying in
 Himself any virtue proceeding of choice and habit¹, but^{1 προαιρε-}
 rather the Fruit of Nature That knows no turning, Which^{τικήν τινα}
^{καλ ἐκτι-}
^{κήν}

Book 5. needs not the Divine [help] in counselling to do anything.
 c. viii. 29.

For as to the creatures, inasmuch as they are capable of turning to the worse, and of giving way to changes from better to worse, good will be fruit of the pious and virtuous² disposition: but as to the Divine and All-Surpassing Nature it is not so. For since all change and turn is removed and has no place, good will be the fruit of the unalterable³ Nature, just as heat in fire or cold in snow. For fire has obviously its proper action, not of voluntary notion, but natural and essential, without the power of being otherwise except it be driven away from its action by the will of its Maker. Therefore not as

⁴ or *ruled*, WE, or ought other of the rational creation, mastered⁴ by our free will to press forward to do what pleases God the Father; not so does the Only-Begotten say thus, but as following the laws of His own Nature and able to think and do nought save according to the Will of Him Who begat Him. For how could the Consubstantial and One Godhead ever be at variance with Itself? or how could It do what liketh It not, as though any had power to turn it aside unto ought else? For though God the Father exist properly⁵ and by Himself, likewise both the Son and the Spirit, yet is the Holy and Consubstantial Trinity not riven asunder unto complete severance, but the whole Fulness thereof mounteth up unto One Nature of Godhead.

We must besides consider this too, that no argument can reasonably pull down the Son from His sameness of Nature with the Father, seeing that He affirmed that He *always* doth *what pleaseth Him*, but rather being Consubstantial with Him will He be thereby acknowledged to be God of God by Nature and Very. For who (tell me) will savour the things of God after a God-befitting and exact manner, except Himself too be by Nature God? or who will perform always what is pleasing to Him, if he have not a nature beyond the reach⁶ of the worse, and have for his share the choice Dignity of the Divine Nature, I mean being unable to sin? For of the creature it has been said, *Who will boast that he has his heart clean, or who will be confident that*

⁶ οὐπατον

Prov. xx. 9. able to sin? For of the creature it has been said, *Who will boast that he has his heart clean, or who will be confident that*

he is pure from sins, and elsewhere the Divine Scripture CHAP. 5. extending its utterance even to the very utmost bound ^{7 c. viii. 30.} *The stars are not pure in His Sight*. For angels, al- <sup>τάτην
διπερβο-
λήν</sup>beit far removed from our condition, and having a firmer ^{Job xxv.} status as to virtue, have *not kept their own princedom*. For ^{5.} by reason of some being altogether torn thence and falling ^{S.Jude 6.} into sin, the whole nature of the rational creation lies under the charge of being recipient of sin, and powerless to be imparticipate of change for the worse: and the reasonable and godlike⁸ living creature upon the earth hath fallen, not <sup>8 θεοείκε-
λον, as</sup> after any long period, but in the first man Adam. Wholly <sup>Hom. II.
i. 131.</sup> therefore refused to the creature is unchangeability and unturning and being able to be of nature the same; to God Alone That is in truth will it belong. But this shines forth full well in the Son, for He did no sin, as Paul saith, neither <sup>1 S. Pet.
ii. 22.</sup> was guile found in His Mouth. God therefore is the Son, and by Nature of God who cannot sin, nor ever overstep what befits His Nature. When then He confesses that He does always those things that please the Father, let no one be offended, nor deem that in lesser rank than the Father is He who is of Him, but let him rather think piously that as God of God by Nature He ascendeth unto the sameness of counsel and (so to speak) sameness of work with Him Who begat Him.

30 As He spake these words, many believed on Him.

The wise Evangelist oftentimes marvels at Christ practising depreciation⁹ in His Words because of the infirmity of ^{9 συμπρο-} the hearers, and wont to achieve something great thereby. ^{πρεπῆς} For whereas it was in His Power as God to speak all things, and to fashion His Discourse free and with royal Authority over all, keeping measure¹ in His Speech economically, He <sup>1 συμμε-
τριάσσας</sup> encloses many unto obedience, many again He persuades to give heed more zealously unto Him. Therefore not empty <sup>from
συμμετρί-
σας</sup> is the Saviour's purpose, I mean His speaking to the multitudes in more human wise: for some of the more unlearned were used to rage against Him not a little and readily to desert Him, beholding a man and hearing God-befitting

BOOK 5. words. But since He was God and Man in one, having
 c. viii. 30. unblamed the authority that pertains to each, and able to speak without fault in whatever way He please, He doing exceeding well fashioned it in view of the levity of His hearers, diversely declaring of Himself (and that often) the things that belong to a man, such (I mean) as *Of Myself I do nothing* and things akin to this: for they understanding nothing whatever, but attacking without any investigation what was said, went to this common and offhand² mode of understanding it, and thought that He said, Receiving power of God I work miracles, and He is with Me, since I do always what is pleasing to Him.

^{2 πρόδηει-}
^{πον}
 Supra
 ver. 29.

Likeminded then with the unholy Jews are the accursed enemies of the Truth, who contradicting the dogmas of piety and loving to wrangle, think meanly of the Lord, and seizing on what is economically and rightly³ said, to overturn therewith His inbeing Glory and Authority, they steal away the Beauty of the Truth. For they have not (it seems) remembered Paul who saith that one ought to cast down *imaginings and every high thing that exalteth itself against the knowledge of God* and to bring *into captivity every thought to Christ and to His obedience*: they have not known what was uttered concerning the Divine Oracles by one of the Hos. xiv. Prophets, *Who is wise and he shall understand these things? prudent and he shall know them?* For unless some exceeding great obscurity hovered upon them, and a deep darksome veil floated over⁴, what were the need for a *wise and prudent man* being sought after who might find out the knowledge of them?

9.

5.

2 Cor. x.

5.

Hos. xiv.

9.

Heb. iv.

13.

^{4 ἐπερή-}
^{χετο}

And this is abundance for the present matter, we will speak rather on what is before us, choosing something profitable. Upon Christ when saying these things, there believed on Him, as saith the Evangelist, not all but many. Yet albeit He is Very God, and hath nought that is not wholly naked unto His Eyes and knows and that with all accuracy that He will not take hold of all unto belief, He yet perseveres, expending long discourse on them who come to Him, giving us an Example most fair in this too, and

offering Himself a Pattern to the Teachers of the Church. CHAP. 5.
c. viii. 31.
For even though all be haply not profited because of their own depravity, yet since it was likely that some would reap good thereby, we must not be sluggish to lead to what is profitable. For if we bury so to say in unfruitful silence the talent given us, that is, the grace through the Spirit, we shall be like that wicked servant who said without any restraint to his Master, *I knew Thee that Thou art an hard man reaping where Thou didst not sow and gathering whence Thou didst not straw and I was afraid and hid Thy talent in the earth, lo, Thou hast Thine own.* But to what end that so wretched man came, and what penalty He exacted of him, the studious man well knows having met with it not once only in the Gospel books. Therefore let us lay this to heart and consider aright that it is his duty to be free from all indolence in teaching, his I mean who is set forth ⁵ προκε-
χειρισμένον for this work, and in no wise to turn aside to despise it ⁶, νον even though all be not persuaded by his words, but rather ⁶ δλιγωπτι-
as shalt thou rejoice at what thou gainest by thy toil. It is meet too to consider with all sobriety that which has been spoken by our Saviour, *The disciple is not above his master, nor the servant above his lord: enough for the disciple that he be as his master and the servant as his lord.* For if the Lord persuade not all on account of the crookedness and hardness of heart of the hearers, who will blame our feeble speech, though it demand understanding of free-choice not of necessity?

31 Jesus said therefore to the Jews which believed on Him, If ye abide in My word, ye are My disciples indeed.

He demandeth of those who believe a disposition established and fixed and prepared for the abode of that good which they had once chosen. And this is faith in Him. ⁷ τὸ επαυ-
For wavering ⁷ shews utter senselessness and unprofit, see- ^{φορεπί-}
ζειν ing that *A double minded man is unstable in all his ways,* S. James i. 8.
as it is written: but to press forward firmly to have hold of what is profitable, is indeed wise and most useful. As far then as belongs to the more obvious meaning ⁸, He says ^{τὸν οὐδησαι}
προχείρως

Book 5. this, that if they shall desire to obey His Words, then shall
c. viii. 31. they be surely called His disciples also. But as regards some
hidden meaning, He signifies this: for in saying *If ye abide
in My Word*, He is clearly withdrawing them by degrees
and gently from the Mosaic teachings, and removing them
from adherence to the letter and bidding them no longer
cleave to what were uttered and done in type, but rather
to His own Word which is clearly the Gospel and Divine
preaching. For He it was Who ever of old was speaking to
us through the holy Prophets, but they were the mediators,
through whom (that is) He spake to us. But the Gospel
preaching will be conceived of as properly His Word (for
not through another do we find that it came to us but
through Himself) wherefore when Incarnate He says, *I That
speak am present*. And Paul too will testify saying in the
Is. lii. 6. Epistle to the Hebrews, *God Who in many ways and modes
of old spake unto the fathers by the prophets in these last times
spake unto us by the Son*. Himself therefore a worker unto
teaching hath the Son come to us at the last periods of the
world: therefore will the Gospel teaching be rightly called
His Word. It were meet then more nakedly and openly to
say, Ye who have accepted the faith in Me, and though late
have yet acknowledged Him Who of old is preached unto
you by the law and prophets, no longer be ye attached
to the types through Moses, nor be persuaded to cleave to
the shadows of the law, nor lay it down that the power of
salvation consists wholly in them, but in the spiritual teach-
ings, and in the Gospel preachings that are through Me.
But it was not unlikely, yea rather it was undoubted, that
receiving but now and hardly the faith, and having their
understanding shaken and ready for unsettling, they would
not endure such words, nor would at all hold out, in that
they are ever prone to anger, but as though the all-wise
Moses were hereby insulted, and put to nought because the
things appointed to them of old through him were des-
pised:—they would have turned readily to their proper dar-
ing and, ever set upon agreeing with him, thought nothing
of any longer believing on Christ. Economically therefore

Heb. i.
1, 2.

and veiledly as yet arranging the things of Moses in contrast with His own words, i. e., putting the Gospel preaching over against the law, and setting the new teachings in very superior place to the elder ones, He says, *If ye continue in My Word*, verily *ye are My disciples*, for they who are pre-eminent in perfect⁹ faith and unhesitatingly^{9 δλο-}_{κλήρω} receive into their mind the Gospel teaching, not unduly regarding the shadow of the law, are in truth *disciples of Christ*, while they who act not thus, mock themselves, not able to be in truth *disciples*, and therefore falling away from salvation. And verily the blessed Paul to those who after the faith foolishly desire to be justified by the law, openly writes, *Ye were set free^b from Christ, whosoever of Gal. v. 4. you are justified by the law, ye fell from grace.* Wondrous then and precious is single¹ faith and the desire closely^{1 μονότροπος}_{πος} to follow Christ, drawing the shadows of the law unto the knowledge of Him, and transfashioning the things darkly spoken unto spiritual instruction. For through the law and the prophets is preached the Mystery of Him.

32 *And ye shall know the Truth and the Truth shall make you free.*

Obscure as yet and not wholly clear is the word, none the less it is replete with force akin to those before it, and though after other fashion wrought will go through the same reflections. For it too persuades those who have once believed gladly to depart and remove from the worship according to the law, instructing that the shadow is our guide to the knowledge of Him, and that leaving the types and figures, we should go resolutely² forward to the *Truth Itself*,^{2 γαρ γε} i. e., Christ the Giver of true freedom and the Redeemer. *Ye shall know* therefore (He says) *the Truth*, if ye abide in My Words, and from knowing the Truth ye shall find the profit that is therefrom. Take then our Lord as saying some such thing as this to the Jews (for we ought I think to enlarge our meditation on what is now before us, for the

^b Κατηργήθητε, cf. Rom. vii. 2 and 6, *loosed from the law of her husband, we* (pointed out by Liddell and Scott) *is are delivered from the law.*

BOOK 5. profit's sake of the readers) : A bitter bondage in Egypt, c. viii. 32. (He says) ye endured, and lengthened toil consumed you who had come into bitter serfdom under Pharaoh, but ye cried then to God, and ye have moved Him to mercy towards you, bewailing the misfortunes which were upon you ye were seeking a Redeemer from Heaven : forthwith I visited you even then, and brought you forth from a strange land, liberating you from most savage oppression I was inviting you unto freedom. But that ye might learn who is your aider and Redeemer, I was limning for you the mystery of Myself in the sacrifice of the sheep, and bidding it then to pre-figure the salvation through blood : for ye were saved by anointing both yourselves and the doorposts with the blood of the lamb. Hence by advancing a little forth from the types, when ye learn *the Truth*, ye shall be wholly and truly *free*. And let none (He says) doubt about this. For if the type was then to you the bestower of so great goods, how does not *the Truth* rather give you richer grace ?

Exod.
xiii. 7.

³ θεωπλαν

Lev.
iv, v.

Ps. 1. 13.

Jer. vii.
21-23.

Nothing forbids us to suppose that such were what Jesus says to the Jews, if His Discourse run out to a wide range of thought³ : but it is probable that some other meaning also beams forth from what is before us. The Law through Moses typified washings and sprinklings, and moreover whosoever it befell to be caught and to fall into the pit of sin, him it bade to sacrifice a bullock or sheep and thus to abate the blame for each one's transgressions. But nought avail these things for the washing away of sin; for they will never liberate the condemned from blame, nor shew free from obligation of punishment those by whom the Divine Law has been trampled. For what will sacrifice of oxen profit a transgressor, what gain will any one find in sacrificing of sheep? For what will be pleasing from these, as far as pertains to transgression of the Law, to God who has been insulted? for hear Him saying, *Will I eat the flesh of bulls or drink the blood of goats?* and yet besides openly to the Jews, *Gather your whole burnt offerings unto your sacrifices and eat flesh, for I spake not unto your fathers concerning whole burnt offerings or sacri-*

fices, but this thing commanded I them saying, Judge righteous judgment. Wholly profitless therefore is the approach through blood nor can it wash away the spot stained into⁴ the man through sin. You will have another proof^{4 προστετριμμένην} when you see Him say to Jerusalem the mother of the Jews through the voice of Jeremiah, *Why wrought My beloved abominations in Mine House?* shall prayers and holy flesh take away from thee thine evil or shall thou escape in these? For it is not possible that the blood of bulls and of goats^{Ib. xi. 15 LXX.} should take away sins, as Paul saith. But that they concerned about a fruitless worship, and zealous to perform the offerings through blood, or their gifts, to no useful end, were with reason sent away from the Divine court, He will teach again saying by the mouth of Isaiah, *Tread Isa. i. 12, 13 LXX.* My courts no more: if ye offer fine flour, it is vain, incense is an abomination unto Me. Not in these therefore (I mean the ordinances of the Law) is true salvation, nor yet will any one win hence the thrice-longed for freedom, I mean from sin. But bounding⁵ a little above the types,^{5 ἀναπηδήσαντες} and surveying the beauty of the worship in Spirit and acknowledging the Truth, that is Christ, we are justified through faith in Him, and justified we pass over unto the true liberty, ranked no more among slaves as heretofore, but among the sons of God. And John will testify this, saying of Christ and of them that believe on Him, *But as many as received Him, to them He gave power to become children of God.* Profitably then doth our Lord and Christ not suffer them who believe on Him to marvel any more at the shadows of the law (for there is nought in them that profits or that bestows the true freedom) but bids them rather know the Truth; for through this does He say that they shall be entirely freed, according to the mind of the words.

33 *We be Abraham's seed and have never been in bondage to any man, how sayest Thou, Ye shall be made free?*

They laugh at the promise of our Saviour, rather they even take it ill, as though they were insulted. For that

Book 5. which has no share at all of *bondage*, how will it need (he c. viii. 33. says) of One Who calls us unto freedom, and Who gives

^{6 ἐν προ-}
^{σθήκης}
^{μέρει} us a something over and above⁶ what is in us already.

But they know not, though wont to have a conceit of being wise⁷, that their forefather *Abraham* was of no notable fa-

ther after the world, nor yet of highest repute among those who are admired in this life, but was ennobled by faith

S. James ii. 23. only in God: *Abraham believed God*, it says, and *faith was imputed to him for righteousness and he was called the Friend of God*.

Thou seest then very clearly the cause of his illustriousness. For since he was called the friend of God

^{8 ἀπόδιμος} who ruleth over all, he hath become on this account great

cf. Rom. iv. 3. and famed⁸, and his faith was imputed to him for righteousness,

Rom. x. 6. and *the righteousness which is of faith* hath become to him the cause of freedom towards God^c.

Therefore when he by believing was justified, that is, when he shook off the low

^{9 δυσγέ-}
^{νειαν} birth⁹ that is from sin, then did he appear illustrious and of noble birth and free.

Foolishly then do the Jews spurning the grace which freed the very founder of their race advance only to him who was freed thereby, but considering neither whence is or whither looks what is illustrious in him, they dishonour the Giver of what is most excellent

in him, and forsaking the Fount of all nobility they think greatly of him who is participate thereof; but they will be caught vainly boasting of being never in bondage to any man and what they say about this will be no less proved to be false.

For they were in bondage to the Egyptians for 430 years and through the grace that is from above were hardly delivered from the house of bond-

Deut. iv. 20. age and from *the iron furnace*, as it is written, to wit the tyranny of the Egyptians. And they were in bondage both to the Babylonians and Assyrians, when they removing the whole country of Judæa and Jerusalem itself transferred all Israel to their own land. In no respect

then was the speech of the Jews sane: for besides being ignorant of their truer bondage, that in sin, they utterly

^c I.e., in his relation towards God, like contrasts the conditions of the relations S. John xv. 13—15, where our Lord of bondage and friendship.

deny the other ignoble one and have an understanding accustomed to think highly about a mere nothing.

CHAP. 5.
c. viii. 34.

34 *The Saviour answered them Verily verily I say unto you,
Whosoever committeth sin is the servant of sin.*

He lifts out of their innate unlearning these who were carnal and looking only to things corporal, He transfers them to the more spiritual and removes them to a mode of teaching wholly unpractised and unwonted, shewing them their hidden and through long ages unknown bondage; and that they falsely say, *To no man have we ever been in bondage* ^{Supra} _{ver. 33.} He wisely passes by, neither does He say that to no purpose do they boast of the nobility of their fore-father, in order that He may not appear to be inciting to what was not right them who were already prone and much inclined to anger, but advances to this needful matter and one which they needed verily to learn, that he is *sin's bondman* who doth it, as though He said thus: A compound animal, sirs, is man upon the earth, of soul that is and body, and bondage as to the flesh pertains to the flesh, but that of the soul and which takes place upon the soul, has for its mother, the barbarian, sin. The freedom then of man from bondage after the flesh the authority of the rulers will effect, but that which sets free from sin, is meet to be spoken of God Alone and will belong to none other save He. Therefore He persuades them to think reasonably and to desire real and true freedom, and thus to seek at length not the illustriousness of ancestors which nothing profits them thereto, but rather God Alone authoritative over His own Laws, the transgression whereof creates sin the foster mother of bondage to the soul. But our Lord Jesus Christ seems to be privily as yet and full veiledly convicting them of vainly thinking great things of a man and imagining that the blessed Abraham was altogether free. For His shewing generally that he who doeth *sin* is *the bondman of sin*, makes Abraham himself to have been once the bondman of sin and within its toils. For he was justified not as being himself righteous, but when he believed God then called to the freedom of being justified. And

Book 5. not at all as quarrelling with the fame of the righteous man
 c. viii. 35. do we say this, but since none among men is without trial of
 the darts of sin, he too who is reputed great was surely
Rom. iii. 10. brought under the yoke of sin as it is written, *There is*
Ib. 23. *none righteous, for all sinned and have come short of the*
glory of God. But the glory of God besides other things
 is the being utterly incapable of falling into sin, which has
 been reserved for Christ Alone, for He Alone has been
Ps. lxxxviii. 5. *free among the dead:* for He did no sin albeit being among
 the dead, that is reckoned among men over whom the death
 of sin once had mastery.

Therefore (for I will sum up the aim of what has been said) the Lord was hinting that the blessed Abraham himself too having been once in bondage to sin, and through faith alone to Christ-ward set free, availed not to pass on to others the spiritual nobility, since neither is he master of the power of freeing others who put away the bondage of sin not by himself nor was himself on himself the bestower of freedom, but received it from Another, Christ Himself Who justifieth.

35 *The servant abideth not in the house for ever, the Son abideth ever.*

Having shewn that unfree and in bitter bondage is he who is subject to sin, He adds profitably both what will happen to him who hath loved bondage, and what again shall be their lot from God who have chosen to live after the Law and have therefore been ranked among the sons of God. For *the bondman*, He says, *abideth not in the house for ever* (for indeed and verily he shall go forth into the utter darkness there to pay the penalty of his enslaved life) but *the Son abideth ever.* For they who have once enjoyed the honour of adoption, shall abide in the presence of God, in no time thrust forth from the court of the first-born, but rather passing a long and lasting season therein. And you will understand accurately what is said, if you bring forward and read the Gospel parable wherein Christ

S. Matth. xxv. 33. (it says) shall set *the goats on the left, the sheep on the right,*

and that He shall send away the goats saying, *Depart ye CHAP. 5.
c. viii. 35.
cursed into the everlasting fire, prepared for the devil and his
angels*: and shall gather the sheep to Himself and receive them graciously, crying out, *Come ye blessed of My Father, Ib. 34.
inherit the kingdom prepared for you from the foundation
of the world.* For by the *goats* is meant the unfruitful multitude of them who love sin, by the *sheep*, the choir of the pious, laden¹ with the fruit of righteousness, as though ^{1καραβπι-}
^{θόμενος} wool. Therefore he who beareth the disgrace of bondage shall be thrust forth of the kingdom of heaven like some useless and basest vessel: every one who loveth to live aright shall be received and shall abide therein, and be ranked therefore among the sons of God. And it seems likely that the Lord in saying these things hints also to them, that if they admit not the freedom that comes through faith, they shall surely depart forth of the holy and Divine court, that is, the Church, as is said by one of the Prophets, *I will drive them out of Mine House.* For that that which <sup>Hos. ix.
15.</sup> was afore spoken has reached its fulfilment, the very nature of things attests: for *the daughter of Zion was left as a Isa. i. 8.
tent in a vineyard, as a lodge in a garden of cucumbers*, as it is written: wholly fallen and destroyed is the temple, and themselves have gone forth *not abiding* therein *for ever* and in their place hath arisen and been raised up for Christ's sake the Church of the Gentiles, and they *abide* in it *ever* who have been called to Divine sonship through faith. For the boast of the Church will never cease nor ever fail, for the souls of the righteous depart from things of earth and are safely moored at the city that is above, the heavenly Jerusalem the church of the firstborn, *which is Gal. iv.
26.* our mother, according to the voice of Paul.

But since examining into what was said about bondage, and desiring every way to track out the truth, we have said that Abraham himself was numbered among bondmen, and not even him did we put outside the boundary of our contemplations, because of its being said more generally by Christ, *Whosoever committeth sin is the servant of sin*: come now let <sup>Supra
ver. 34.</sup> us following out our own words make clear the force of

Book 5. what has been said. The Jews were thinking great and excessive things, putting forward Abraham as a sort of head and fount of their nobility : but that it needed to seek to be freed through the grace that is from above, they admitted not even in bare thought, *fools and blind* according to the Saviour's voice.

Needs therefore does Christ design to shew that what is by nature bond, sufficeth not for the freedom of others nor yet one whit for its own, for how can that which lacks freedom as to its own nature, give freedom to itself, and that which borrows its own grace from another, how will it suffice for the supply of another ? To Him Alone Who is by Nature God of God will befit and rightly be ascribed the power of freeing. Clear proof therefore gives He that all must needs be and be acknowledged bond that *abides not for ever*, i. e. to which belongs not being always the same. For every thing created will surely be also subject to corruption, and that which is so will be bondservant of God Who called it into being. For respecting the creatures

Ps. cxix. 91. it was said to Him, *For all things are Thy servants.* And this which is said is general, and one portion of the whole is the blessed Abraham, or again the whole human nature. But the abiding for ever gives a clear sign that the Only-Begotten God Who shines forth from God is King and Lord of all. For to whom will pertain the being always the same and being established in firm tenure of the everlasting good things, save to Him Who is by Nature God? in this way doth the Divine Psalmist too shew us that the creature is bond, God the Word which beamed of God the Father King and Lord. For extending the mental view²

Ps. cii. 26, 27. *ωρίαν
εξαπλῶν* from a portion to the whole of creation, he says of the heavens and of Him Who is by Nature Son, *They shall perish but THOU abidest, and they all shall wax old like a garment and as a covering shalt Thou change them and they shall be changed, but THOU art the Same and Thy years shall not fail.* Seest thou how by this too exceeding well and true confessedly it is that the bond *abideth not for ever but the Son abideth* and that the non-abiding is a proof that that is

bond of which it is predicated? And by analogy the other, <sup>CHAP. 5.
c. viii. 36.</sup> i. e., the abiding for ever will be a clear token of His being Lord and God of whom such a word may be properly and truly said. Sufficient then were the Psalmist to testify to what we say, but since (as it is written), *In the mouth of two or three witnesses shall every word be established,* come from ^{2 Cor. xiii. 1} Deut. ^{xix. 15.} let us besides him shew the blessed Jeremiah too thinking and saying consonantly. For he shewing that every thing that is made from its being corruptible is therefore bond, and shewing that the Son because He abides and is Unchangeable is by Nature God and manifestly therefore also Lord, says thus to Him, *For THOU endurest ³ for ever and we perish for ever.* For at every time will the originate be corruptible by reason of its having been made, even though by the Power of God it decay not, and God will ever sit, what is here called sitting indicating the stability and unchanged fixedness of His Essence together with Its concentration ⁴ and Its illustriousness in Royal Appearance and Reality, for sitting has an image of these.

Therefore (for I will go back to what I said at the beginning) from his not abiding for ever He shews that the blessed Abraham is corruptible and originate, for he has died and passed in a way out of the Lord's house, i. e. this world. By the same reasoning He would have us conceive of him as bond also and so not competent to bestow freedom upon others, and from the *Son* abiding *ever*, He says that He is clearly God of God by Nature, whereon will surely follow the being King and Lord. And what is the economy ⁵ from the above mentioned distinction, shall be shewn in the next that in order follows.

36 If the Son shall make you free ye shall be free indeed.

To Him Alone (He says) Who is by Nature Son of a Truth free and remote from all bondage is found to pertain the power of freeing and to none other whatever save He. For as He because He is by Nature Wisdom and Light and Power, makes wise the things recipient of wis-

BOOK 5. dom, enlightens those that lack light and strengthens those
 c. viii. 37. that want strength; so because He is God of God, and the
^{6 γνήσιος} Genuine⁶ and Free Fruit of the Essence That reigns over
 all, He bestows freedom on whomsoever He will. For no
 one can become truly free at his hands who has it not of
 nature. But when the Son Himself wills to free any,
 infusing His own Good, they are called *free indeed*, receiv-
 ing the Dignity from Him who hath the Authority and not
 from any of those who have been lent it from Another and
^{7 δόθετοις} been ennobled with so to say foreign⁷ graces.

Most needful therefore is the preceding explanation,
 and great the profit which arises from that distinction to
 those who are zealous to hear it more diligently. For it
 was right to understand why it should be needful to seek
 for nobility towards God and to learn that the Son can
 make us free. Let them then who rejoice in the dignities
^{8 μελετά-}
^{τωταν} of the world use themselves⁸ not to be swollen with lofty
 conceits nor let them run down the glory and grace of
 the saints, even though they should be little and spring
 of little after the flesh: for not the seeming to be illustri-
 ous among men suffices to nobility before God, but splen-
 dour in life and virtuous ways render a man *free indeed*
 Ps. cv. 17. and noble. *Joseph was sold for a bond-slave*, as it is writ-
 ten, but even so was he free, all radiant in the nobility of
 soul: Esau was born of a free father and was really free,
 but by the baseness of his ways he shewed a slave-befit-
 ting mind. Noble therefore before God, as we have just
^{9 περιχεό-}
^{μενοι} said, are not they who have riches and are flooded⁹ with
 superfluity of substance, and rejoice in the bright honours
^{1 σεμνφ} that are in the world, but they who are radiant with holy¹
 life and an ordered conversation.

37 *I know that ye are Abraham's seed; but ye are seeking to
 kill Me because My word hath no place in you.*

Having manifoldly shewn them that the boast and
 conceit from their being of kin to Abraham is utterly empty
 and devoid of any good, He says this, that they may seek
 the nobility that is true and dear to God. For God looks

not on the flesh according to what is said by our Saviour <sup>CHAP. 5.
c. viii. 37.</sup> Christ Himself, *The flesh profiteth nothing*, but rather accepts and accounts worthy of all praise nobility of soul <sup>Supra vi.
63.</sup> and knows that they have true kinship, whom likeness of work or sameness of manners gathering unto one virtue, causes to be ennobled with equal forms² of good and similarly the contrary. Since how are we who are of earth and compacted of clay, as it is written, called kin of the Lord <sup>Job
xxxiii. 6.</sup> of all, as Paul saith, *Forasmuch then as we are the offspring* <sup>Acts xvii.
29.</sup> *of God?* For confessedly have we been made kin to Him, because of the Flesh That pertains to the Mystery of Christ. But it is possible in another way also to see this truly existing. For by thinking His Thoughts³ and resolving³ φρονοῦ-
in no cursory manner to live piously, we are called sons of ντες τὰ αὐτοῦ God who is over all, and forming our own mind after His Will so far as we can, thus are we to likeness with Him and most exact similitude truly kin.

But that God does take likeness and accurate similitude of works or of ways to have the force of kinship, we shall clearly know, if we look closely⁴ into the holy words, and explore⁵ the Holy Scripture. In the times therefore of Jeremiah the prophet, there was a certain false prophet, *She-maiah the Nehelamite*⁴ by name, belching things forth of his own heart as it is written and *not out of the Mouth of the Lord*. And since there was some other great multitude of lying witnesses and false prophets going about among the people, and drawing them away to what was not meet, God the Lord of all was at last rightly indignant. Then after having expended many words upon Shemaiah, and declared more in detail⁶ what penalties he should pay for his deed of daring, at last He adds, and *I will visit upon Shemaiah and his seed*, who do like deeds with him^e. Hear-est thou how He sees kindred in like attempts? for how could He who judgeth right punish along with Shemaiah

^a For Nehelamite, the Greek text of S. Cyril (following the Alexandrian and Frederico-Augustane MSS. of the LXX) has ἐλαμίτην, Elamite, the Vatican text of the LXX, the scarcely differing form, αἰλαμίτην.

^b τὸν ποιῶντας τὰ θμοια αὐτῷ; it does not appear where S. Cyril obtained these words, to explain τὸ γένος, his seed, though he says expressly a little below that they are there.

^c λεπτό-
^d τερον
Ib. xxix.
32.

Book 5. *his seed after the flesh, not like-mannered with himself as regards baseness, albeit He says clearly by the Prophet Ezek.*

xviii. 4.

Ezekiel, The soul that sinneth, it shall die. In order then that one may not imagine anything of this sort respecting him, having said, *his seed*, He immediately added, *Who do like deeds with him*, defining kindred to be in sameness of action. But that we may see that what is said is true of the very Jews, let us call to mind the words of John (I mean the holy Baptist), for shewing that rotten was their boast

S. Matth. of kindred with Abraham, he says, *And say not within iii. 9.*

yourselves, We have Abraham for a father, for I say unto you that God is able of these stones to raise up seed unto Abraham.

For since it had been said unto him by God,

Gen. xxii. *Multiplying I will multiply thy seed as the stars of the 17.*

heaven, the people of the Jews resting upon the Promiser being surely and of necessity unlying, were thinking big, and expecting that in no wise could they fall from the kinship to their ancestor, that the Divine Promise may be kept. But the blessed Baptist annihilating this their hope,

S. Matth. very clearly says, *God is able of these stones to raise up chil- iii. 9.*

dren unto Abraham. And with these falls in the blessed

Rom. ix. Paul too thus saying, *For not all they of Israel are these 6, 7.*

Israel, neither because they are the seed of Abraham are they all children. It being shewn therefore on all sides to be true that God acknowledges kindred in manners and habits, clearly vain is it to boast of holy and good ancestors, and be left behind and depart far away from their virtue.

With reason therefore does the Lord say to the Jews, *I know that ye are Abraham's seed yet do ye seek to kill Me because My Word hath no place in you.* Yea (He says) when I look to the flesh alone and consider whence the people of the Jews sprang, then I see that ye are of the seed of Abraham, but when I look at the beauty of his conversation and disposition, I see that ye are aliens and no longer kin. For *ye are seeking to kill Me*, albeit your forefather, of whom ye now think great things, was no murderer, and worst and most lawless of all, on no just pretexts am I persecuted by you, but ye desire to kill Me in utter injustice:

for for this reason alone did ye devise to destroy Me, because CHAP. 5.
c. viii. 38.
My Word hath no place in you, albeit calling you to salvation and life. It *hath no place in you*, because of the sin that indwelleth in you, and which suffereth not advice and counsel for good to have any room in you. Murderers therefore alike and most unrighteous judges are the Jews, determining that they ought to award to death Him who nothing wronged them but rather was engaged in doing them good and zealous to save them. How then are they any longer kin to the righteous and good Abraham, who are so far behind the good that was in him, and have strayed so far from like conduct⁷ with him, as one would admit ^{7 διον-}
^{θείας} were distant and say were parted vice from virtue?

38 I speak that which I have seen with My Father, do ye then do
that which ye heard^f from the^g Father.

Uncontained by the Jews did He say that His word was, and having said that this was the only reason why they were incited against Him, yea rather convicting them of desiring even to kill Him, needs does He add these things also, and why, I will set forth. He was not ignorant, it appears, that some of the Jews would rise up and dispute His words and belching forth from their innate madness, say again, Not for nothing (as Thou sayest) do some desire to slay Thee, for reasonable causes are they stimulated thereto, pious is their motion and their zeal free from all just accusal: for without place in them is Thy word seeing Thou madest it dissonant from God. Thou teachest us (he says) an-
^{Isa. xxx.}
^{10 LXX.} other error and drawest us off from the way of the Law, and removest us to that which pleases Thyself Alone. The Jews then whispering these things privately or imagining them in their hearts, the Lord again meets them, knowing the motions of their imaginations within (for He is Very God) and therefore says, I speak that which I have seen with My Father, I beheld close⁸ the Nature of ^{8 κατεσ-}
^{κεψάμην} Father, I saw oftentimes of⁹ Myself and in Myself Him Who ^{9 οὗ}

^f So reads S. Cyril for ἔωρδκατε ye (*your*) with the uncial MSS. BL.; and have seen with the Alexandrine MSS. he takes ποιέτε imperatively in his ex-BCL.

^g So reads S. Cyril (omitting ὑμῶν,

Book 5. begat Me, and am a Beholder of the Will That is in Him.
 c. viii. 38. I saw, by innate knowledge that is, of what works He is the Lover, and these *I speak* to you, I shall not be found to say ought dissonant to Him, nor have I appointed any thing other than pleases Him. To that was I earnest in calling My hearers, not departing from what is Mine (for in Me are His, and Mine again in Him) but if I Who am thus by Nature and am in all things Co-willer with God the Father, appear to you to be not true and I am adjudged to be leading you astray from the Divine Teachings, let the charge be dismissed, cast away suspicion; *do that which ye heard from the Father*, He hath spoken to you by Moses, accomplish the command, ye heard Him say, *The innocent and righteous slay thou not*, how then are ye seeking to kill Me and breaking the Father's commandment?

Exod.
xxiii. 7.
Supra
ver. 37.

Zech. ix.
9.

Isa. xl.
9-11.

¹ κυριεις

But in another way again will we take the words, *Do ye then do that which ye heard from the Father*. He has spoken to you (He says) through the Prophets, ye heard Him say, *Rejoice greatly o daughter of Zion, shout o daughter of Jerusalem, behold thy King cometh unto thee, He is just and having salvation and mounted upon a colt the foal of an ass*, and again through the voice of Isaiah, *O Zion that bringest good tidings, get thee up into the high mountain, o Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid, behold your God, behold the Lord cometh with strength and His Arm with rule¹, behold His Reward with Him and His work before Him : like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young*. Obeying therefore the commands of the Father, receive Him Who is fore-announced to you; honour with faith Him Who has been fore-preached. Give at least to the words of the Father to prevail in you.

But we must know that He says that the Law is God the Father's, albeit spoken by Him through Angels^h, not

^h See Heb. ii. 2, *For if the word spoken by (i. e., through) Angels (that is the Law as contrasted with the Gospel ut-*

tered through God the Son's own Mouth) were steadfast ; Gal. iii. 19, and it was ordained by (i. e., through) Angels in the

putting Himself outside of the law-giving, but He yielding to the surmises of the Jews who believed that it was so, and economically, does not oppose Himself to their surmise, for oftentimes doth He shame² them, since they receive Him not, for He brings before them the Father's Name.

39 *They answered and said unto Him, Our father is Abraham.*

O great unlearning and mind withered unto unbelief and looking to only wrangling! For while our Saviour Christ consenteth and saith openly, *I know that ye are Abraham's seed*, they persist in the same, and as though one were holding out and contradicting and saying that they were not of Abraham's seed after the flesh, they again say, *Our father is Abraham*, and blush not going oft through the same words, who think that they ought not to yield even to Battus¹, but are but most excellent emulators of that man's babbling. But perchance they had some most unreasoning plea for this, and what, we will tell. For when the Lord says, *I speak that which I have seen with My Father*, they did not imagine that He hereby intended God the Father, but thought that He spoke of either the righteous Joseph, or some other of those on the earth, ridiculing and deeming and thinking exceeding little things of Him. For the holy Virgin conceived in her womb the Divine Babe, not of marriage but of the *Holy Ghost*, as it is written. And the S. Matth.^{Supra ver. 37.} blessed Joseph knowing not at first the mode of the economy was minded to put her away privily, as Matthew saith. Ib. 19. But it was not by any means unknown by the Jews that the holy Virgin conceived in her womb before marriage and coming together, yet they understood not that it was of the Holy Ghost, but thought that she had been corrupted by one of the nation, whence they had no right conceptions of Christ. For they deemed that He was a child begotten of some other father who had corrupted (according to their

hand of a mediator (i. e., Moses); S. Stephen's Apology in Acts vii. 53, who received the Law at the appointment of Angels and kept it not.

¹ Battus is explained in Liddell and

Scotts Lexicon to be the name of a stammerer, and formed from the continual repetition in stammering in the effort to get out his words.

BOOK 5. madness) the holy Virgin, and that He was attributed only
viii.39,40. to Joseph, being a bastard and not son in truth. When

then He says, *I speak that which I have seen of My Father*, they took in no thought at all of God, but that He meant some one of earthly fathers and fancied that He was trying to move them from their honour to their ancestor, and suspecting that He was apportioning to His own kin³ the honour due to another, and that most ancient glory of the Patriarchate, they meet Him in a more contentious and vehement manner saying, *Our father is Abraham*. For just

^{3 αἴματι} ^{4 περιαν-}
^{τλήσης} as though they were saying, Albeit, sir, you drench⁴ us with clever words, and din around us with portentous marvels, and strike us hard with mighty deeds beyond speech, you will not remove us from our pristine boast, we will not register Thy father as the head of our race, we will not attribute such a glory to another, nor will we take new ancestors in exchange for the elder ones. It is no marvel, nor hard to believe, that the Jews should fall into such folly, when they imagined that He is even a bare man and S. Matth. in manifold wise holding Him cheap would call Him *the carpenter's son* and rank as though nought the King and Lord of all.

S. Matth. xiii.55. But that they had no right opinion as to the holy Virgin also, as though she had been defiled, we shall know full well by what follows.

40 *Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill Me, a Man That have told you the truth which I heard of God, this did not Abraham.*

Soothing, so to say, by every way and word the boldness of the Jews, Christ speaks to them veiledly, not applying open conviction but mingled with gentle speech, and in lowly wise and manifoldly charming their wrath. For since He sees that they are most exceeding silly and understand nought of what is said, He makes His Discourse free at length from any veil and bared of all covering. For it needed (He says) if ye believed that being classed

among *Abraham's children* was the highest honour, that ye ^{CHAP. 5.} should be zealous to imitate his manners: it needed that ^{viii. 39, 40.} ye should track the lovely virtue of your ancestor, it needed that ye should be zealous of and love his obedience ^{5.} For ^{*εὐπειλ-*} he heard God say, *Get thee out of thy country and from thy kindred and come into the land that I will shew thee.* And ^{*θείαν*} ^{Gen. xii. 1.} nought delaying in the fulfilment of what was bidden him, he hastens forthwith from his country, and relying on the mercy of Him who bade him, arrives in a foreign land. And being at the very goal so to speak of life and passing his hundredth year, he heard, Thou shalt have a seed, and ^{Ib. xv. 4.} nothing doubting, he gave fervent faith to Him That spake, heeding not the weakness of his flesh, but looking at the Strength of Him That spoke to him. He heard that he was to offer to God his beloved for a sacrifice and forthwith he strove against the longings of nature, and made his love for the youth second to the Divine Command. In you I find all contrary to these, for *ye are seeking, He says, to kill Me because I have told you things from God, this did not Abraham.* For he insulted not by his unbelief Him who spake to him, he sought not to do any thing that grieved Him. How then are ye any more *Abraham's children* being as far distant from his piety as the difference of your actions shews?

But observe how He arranges His speech: for He said not that they heard *the truth* from the Father but *from God*, since, as we just now said, from their innate unbounded folly they were dragged down to untrue conceptions of Him, thinking that He was speaking of some one of earthly fathers. And exceeding well does He making His Discourse about dying call Himself *Man*, in every way retaining to Himself incorruptibility as God by Nature yet not severing from Himself His own Temple, but as being One Son, even when He became Man, yet says that He spake *the Truth*. For not in types any more and figures does the Saviour's word teach us to practise piety, but persuades us to love the spiritual and true worship.

But when He says, *Which I heard from the Father*, we must by no means be offended. For since He says that

BOOK 5. He is Man, He speaks this too as befits man : for as He is said as Man to die, let Him be said as Man to hear also.

^{c. viii. 41.} But it seems likely that in the word, *heard*, He puts the inherent knowledge which He has of the will of His own Progenitor, for so is the wont of the Divinely inspired Scripture oftentimes to say of God. For when it says And the Lord heard, we do not by any means attribute to Him a separate and distinct sense of hearing, like as there is in us, for the Divine Nature is simple and remote from all compound, but we take rather hearing as knowledge and knowledge as hearing ; for in the simple there is nought compound as we have said.

^{Mal. iii. 16. and elsewhere} And to these meanings we will add a third, not departing from fit aim. God the Father said somewhere of Christ to the most holy Moses, *A Prophet will I raise them up* (i. e. to them of Israel) *from among their brethren like unto thee and I will put My words in His Mouth and He shall speak unto them all that I shall command Him.* For this reason therefore did our Lord Jesus Christ say that He heard *from the Father the Truth* and spake it to the Jews, at once convicting them of fighting against God the Father and shewing clearly that Himself is He whom the Lawgiver promised before to raise up to them.

41 *YE do the deeds of your father.*

Having shewn that the Jews are utterly of other manner than their ancestor, and far removed from his piety, He with good reason strips them of their empty fleshly boast. And saying openly that they ought not any longer to be enrolled among his children, He allots them to another father like unto them, and affixed similitude of deeds as a sort of bond of kindred, teaching that the good ought to be joined to the good, and deciding that it is meet that they who live ill should have as fathers those who have been condemned for the like. For like as they who have chosen to live excellently, and are therefore even now called saints, may without hazard⁶ call God their Father, so to the wicked is the wicked one rightly ascribed as father, seeing that they form the image of his wickedness and perversity⁷

⁶ ἀκινδύ-
νως

⁷ δυστρο-
πίας

in their characters⁸. For not altogether is he who be- CHAP. 5.
got of himself conceived of as father by the Divine Scripture, c. viii. 41.
but he too who has any conformed to his own character,
of whom he is said to be therefore father. Thus does the
Divine Paul too write to certain, *for in Christ Jesus through* 1 Cor. iv.
the Gospel did I beget you. As then (as we said) some are
conformed both to God and to the holy fathers through
likeness in manners and holiness; so to the devil too and
to those like in conduct to him are some rendered like-
minded⁹, suffering this through their own depravity. There- ^{ο δμογνθ-}
fore to the saints the saints are fathers, but to the wicked _{μονες}
the wicked who betake themselves to them^k, most befittingly. And the one, who in holiness take the impression¹ (so ^{1 ἀναμ-}
to say) of the Divine Form on their own souls, and have the ^{ττρμενοι}
confidence that befits own² sons, will with reason say *Our* ^{2οικελοις} S. Matth.
Father which art in heaven: the bad again will be ascribed to their own father, begotten as it were through
likeness unto him unto equal depravity with him. To the
Jews therefore Christ allots and names another father than
the holy Abraham, and who, He does not as yet clearly say.

They said therefore to Him, WE have not been born of fornication, we have one Father, God.

Already now have I said that the all-daring Jews were Supra p.
easily sick with bitter and unholy conceptions of our Sa- 637.
aviour Christ. For they thought that the holy Virgin had
been corrupted, I mean the Lord's Mother, and that she
was taken with child, not of the Holy Ghost or of operation
from above but of one of those on the earth. For being
wholly disbelieving and without understanding, they either
made no account of the prophetic writings, albeit openly
hearing, *Behold a Virgin shall conceive and bear a son*, or Isa. vii.
looking only to the flesh and following the order of events 14.
usual with us³, and not thinking of the Nature which ^{3 ταῖς κα-}
works beyond speech, to which nought is hard to per- ^{θήμας}
form, every thing that seems good to Him easy⁴; they ^{4 ἀκολου-}
deem that no otherwise could a woman conceive in her ^{θίασ} ^{τον}
πονηροῖς δὲ αὖ πάλιν οἱ πονηροὶ τρε- is perhaps corrupt.
πόμενοι πρεπωδέστατοι. The passage

BOOK 5. womb, save by coming together with her husband and co-c. viii. 41. habitation. Sick of such a suspicion, the wretched ones dared to accuse the Birth through the Spirit of the Divine and wondrous Offspring. But when putting them forth from kindred with Abraham He allots them to another father, very angry are they, and unrestrainedly foaming up their inherent anger, they reviling say, *we have not been born of fornication, we have one Father, God.* For they say darkly somewhat of this sort, Two fathers hast Thou, neither wert Thou born of honourable marriage, *we One, God.*

But let a man see and consider clearly how great their disease of madness in this too. For they who by reason of the naughtiness and depravity that was in them are by the Righteous Judge put not even among the children of Abraham, advance to such a measure of madness, as to call even *God* their *Father*, perhaps because of what is said in the books of Moses, *Israel is My son, My first-born*, not admitting into their mind what is said through the voice of Isaiah, *Woe to the rebellious children, saith the Lord.*

1.

Ex. iv.
22.

Isa. xxx.

1.

⁵ νενοθευ-
μένης⁶ πλαγίως⁷ θελήμα-
τι

And one may reasonably enquire what it was that induced the Jews at present to say no longer, Our father is Abraham, or, We have one father Abraham, but to go straight up to *One God*. To me they seem to have had some thought of this kind. For when they, smiting with their railing the Lord, as though His mother had been dishonoured ⁵ before marriage, were ascribing to Him two fathers, needs did they seek to take the title of one as an ally of their own ill-will. For whereby they affirm that they have *One Father God*, by the same they indirectly ⁶ reproach the Lord of having two, setting the *One* over against two. For they imagined that if they said, We have one father Abraham, they would be altogether denying the rest, I mean Isaac and Jacob, and the twelve who were from him, which if they should do, they would seem to be arming themselves against themselves and to fight with their own choice ⁷ and boast, estranging Israel from the nobility of the fathers, and thereby to go along with the Lord's own saying. Escaping then the damage that thence seemed to accrue to them, they no

longer say, We have one father Abraham, but rather ascribe CHAP. 5.
to themselves *One Father God*, spell-subdued⁸ by only the c. viii. 42.
^{8 καταθε-}
most unsure pleasures of railing, that they might fall into
yet greater blame, craftsmen of all impiety, yet daring to
take as their father the Enemy of all impiety.

42 Jesus said unto them, If God were your Father ye would love
Me, for I proceeded forth from God and am come.

The Lord does not hereby take away the power of any to be ranked among the sons of God, but shews rather to whom will pertain the boast of it, and that it will be found rather in the saints, and convicts the insulting Jew of being mad. For I (saith He) am sprung the One and True Son by Nature, from God the Father that is; and all are adopted, formed after Me and mounting up unto My Glory, for images are always after their archetypes. How can ye then (He says) at all be numbered among the children of God, who are minded not only not to *love* Him Who beamed forth from God and transfashions unto His own Form those who believe on Him, but do even dishonour Him, not in one way but in many? and they who receive not the Image⁹ of God the Father, how will they be at all formed after Him? Besides it is lawful (He says) not to any chance persons without blame to call God their Father, but those in whom the beauty of piety towards Him shall flash forth,—those I deem and none other will it befit. I have come from Heaven to counsel you things most excellent, and My Word invites you to the being formed after God. But if it be verily your aim and longing to have God as your Father, surely ye would have loved Me your Guide and Teacher on such a path, Who give you the opportunity of likeness to the One and True Son, Who through the Holy Ghost render conformed to Himself those who receive Him. For he (He says) who altogether boasteth of ownness¹ toward God, how would he not love Him That is of God? how (tell me) will he honour the tree who foolishly loatheth the fruit that is its offspring? Either therefore, He saith, make S. Matth. the tree good and his fruit good, or make the tree corrupt and his fruit corrupt. If therefore the Tree (i. e. God the

Book 5. Father) be Noble² and ye know how to draw the Splendour
 c. viii. 42.
² εὐγενὲς thereof on your own heads, why loved ye not the Fruit that
 is of Him, believing It to be such as He is? The verse before us therefore hath at once a bitter reproof of the Jews
 (for it shews them to be liars, for when they essay to call God their Father, they are far away from the virtue that
 pertains to those who are called to this, because they love not Him Who is of God by Nature) and at the same time it profitably brings in the mention of His own Ineffable Generation, that they might be caught in impiety in this

³ δυσγενῆ too, calling Him ill-born³ and bastard. For if the saying, I proceeded forth from God, signifies His Ineffable and Eternal⁴ Generation from the Father; adding I am come, [He without beginning shews] His appearance in this world with Flesh. And surely one will not say that God the Word then first beamed forth from God the Father, when He became Man (for so it seemed to some of the unholy heretics) but he will rather take it as is meet and will conceive of it piously. For not because He joined the words, (I mean I proceeded forth and I am come) will the Word of the Father be co-eval in time with the Birth of the Flesh, but to each of the things indicated will we keep its proper meaning. For we believe the first Generation of the Word conceived of as from God to be without beginning and above mind; wherefore it hath been set forth first in the words, I proceeded forth from God; the second, i. e., that after the Flesh, for neither have I come of Myself but He sent Me. I was Incarnate as you, that is, I became Man, in the Good Pleasure of God the Father came I in this world to declare to you the things of God and to tell to those who know not, what it is that pleases Him. But ye loved not (He says) Him Who from the Divine coun-

⁵ ποδηγόν. sel was revealed to you as Saviour and Guide⁵. How then will ye any more be called children of God, or how will ye gain the grace of ownness⁶ with Him, if ye honour not Him That is of Him? It is likely that the Lord again means something by this and aims by such words also to silence the people of the Jews who are vainly yelping at Him. And what it is that is intended we will briefly say.

Many among the Jews esteeming no whit the Divine CHAP. 5.
Fear, but admiring and accepting only honours from men, c. viii. 42.
and overcome by base lucre, dared to prophesy, speaking
out of their own heart and not out of the Mouth of the Lord, Jer. xxiii.
as it is written. And verily the Lord of all Himself chid ^{16.}
them saying, *I sent not the prophets, I spake not to them yet Ib. 21.*
they prophesied; yea, He threatened to do dread things to
them crying out, *Woe unto them that prophesy out of their Ezek.*
their own heart and see nothing at all. Such an one was ^{xiii. 3.}
that *Shemaiah*⁷ who to the words of Jeremiah opposed his ^{Jer. xxix.}
own lie and having taken the yokes of wood and shattered ^{24.}
them, said, *Thus saith the Lord, I will shatter the yoke of the* ^{7 appa-}
king of Babylon. Since then when our Saviour Christ says, Ib.
But now ye seek to kill Me a man who have told you the truth ^{xxviii. 2.}
which I heard of God, the Jews began to murmur, and not ^{Supra}
knowing Who He is in truth, to imagine that He is some ^{ver. 40.}
false prophet and to be therefore hardened, so as to even
dare to revile Him, and so angrily desire to kill Him as
even to press on to do it:—profitably does He again terrify
them, saying that He *came not of Himself* as was the wont
of them who prophesy falsely, but was *sent* by God, that
by the same He both putting aside the reputation of being a
false prophet and teaching that they will incur no slight
doom, who not only dishonour Him that has been sent by
God the Father, but also dare to devise murder against
Him, might cut short their unbridled daring.

This then for what is before us. But it is probable that the heretic will make what has been said the food of his innate impiety. He will haply accuse the Essence of the Only-Begotten and will deem that it is in lower case than the Father's because of His saying that He had been sent by Him. But let such an one consider the mode of the economy but now spoken, and remember Paul crying aloud of the Son, *Who being in the Form of God thought it not robbery to be Equal with God, but emptied Himself taking* ^{Phil. ii. 6—8.} *servant's form, made in the likeness of men and found in fashion as a man He humbled Himself made obedient unto death.* But if He hath of His own will humbled Him-

BOOK 5. self, the Father, that is, consenting and Co-willing it, what accusal will He have, going through the whole mode of the Economy unto its consummation, in any reasonable way? But if because of His saying that He has been sent, you deem that the Son lies in lower case than the Father, how (tell me) doth He That is in lower case, according to thy unlearning, work in all exactitude the things of God? For where does the lesser shew itself in Him who possesses perfectly all that belongs to His own Progenitor and the fullest God-befitting Authority? Therefore He will not be conceived of as less on account of being sent, but being God of God by Nature and verily, since Himself is the Wisdom and Power of the Father, He is sent to us as from the sun the light which is spread abroad from it, in order that He might make wise that which lacks wisdom, and that thus at length that which was weak might be lifted up through Him and strengthened unto the knowledge of God the Father and recovered unto all virtue. For all things most fair beamed on the human race through only Christ. There is therefore nothing at all of servile kind in Christ, but it belongs only to the form of the flesh: but God-befitting is His Authority and Power even all, even though the language meetly conformed to the measure of lowliness take human fashion.

43 Why do ye not understand My speech? because ye cannot hear My word.

What we have oftentimes said we say again for profit to the readers: for there is no harm in our discourse going very frequently through what may profit. It is the custom then of our Saviour Christ not altogether to accept from those who disbelieve Him, the word that boiled up⁸ from their tongue, but to look rather on the hearts and reins, and to make His replies to the thoughts that were yet revolving in the depth of their hearts. For man who knows not the thoughts that are in another, will needs admit the uttered⁹ word, but God not so; for He knowing all things,
προφορ-
κεῖν cf.
supra p. takes the thought for the voice. When then the Lord said
614.

⁸ ἀγαθός
σθέντα

⁹ προφορ-
κεῖν
supra p.

to the Jews that He had come not of Himself, like them <sup>CHAP. 5.
c. viii. 43.</sup> who of their own mind and not of the Divine Spirit ad-
vance to prophesy, but that He was sent by God, they <sup>Supra
ver. 42.</sup> again imagine, or reason among themselves, or secretly whispering one to another said, Many Prophets have spoken the things of God and brought words from the Spirit unto us, but we find nought among them of such sort as is in this man's words. For He bears us wholly away from the worship after the Law and removes us to some other polity and introduces to us a strange transition¹ of life. Disso- <sup>1 δια-
γωγήν</sup>nant therefore manifestly and irreconcileable is His Dis-
course with that of those of old. Since He beheld them thinking (as is likely) these things, shewing that He is by Nature God and knoweth the counsels of the hearts, He takes hold of it and says, *Why do ye not understand My Speech? because ye cannot hear My Word.* I am not ignorant (He says) that *ye cannot* comprehend *My Speech*, or doctrine; but I will tell you the reason and will clearly set before you what is the hindrance. *Ye cannot hear My Word.* He says, *ye cannot*, convicting them of impotence unto perfect good, because of their being fore-mastered by their passions. For the love of pleasure unnerves² the mind, ^{2 ἀπονευ-} and the unbridled tendency towards evil yet weakening ^{ποι} the sinew of the heart, renders it feeble and most spiritless to the power of performing any virtue. Being therefore fore-weakened by tendencies to vice and tyrannized by your own passions *ye cannot*, He says, *hear My Word.* *For right* <sup>Hos. xiv.
9.</sup> *are the ways of the Lord,* as it is written, *and the just shall walk in them, but the transgressors shall become impotent in them.* Akin to this will you find that too which was in another place said to the Pharisees, *How can ye believe which receive honour one of another and seek not the honour that cometh from the only God?* for verily in this their not being able to believe shews the voluntary weakness of their understanding or that their mind has been before overcome of vainglory. And we find again that that is true of the Jews which has been spoken by the voice of Paul, *But the natural*³ *man receiveth not the things of the Spirit of God,* <sup>14.
ψυχικὸς</sup>

BOOK 5. *for they are foolishness to him.* Since therefore they were
c. viii. 43. ^{τρ} *natural*⁴, they deemed that He was foolishness Who was
inviting them to be saved, and was teaching them the path
of an excellent conversation, and directing them full well
^{τρ} *unto the power of pleasing God who delighteth in virtue*⁵, to
whom be all honour, glory, might, for ever and ever. Amen.